# DIOCESAN SYNOD

## Now in Annual Session in the Beautiful Town of Woodstock.

## Charge of His Lordship Bishop Kingdon Deals in Masterful Way With Important and Pressing Church Matters.

(Special Cor. of the Sun.)

WOODSTOCK, July 7.—Woodstock is looking its best just now, and the members of the Church of England Synod could not have chosen a better time to hold their meetings here. They have arrived in full force. The clergy are the guests of private citizens, either at their homes or at hotels. The laymen are staying at the hotels. The meetings of the Synod will take place in the Parish Hall, a large building in the rear of St. Luke's church, and which was built for the purposes of a Sunday school and other meetings shortly after the erection of the church. The services in connection with the Synod will be held in St. Luke's church, which is situated on the brow of Main street hill, next above the post office. The church has been beautified inside within the past few weeks. The walls have been painted, in the nave of a buff color, and in the chancel of light shade of green, while around the walls is stencil work in the design of grape-vine and passion flowers. Four handsome brass chandeliers are about to be placed, two in the chancel and two in the sanctuary, and from each the light of four electric lamps will help to brighten up the chancel, and add a pretty effect to the whole interior of the church during evening service. While St. Luke's is practically the leading church in the parish, being quite a large edifice, it is in law but a chapel of ease. The parish church proper is Christ church, which is situated in a most beautiful location three miles down the river road. It is an ideal situation for a county church, and Christ church is an ideal English country church. The people for several miles below the town all belong to the Church of England, and the congregation at the services in the "Christ parish church" are always large, and the responses are made with a fervency rarely excelled in other churches, large or small.

The clergy who are now in town and their hosts and present abiding places are as follows:

The Bishop—At the rectory.
Dean Partridge—J. S. Creighton.
Archdeacon Forsyth—At Carlisle, guest of F. B. Bull.
Canon DeVeber—W. H. DeVeber.
Canon Roberts—F. H. J. Dibblee.
Canon Newnham—Rectory.
Canon Richardson—At Aberdeen, guest of W. M. Connell.
Rev. W. B. Armstrong—At Aberdeen, guest of W. Duppa Smith.
Rev. A. Bareham—R. F. Douglas.
Rev. A. I. Baster—C. Allen Smith.
Rev. J. W. Bate—Mrs. Hugh Davis.
Rev. W. B. Belliss—W. S. Skillen.
Rev. A. F. B. Burtt—A. Stone.
Rev. F. M. C. Bedell—J. J. Bedell.
Rev. J. Roy Campbell—J. S. Eagles.
Rev. H. Cody—W. W. Hay.
Rev. R. Coleman—G. N. A. Burnham.
Mr. Dunham—W. C. Hasen.
Rev. J. R. deW. Cowie—C. L. S. Raymond.
Rev. T. H. Cuthbert—Wm. Glew.
Rev. A. Daniel—At Carlisle, guest of W. L. Carr.
Rev. A. D. A. Dewdney—Mrs. B. H. Smith, at Aberdeen.
Rev. H. E. Dibblee—R. R. Dibblee.
Rev. A. G. H. Dicker—C. F. K. Dibblee.
Rev. G. L. Freeburn—At Carlisle, guest of J. N. W. Winslow.
Rev. C. H. Fullerton—H. A. Davidson.
Rev. H. H. Gillies—J. T. Griffith.
Rev. M. R. Gladstone—At Carlisle, guest of C. J. Tabor.
Rev. A. J. A. Golmer—W. F. Gladden.
Rev C. P. Hanington—Rectory.
Rev. E. B. Hooper—J. T. Garden.
Rev. J. H. Hooper—J. T. Garden.
Rev. J. R. Hopkins—J. T. A. Dibblee.
Rev. L. A. Hoyt—G. N. A. Burnham.
Rev. P. Owen Jones—T. C. L. Ketchum.
Rev. H. F. Lynds—George F. Smith.
Rev. G. R. E. Macdonald—W. B. Belyea.
Rev. C. E. Maimann—Geo. A. Gable.
Rev. R. Mathers—W. H. DeVeber.
Rev. J. W. Millidge—C. F. K. Dibblee.
Rev. Henry Montgomery—John Graham.
Rev. A. B. Murray—G. Sterling Peabody.
Rev. W. LeB. McKeil—C. D. Jordan.
Rev. Scovil Neales—Mrs. A. B. Bull.
Rev. D. W. Pickett—W. W. Hay.
Rev. C. R. Quinn—Dr. Prescott.
Rev. W. O. Raymond—A. J. B. Raymond.
Rev. C. D. Schofield—Mrs. A. B. Bull.
Rev. G. F. Scovil—Lee Berton Bedell.
Rev. E. W. Simonson—Dr. Prescott.
Rev. A. W. Smithers—H. A. Seely.
Rev. H. M. Spike—R. S. Dixon.
Rev. J. Spencer—B. Harry Smith.
Rev. T. W. Street—Wm. Dibblee.
Rev. A. W. Teed—W. B. Belyea.
Rev. H. S. Wainwright—Carlisle, guest of A. B. Connell.
Rev. C. A. S. Warneford—Geo. Robinson.
Rev. D. F. Wetmore—Turner house, guest of C. H. L. Perkins.
Rev. C. F. Wiggins—Aberdeen, guest of Mr. and Mrs. Chas. Garden.
Rev. W. J. Wilkinson—Mrs. O. M. Carman.
Rev. E. A. Wood—At Carlisle, guest of A. F. Garden.
Rev. L. N. Tucker—At Carlisle, guest of R. V. Dimock.

