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THE DAILY WHIG. Opiter per Orbem Diocor

A NEW DEFENCE SCHEME. At the last session of parliament the minister of militia announced the proposed formation of a Canadian military reserve, after the manner of the reserve force in England. "It is one," he said, "which will involve very little additional expense, because the extra men who will be required for the purpose of increasing the number up to somewhere near a total strength of 100,000—these men can all be interested in the militia by being brought into the rifle associations, for which provision was made at the last session of parliament. I hope in this way, without any great increase in the annual expenditure, that we shall be able to have what will practically amount to a tripling of the present force of men, who will be almost as effective as the 35,000 which we now have. At any rate, it will be composed of men who have had experience in the art of rifle shooting."

Now there is a rumour that the Canadian government is disposed to take upon itself the maintenance of a large permanent force, supplying all the wants of Canada, relieving the British troops in this country, and offering the advantage of trained and disciplined men should war necessitate further contributions from the Dominion to imperial defence.

The Governor-General, at a recent military banquet, referred to the subject and suggested that Canada should take a stand, at once emphatic and decisive, for imperial defence.

Following this comes the statement—not authorized it is true—that as a result of the colonial conference there is afoot a scheme to considerably change and improve the military system of Canada. "A skeleton" force large enough to attend to what garrison service is requisite, to serve as a stiffening for the militia and for instructive work, an organized headquarters staff capable of attending to all the needs of the soldier on active service, an army of 100,000 Canadians trained in the use of the rifle—this, then, says a contemporary, is what the government will ask the Canadian parliament to sanction.

The prospect will please the imperialists, who are understood to be very numerous in Canada, especially since the South African war.

PUTTING ON THE SCREWS. Pressure is being brought to bear in order to end the great coal miners' strike, but so far there is no sign of a surrender on either side. The men are appealing to the people—to aid them in securing a reasonable compromise. Writing to Collier's Weekly, and giving the miners' side of the dispute, President Mitchell asked the friends of labour, in every way, and especially through public opinion, to make their influence felt. Incidentally he pointed out that the children of the miners had to go to work at an early age in order to supplement the earnings of the parents. The People's Alliance of Pennsylvania have appealed to the legislature to pass a law which will prevent the engagement of any one under twenty-one in the mines. From another source comes the demand for compulsory arbitration. There is a law in the state which favours that law, but there is nothing in it which makes the results acceptable.

The report is in circulation that there is nothing to arbitrate. There is a serious difficulty between the coal operators and coal miners, which has been on since May 14th, and which, according to one calculation, has involved a loss, up to the end of August, of about an hundred million dollars. By this difficulty every one suffers, as coal is an article of consumption daily used by all classes of the people. There is, then, something to arbitrate, and it is to the credit of the miners that, through President Mitchell, they offered to refer it to Archbishop Ireland, Bishop Potter, and a third to be selected by them, and to abide by any recommendation they should make.

It is said that the union insists, even now, upon its recognition by the operators. The president says it does not. He says that the union only desires to deal with the operators in a representative capacity in order to make the statement final and binding. "It is nowhere written in the rules of the union," says Mr. Mitchell, "that a member must refuse to work with non-union men." Wherever trouble has occurred on this point it has not had official approval or counsel.

The issue, boiled down, is simply this: That coal has been mined in a certain way, for a certain price, for a long time, that there is an indisposition on the part of the mine owners to change; that the strike has so far not altered the situation very materially; that the union claims it has the resources to continue the battle and win; that the operators claim

they are gradually recovering their position and will win as they live or not at all; and that the people, who are suffering, and will suffer more by and by, are planning what they can do to end the crisis and the hardship which it entails.

EDITORIAL NOTES. Sixty thousand children in New York without accommodation and teaching. New York is a great city—for millionaires and educated people.

Dr. Goldwin Smith is still worrying because of the political crisis. It is too bad that he and Mr. Whitney cannot make Mr. Ross listen to their talk.

The Ontario municipal convention was against the granting of bonuses. There has been a law against it, but there has been no difficulty in circumventing it.

The Industrial Fair was a great attraction this year, and had, in receipts, some \$30,000 more than last year. Which is proof in itself of the immense patronage it received.

"There is no need of a coalition," says a contemporary. What is more there will not be one. The only thing of the kind in Canada was called "a patent combination," and its experience has not suggested a duplication of it.

"Will there be a new general election?" it is asked. There may be. All depends on the bye-elections. They may or may not change the situation. If they do not, or if the legislature meets before they are determined, the crisis may reach an acute stage.

A rumour is going the rounds to the effect that the president of the union is prolonging the coal strike in order to profit by higher prices. The idea is that there is a combination of some sort having for its aim the robbing of the people. It is an absurd statement.

Mrs. Hoodless, of Hamilton, has been down by the sea, on a domestic science mission. She favours the Ontario schools, and especially the new domestic science school at Guelph. The blue noses do not like that. They think they have the best schools, and what they have they'll hold.

Mr. Ethier, Two Mountains, has acknowledged errors or irregularities on the part of his agents, and his election has been voided. But he appeals against the suit being commenced two years after the said irregularities were committed. Meanwhile he holds the seat. Vacant, yet occupied. How's that?

Mr. Borden, the leader of the opposition in the commons, has effected a reconciliation in his party in the west. For some time the party in British Columbia has had three leaders. Now it has only one. But what good is any leader who cannot lead? In the far west the people do not follow any one very long.