This morning at 8 o'clock the special Synod service was held in St. Luke's church, and was attended by all the visiting clergy, most of the lay delegates and a large congregation from the town. The Holy Communion was celebrated by the Bishop, assisted by the Dean and two Archdeacons.

Among the important questions to be discussed and dealt with during the Synod is a motion, notice of which was given by Archdeacon Neales, and which calls for the appointment of a committee to consider the question of the establishment of a divinity chair at Fredericton in affiliation with the University of New Brunswick.

It is also likely that some discussion will arise over the proposition to hold biennial instead of annual sessions of the Synod, and it will not be surprising if this motion carries. In that case each alternate year it is likely that there will be a conference of the clergy, with a view of advancing the spiritual work in the Diocese. A good many people are of the opinion that with a meeting of the Synod every two years, the management of the financial work of the church will not suffer, particularly where strong and capable committees are appointed to carry on the work during the interval between the meetings.

### CHARGE OF BISHOP KINGDON.

The Bishop delivered his charge after the meeting came to order. He first referred to the pleasure it gave to him, and, he was sure to all the members of the Synod, to be again in Woodstock, where they had been so hospitably entertained several years ago. They had pleasant memories of that Synod. It was also pleasant to note the evidences of prosperity on all sides. His Lordship then spoke of the absence of one face that all connected so closely with the work of the church in Woodstock, Wm. F. Dibblee, whose death had occurred a few months ago. Proceeding, the Bishop said:

Two of our clergy have been called away, both of whom were ordained in the same year, 1869.

The Rev. George Schofield was ordained rather later in life than is usual, and was at once appointed to the large and scattered parish of Simonds. For over forty years he persevered in working in the same parish, until old age prevented his continuing the long and laborious drives, which are a necessity for the faithful working of that mission parish. He lived to a good old age and passed away much respected by all.

Rev. Walter Scott Covert is still remembered in Woodstock, where he commenced his ministry. Ordained a few months after Mr. Schofield, he also was content to persevere in the patient continuance of well doing in the island of Grand Manan. Undertaking the work when there was much difficulty attached to it, he remained steadfast at the post until a sudden attack of sickness incapacitated him. He won the approbation of the bishop, so that when he was anxious for a change of position, Bishop Medley earnestly requested him to continue his work on the island. He has gone to his rest beloved by many.

### READING REVISED VERSION.

The General Synod passed a resolution that the Revised Version (so called) might be read in public service, provided that the permission of the bishop be first obtained. A canon of the provincial Synod of the ecclesiastical province of Canada favors such reading. No resolution can supersede a canon. The resolutions may guide the province of Rupert's Land and the dioceses beyond the Rockies, but it can affect or touch us here.

Nor indeed, supposing such resolution could take effect here, could this Revised Version be read in public in this diocese here, I could not give my sanction to such reading.

This does not mean to say that there are not a very large number of passages where the new rendering is not of great advantage; but you cannot pick and choose where the convocation of Canterbury appointed a committee to take the revision into consideration such committees undertake to accept into their number certain persons without reference to their authority, even to the admission of an Arian. What would Athanasius have said to a church that tolerated such a companion to help in interpretation of Scripture? We need not wonder that such a revision has been called the Arian Version. Dr. Vance Smith, the Unitarian Revisor, points out that the changes introduced in this version are "wholly unfavorable to the popular theology"; that is in his language "those who are committed to the Nicene theology."

In the glorious passage of Romans ix. 5, Dr. Vance Smith points out that though "the revisors have not gone further than a disturbance of the verbal order; but they have given a margin which for the first time in a volume destined to be so widely read, gives notice that the ordinary orthodox interpretation of this verse is not a certain one." When Dr. Sclevener was pressed on this point, he could only say, "the value of this margin is that it shows what was deliberately rejected." That may suit some, but what the heretics said at the time was "we have now got this into the margin, next time it will enter the text." I can only urge you, especially the clergy, to read the valuable and exhaustive note of Archdeacon Gifford in the Quaker's commentory on this verse.

When the committee determined to enlarge their number by the admission of those who did not accept the faith of Nicea, certain members resigned. When the version was published two of these, who were bishops, publicly invited Dr. Sclevener to join them in a protest against certain charges. Dr. Sclevener declined, saying that had they remained on the committee their votes would have prevented the acceptance of the changes in question. This shows with how narrow a majority the most important changes were made.

As Dr. Vance Smith has said, "there is nothing improbable in the supposition that the revisors may have been influenced by the views of their own theological opinions." It is quite clear then that if one article is right that "the church is a witness and keeper of Holy Writ," the church should take care that all who are admitted to interpret Scripture should accept the faith of Nicea.

When the committee of revisors commenced their work they deliberately ignored the American church. The American church has now put forth a book of their own; and if I had the power I would accept that with both hands. But I am bound by our Canon. The variations from the old version (commonly called the Authorized Version) are printed in the margin and the words admitting of variation are underlined in the text; and the clergymen authorized to read in public either text or margin, at their discretion. Here all the persons engaged are of the orthodox faith of Nicea, and there is no Arian, or heretical bias in the intrepretation. I should like to see this adopted in the Canadian church.

### THE MISSIONARY SOCIETY.

The General Synod formed a missionary society for the church in Canada, and it was agreed that the dioceses should raise $70,000, of which $3,000 is our share. I agreed to this on behalf of the diocese as it seemed to me that we should raise that amount. I hope that some plan may be arrived at which will enable the amount to be raised without undue pressure. There are some doubtless who object to assessment of parishes, but somewhat of this character might form the basis of an arrangement which would raise the money.

Hitherto missionaries have come to us, and bishops and archdeacons, and have collected money for their own purposes in other parts of Canada. This is now to be considered as past. We are glad to see our friends, but if they come and take up collections they will leave behind them vouchers which will be counted in our $3,000, though they take their personal expenses out of such collections.

At present such delegations and missionaries do not seem to be authenticated from any central authority; but as time goes on, and the missionary society becomes more organized, there must be some central board who will arrange these delegations, and so lessen their expenses.

Mr. Tucker, the secretary, has promised to be here tomorrow when we may learn what progress has been made in organization of the society.

We ought to raise our share, and we ought to increase our own mission fund even to double the present account. For consider one moment how little the expenses of management of the diocese are in comparison with others.

Take the diocese of Nova Scotia. They raise $2,000 a year for their bishop, $1,200 for their secretary treasurer and $400 for the treasurer of their endowment fund; $3,600 in all. This has to be raised before they begin to collect for their mission fund.

In this diocese nothing is raised for the bishop, the treasurer receives only $500 and his travelling expenses, the secretary of the Synod $100, in all about $700, scarcely one-fifth of what the management cots Nova Scotia.

It is much to be hoped that our own mission fund will be greatly increased, as indeed it is much wanted. For we are not rich enough to get into debt.

I have just received a circular from the archbishop of Montreal in which he says that their mission fund was $15,000 in debt, but that a generous layman contributed $2,000 to lessen the debt, leaving $13,000, "not a very large sum," says the archbishop—"not a very large sum!" I am afraid we should, I should, regard it as terrible. Their auditor with a light heart recommended that this debt should be placed in a seperate account headed "maintenance." We are not rich enough to derive our maintenance from a heavy deficit. But we ought to be rich enough to keep out of debt and to increase our mission fund considerably.

### SUNDAY SCHOOLS.

Three years ago the Synod adopted a change in the canon on the standing committee of Sunday schools, which enlarged the number of members from seven to fifteen. It was thought that if a clergyman and layman from each deanery were on the committee this would increase the interest in the Sunday schools, and so increase the value of the committee. Such has not been the case. This year the largest number that attended at one meeting has been four. No doubt good reasons could have been given for the absence of others. I can only deal with facts.

Unfortunately Mr. Hooper, the secretary of the committee, fell sick and could not superintend the arrangements for the conference. When I summoned a meeting to settle about the conference, only two members attended outside myself. Mr. Freeborn, who lives farther away, and Mr. Dewdney. Mr. Dewdney could not undertake the secretary's work, as he was to be away for some little time; Mr. Freeborn was new to the work, and asked to be excused. We could not well let the year go by without such encouragement to the teachers, as is given by a conference. I therefore asked Mr. Montgomery to take the matter in hand, and to endeavor to push the matter to a successful conclusion. Mr. Montgomery is not a member of the committee, and he might well have declined. But he has never refused to do any work that I have asked him to undertake, and I wish to here thank him publicly for his having undertaken this work, and having done it so well.

The conference desired to have a separate existence, as the committee, under whose auspices it was suuposed to gather, showed such little interest in the matter, and therefore Mr. Montgomery was elected "permanent secretary" to the conference. I will ask the Synod to ratify such appointment, and to recognize Mr. Montgomery as such permanent secretary, that the conference may be regarded as an institution of the Synod; and that the permanent secretary may be officially in touch with the various teachers' unions which are active in deaneries. This it is to hoped will evoke more practical interest in this all important branch of work.

Another matter which came up before the conference was the question of the examination of the teachers, and the granting of certificates. It would be an immense advantage if the plan which has been in force in the Kingston deanery, and for some time at St. John, could be extended to the whole diocese. If either the standing committee could be instructed to prepare a plan to be proposed to the Synod next year, or a special committee be appointed for this purpose, it would be, to my mind, a great step in advance. A plan was adopted in the Kingston deanery some twenty years ago, and the result was most satisfactory.

A motion was carried last year "that the standing committe on Sunday schools be requested by the Synod to take steps to institute a diocesan system of normal training classes in connection with Sunday schools," that is I suppose that there should be a teachers' training school, whose methods of instruction are to serve as a model for imitation. It is manifestly impossible to have a normal school to which the teachers should go. It is as much as they can do to prepare in their parishes and homes for their work. The only practical system, if it is to be diocesan, would be that something should be adopted by the Synod, which could be used in each parish, and might be useful in each home.

There is a pamphlet sheet bearing a title which would seem to suggest that it would fill the requirements noted, "Revised Normal Lessons by Jesse Lyman Hurlbert." These have reduced the knowledge of the letter of the Bible in an elaborate series of lessons to a powder of memoria technica. There can be no doubt that such helps to memory are useful. The heathen commences his relation of the Gospel by reducing the genealogy of our Blessed Lord to a memoria technica. "So all the generations from Abraham to David are fourteen generations; and from David to the carrying away into Babylon are fourteen generations, and from the carrying away into Babylon unto Christ are fourteen generations;" and to arrive at this he omits four specially wicked generations. So again as he proceeds he groups together miracles and parables without special regard to their exact chronological order. But this particular pamphlet seems to be statistic kiln-dried memoria technica gone mad. My first impression was "he fain would fill his belly with the husks." As I went on, I questioned "can these dry bones live?" They may be useful in "getting up" the statistics of the Bible, and would probably please a Jewish Rabbi; but I must say firmly, "It is not the church's plan."

One paragraph will exemplify what I mean; the following occurs verbatim: "While the Old Testament contains the history of from four thousand to six thousand years, the New Testament includes less than one hundred years, not one-fortieth as long a period. Yet it is not to be neglected." If this was intended to be addressed to unbelievers I could understand this position, but not from a Christian standpoint. The German philosopher was converted by discovering that the life of our Blessed Lord was the focus of all history, "the great turning point in time, in which all preceding generations meet, from which all subsequent generations proceed the key to the enigma of the world's history." It is scarcely to be valued according to the number of years occupied.

It is not the plan of the church.

"The foundation of all individual Christianity is in the baptismal vow—the vow at the holy font, once made either by us or for us; and it is accordingly from the baptismal vow that the catechetical instruction of the church has ever proceeded. It does not begin by asking what is the chief end of man? and thence going through all the course and reason of things which made redemption and grace necessary for us, as though every one were required to master and comprehend these high matters before he could acquiesce in, or embrace, the salvation set before him: it treats this salvation as a thing wrought, as a thing applied, as a thing very nigh unto us in one mouth and in one heart, if we only believe in Him into whose death and resurrection we have been baptized. This is one main essential difference between the church-temper in religion, and that which so many mistake for the scheme of the Gospel, that a person is not here set upon anxiously enquiring whether he has by a particular mental process been admitted into the fold and heritage of God's people; he is told simply, believe in what God has once for all done for you, and accept it on the terms then prescribed."

I will not fall back on the hackneyed language of the Latin poet, which the dear old Latin grammar has made familiar, to emphasize the advantage of the blackboard in teaching. The "normal lessons" I have been criticizing are perfectly right in insisting on this and in demanding continual revision of work done. But the blackboard copies in this book call upon the memory only, and rather remind the unlearned of a bad and delirious dream. A series of charts which I have seen in the vestry of St. Paul's call upon the imagination as well as the memory, and therefore have an advantage. They are called "The outward and visible sign," published by the Cassell Printing Company, Brantford. They are very striking helps to teaching the Church Catechism. The very fact that some are rather far-fetched and perhaps fanciful is an advantage.

The question of Sunday schools is a most important one, and I must draw the attention of the Synod to the report of the committee on statistics, that in 1902 there is a decrease in the diocese in teachers and scholars. There are 201 fewer teachers and 1,168 fewer scholars.

I recommend a return to the smaller number of the committee on Sunday schools, four clergymen and three laymen, with the Bishop as chairman.

### BIENNIAL MEETINGS OF SYNOD.

A resolution was passed at the last session of synod directing the committee on canons "to amend the constitution and canons, so as to provide for the holding of biennial synods and to report the same at its next meeting."

The resolution must have been written in a hurry without careful regard to the wording. "Its next meeting," cannot be intended to mean the next meeting of the committee, but must mean this meeting of the synod. Again the committee has no power to amend the constitution and canons, even though the synod directs such action. And something more must have been intended than that such necessary amendments should be reported. Such report was made in 1901. If only a report was made now the amendments could not be now considered, and that consideration would have to be postponed. The committee therefore has acted on my suggestion, and, has through its secretary, given notice of such amendments as seem necessary being proposed to the synod at this session. This has been done, though it is somewhat remarkable that all the members of the committee who have carefully considered the canons are averse to the alteration. If as has been asserted, there is a reaction of feeling in the matter, it is quite competent for those that do not wish for biennial synods to vote against the alteration of the constitution and canons.

### RESIGNATION OF REGISTRAR.

I regret to say that the registrar, C. E. H. Simonds, has found it necessary to resign. I regret this for more reasons than one. It was always a pleasure to me to have any business with Mr. Simonds; it was well to have so accurate and careful an officer; and I am sorry to lose so good a church name from among us.

Under the canon, I have appointed a registrar ad interim, the Rev. T. W. Street, sub-dean of the Cathedral, and I will ask the synod to ratify this appointment. Mr. Street began his work as a clergyman in Woodstock. I hope that by the action of the synod in Woodstock he will begin his official work as registrar.

### JUBILEE OF THE CATHEDRAL.

Nine years ago at Woodstock, at the appeal of the Bishop, the synod agreed to pay half the insurance premiums of the Cathedral. This was the first time that the diocese, as a diocese, had exhibited practical interest in the cathedral. Now I have to announce that it is hoped that the fiftieth anniversary of the consecration of the cathedral will be held this year, when the clergy of the diocese are invited to be present, and as many of the laity as can spare time from their pressing avocations.

The cathedral was consecrated in August 31, 1853. This year August 31 occurs on a Monday, when it would be difficult for the clergy to attend The celebration of the jubilee will commence on Monday evening with a musical service, the full Eucharist service will be, God willing, on Tuesday, Sept. 1, when the Bishop of Nova Scotia has consented to preach. Full particulars will be circulated at an early date.

WOODSTOCK, July 7.—After the reading of the Bishop's address, which was referred to committee, the Synod proceeded to the regular order of business.

The committee on the memorial of deceased members submitted their report. They mentioned three clergymen who have died during the year, Rev. Geo. Schofield, Rev. S. B. Morris and Rev. W. S. Covert, and of Wm. F. Dibblee, a leading layman.

G. O. Dickson Otty submitted a report from the committee appointed to consider ways and means for raising the three thousand dollars this diocese is called on to furnish for the Domestic and Foreign Missionary Society. The committee submitted a schedule of apportionment among the various parishes and missions of the diocese. The report was referred to the executive committee.

Dean Partridge submitted the report of the Woman's Auxiliary of the diocese.

Archdeacon Neales read an address by Rev. J. de Soyres on the report of the committee on theological students. Altogether the books which had been circulated had been a source of much useful information.

William M. Jarvis submitted a report on the incapacitated clergy fund. There was now on hand some $380.16. The income was sufficient to provide for all claims, and recommended that the balance now on hand be reserved as a fund to meet the next call.

Justice Hanington gave notice of the following motion: Resolved that this Synod learns with great satisfaction of the defeat by the board of governors and alumni of King's College, Windsor, of the proposed scheme for the amalgamation of that college with Dalhousie.

And further resolved, that the determination to reorganize King's with another president and such changes as will make it efficient and place it in a position to deserve and win the confidence of the people of our church, and of the public, meets with the approval of this Synod.

And further resolved, That upon the re-organization of the college on an economical and efficient basis this Synod would urge upon our people to give the college such sympathy and substantial aid as will enable it to successfully carry on the good work intended by its founders, not only as a divinity school and also as a university of the highest standard.

Justice Hanington gave notice of this motion:

Whereas it is expedient that this Synod should be authorized to appropriate and pay out of the interest of the funds and property transferred by the late Madras board to this Synod and held for educational purpose moneys from time to time as aid towards the teaching of the Holy Scriptures and religious instructions in schools not wholly supported or controlled by the Synod of its board of education, which the present law does not as this Synod is advised, authorize.

Therefore resolved, that a petition be presented to the legislature at its next session praying such legislation as will authorize such appropriations and aid and the seal of this Synod be affixed to the said petition.

### THE BOARD OF EDUCATION

submitted their report. The petition of the rector and parishioners of St. Martins in the Woods for $50 towards religious education, in the school at Shediac, was refused on account of legal difficulties. The matter of the purchase of the Rothesay school was after some negotiations, dropped. The Church school in Fredericton had an average attendance of thirty, with a higher and a primary department. An examination, religious and secular, was held, the former by Archdeacon Neales, the latter by Inspector Bridges. Inspector Bridges said that the work which he examined was generally equal to that of the public schools and altogether the board was well satisfied with the work done in this school.

A discussion arose over the report. Mr. Otty contended that the present board of education had no definite policy. The Synod had a right to know what was to be the course which the board would continue to adopt.

Rev. Canon Richardson and Rev. Wm. Schofield warmly defended the action of the committee. The committee had a difficult matter to deal with.

Mr. Schofield said that Judge Hanington had laid his finger on a serious point when he said that $1,000 was spent on the school at Fredericton for the education of thirty children. When the future of the school at Fredericton is settled the board will have a plan for dealing with the trust.

Mr. Knowlton pointed out that some $1,500 had not been used for the purposes set forth in the trust. He still looked for a policy from the committee.

The Bishop spoke of a disappointment he had experienced through the apparent failure of the effectual use of this fund. It was a grievous disappointment. The Synod was crippled by an act of parliament. We must have what is known as an up-to-date school according to the act, but the money must be for a school.

T. B. Robinson spoke of the vigorous onslaught made by the members of the old board on the new board of education. He spoke of the difficulty of putting forward a policy. It should hardly be required of the committee, considering how the disposal of the fund was limited. He would never consent to take any money from this Synod and give to the board of education for educational purposes. The report was then adopted.

## ANOTHER ST. JOHN BOY GOES WEST.

### Fred M. Irvin Presented With Address by Portland Methodist Y. M. A. Before His Departure.

At the meeting of the Y. M. A. of Portland Methodist church Tuesday the executive reported the excursion to Fredericton on Dominion day to be a financial success. A vote of thanks was passed to the captain, purser and crew generally of the str. Victoria for courtesy extended to the excursionists.

An address and Bible were presented to Fred Irvin, who leaves today for Medicine Hat, N. W. T. Following is a copy of the address:

To Fred M. Irvin:

Dear Sir and Brother—It is with deep regret that we learn of your intended departure from among us, and are forced to accept of your resignation of the secretaryship of our association. Since its inception you have filled that office faithfully and with great satisfaction to us and credit to yourself. We find much consolation in the fact that although you are leaving us your ability and usefulness will not be lost to this fair dominion, as you are only removing from this to another part of the land we love so much; and we have full confidence that in your new home you will live a life that will be a credit to the city of your birth, "the city of Loyalists down by the sea." We now ask you to accept of this Bible as a small token of our appreciation and our interest in you, and may you study well its truths, and draw richly from its life-giving streams, and may the God who has preserved that word preserve and keep you safely through trials and temptations, is our prayer.

Signed on behalf of the Portland Methodist Y. M. A.

J. N. HARVEY, President.
ARTHUR McINNIS, Vice-Pres.

Chronic Constipation surely cured or money back. LAXA-CARA TABLETS never fail. Small, chocolate coated, easy to take. Price, 25 cents. At druggists.






### MAY APPEAL TO EUROPE.

#### To Secure Protection For American Colored People.

SPRINGFIELD, O., July 3.—At a meeting of the National Anti-mob and Lynch Law Association just held here it was decided to petition congress and the president for some legislation for "the protection of the negroes of the country from the lynchers and slave drivers. If the rulers of the United States fail to remedy the evils which exist, then we will appeal to the Christian nations of Europe."

### MT. ALLISON MAN.

S. S. Taylor, a Graduate of the Sackville University, Nominated as Liberal Candidate.

The Nelson, B. C., News, of June 20, says:

"If there were any doubt about the unanimity of the liberal party in this city, last night's meeting dispelled them. The gathering was a large and thoroughly representative one, and the hearty and enthusiastic manner in which it unanimously endorsed the liberal candidate recommended by the committee of twenty must have been very gratifying to Mr. Taylor. The meeting demonstrated that the liberal candidate can count upon the solid and enthusiastic support of the party, and he enters the contest with every prospect of successfully redeeming this constituency for the liberal cause. Sydney Stockton Taylor, K. C., was born in Havelock, New Brunswick, in 1865, and was brought up in Sussex, New Brunswick, where his parents now reside. He was educated at Mt. Allison, at Sackville, N. B., and took a law course at Ann Arbor University, Michigan, where he graduated in 1887 taking the degree of LL. B. He studied law in the office of his uncle, C. A. Stockton, at St. John, N. B. After practising his profession for a year in New Brunswick, he came west, and in April, 1889, opened a law office at Edmonston, Alberta. In 1897 he moved to Nelson, where he has since resided. He was called to the bar of this province in October, 1898 and created a Queen's Counsel in the 28th of December, 1893. During his residence in this city, Mr. Taylor has always taken an active part in public affairs, and has done his share in advocating whatever he believed was in the best interests of the community."

### JOHN WALSH ARRESTED.

A capture was made by the north end police yesterday afternoon which may result in the return to Dorchester penitentiary of John Walsh, a man who was tried in this city in 1897 for the murder of John Meehan on Douglas avenue, found guilty of manslaughter and sentenced to seven years' imprisonment.

This occurrence happened in a field off Douglas avenue on the night of October 5th, 1897. Meehan was struck on the head by a stone thrown by Walsh. Meehan was taken to the hospital and died the following day. The trial took place before Mr. Justice McLeod. After serving five years in the penitentiary, Walsh was released on a ticket of leave, getting out on March 10th, 1892.

Walsh's conduct has not been what it should have been, according to the conditions of his release. To begin with, he was supposed to report to the authorities at certain times. This Walsh failed to do. In March last Chief of Police Clark reported to Ottawa this failure on the part of Walsh. On several occasions Walsh was reported for having assaulted people in the city and other acts were charged against him. But Walsh was not to be found in the city when the police sought him.

Walsh was arrested yesterday afternoon near the Murray & Gregory mill property on a warrant for assaulting a Mr. Moore on March 28th last. He is also charged by Julia Walsh with assaulting and beating her at Marble Cove, and by Wm. Quinlan with having done the same with him yesterday. When Sergt. Kilpatrick and Officer Semple approached him yesterday Walsh ran away, but the officers soon overtook him.

### FROM VOICES OF RAIN.

#### Rest.

There is a little grove beside the hill
Where aspens shake and thrill,
With silver stems beneath their glimmering green
Against the pines' dark screen.
And all day long the rain unceasing weaves,
Ripples of light among their tremulous leaves,
And all day long the moss against their feet
Tufted, and starred, and sweet,
Flashes in flickering splendor with the crown
Of diamond drops swept down.

Through pillared arches of the forest aisles,
Sacred untrodden miles,
The voiceless throngs in this God's temple dim
Bow to the rain's soft hymn;
Unchiseled font and granite altar stair
Wait on the wordless prayer.
And overhead against a brooding sky
The priestly pine trees high
With lifted hands invoke on vale and crest
Infiniteness of rest. . . . .

—Mabel Earle, in the July Atlantic.