The Standard Oil trust, whose wealth is the greatest in America, is giving of its means to the formation of a sugar trust. So it goes. The trust idea develops. There may be only one trust eventually, and it may own the earth and all that it contains. That would be Morgan's conception of concentration.

WHAT PAPERS SAY. A Timely Warning. Toronto Star. Now that the conservatives have re-organized, Sir Wilfrid Laurier should come right off home by a fast boat.

The Eternal Procession. Chicago News. Some men are so convinced they imagine that when they take a walk everybody else admires the parade.

He Won't Do That. Toronto Globe. Mr. Borden should advocate higher duties on agricultural implements while touring the wheat fields of Manitoba.

A Pertinent Enquiry. Brandon Expositor. The bicycle trust has failed. But where is the money the dealers made when they were selling \$20 wheels for \$130 on easy payments?

A Host In Himself. Ottawa Free Press. There is no truth in the rumor that Hon. G. E. Foster will run in North Grey. He is merely an advisory board of one for the opposition. And they do not seem to take his advice.

A Tempting Tart. Montreal Star. If Mr. Tarte does not know how to talk to those Toronto fellows, who does? They will be running him in for one of those close conservative divisions of the city one of these days.

Still Good For Drudgery. Hamilton Spectator. Women may continue to organize societies to help the Methodist church; they may plan and work and rake in the shelds; they may make the Wednesday night prayer meeting a success and constitute two-thirds of the Sunday congregation, but they may not have a say in the government of the church.

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TO THE PEOPLE. APASTORAL LETTER BY THE BISHOPS.

Touches on Value of Synod's Work and Missionary Society—Shows Duty of Parents.

The pastoral of the bishops of the Church of England to the clergy and laity is as follows: "It is with a deep sense of responsibility, brethren, that we, your fathers in the faith, would address you at the close of this long-to-be-remembered synod on matters which touch vitally the church committed to our charge, in the hope that under the blessing of the Spirit of God, we may be led to do our duty without fear or favor, and that you, over whom we are placed, may judge the discharge of that duty in the solemn light of the responsibility which rests upon us as bishops in the church of God. We feel our responsibility, it would be more than sad, it would be awful if we did not, and hence, if, with this sense of responsibility weighing on our souls, we speak words that we dare not refrain from speaking, however unpalatable such words may be to some, remember, that as we write we have ringing in our ears the divinely solemn announcement by thy words thou shalt be justified, and by thy words thou shalt be condemned."

"We have nothing but deep and lasting gratitude to God as we think of the synod now brought to a close. "As one realizes the varied interests that were brought together from east and west and north and south of this vast Dominion, the many minds, the local influences, the vigor and boldness, the beautiful character of comparative youth, and the staid conservatism, ever to be respected, in age and old age, and then remember how in this wondrous synod all interests seemed to blend into one interest; the welfare and well-being of the church and all hearts seemed to beat as one heart, the heart of a winning and triumphant cause, cold and dead would be the spirit that did not thrill with gratitude that such evidence of God's favor has been vouchsafed to us. At last the Church in Canada is really one. At last all difficulties have melted out of being; at last old party walls are still and dead. At last we are united as a united people in terms; and the church of God in Canada, bishops, priests and laity—with one heart and one voice glorify God this day for the peace, the tender sympathy, and the enthusiastic missionary spirit, which, through the Holy Ghost abiding with us has captured our hearts afresh for the works of Christ.

New Missionary Society. "The missionary society just formed is in a position to begin its work in the interests of the whole Canadian church under the direct influence of the organizing secretary, Rev. L. N. Tucker, of Vancouver, who, at the call of the church, and filled with an enthusiastic devotion to the cause of missions, has resigned a parish that he loved, and parishioners who prized his every work, in order that he might give his whole time to the organization of the society. We more than welcome Mr. Tucker, we reverently thank God for him, and we claim the prayers of the whole church and of the Holy Spirit, may direct him in his noble work and crown with success those labors which at the call of the church he has assumed as the work of his life.

"So far all thank God, is well, but unless the whole united body of the church grasps the responsibility which rests on it, and rises with enthusiasm to fulfil its duty with an earnestness, unity and liberality hitherto undreamed of, it is impossible that the desire of the synod should be fulfilled. Outside of all missionary funds raised for diocesan purposes, or through auxiliary missionary efforts, the society needs a large income that would enable it to meet with generous hand the growth of our missionary dioceses, so that no Canadian bishop will feel himself crippled in the discharge of his laborious duties. Where through the poverty of our finances we have been going out tourch hissing party came, of one hundred dollars or two hundred dollars, we ask for means to meet every just demand with a grant, honorable to the church, giving heart and courage to the applicant. It is for such bishops to state their needs, as free from monetary cares, they advance the frontiers of the church, it is for such parish to meet those needs with a generous and willing hand. We therefore urge upon the laity to be prepared to respond with liberality to the appeals of the bishops, when they call upon them to furnish the church with the means to carry on this work adequately.

"To accomplish this, however, the members of this church everywhere must wake up to their responsibility as trustees of God in connection with Canadian and foreign missions. Dioceses must face the fact that they are responsible to God for mission work outside of themselves, and that such responsibility can alone be met by such parish in every diocese becoming an auxiliary to the missionary society of the church, and each clergyman an earnest leader in the cause of mission giving, an opportunity to rich and poor alike to contribute of their means as God has blessed them.

Church To-day Is Power. "The Church of England in Canada is not a poverty-stricken church. It has the power within it to-day to give great gifts to God, and while we would appraise the lowest gift offered by any christian out of his or her poverty, as equal in God's eyes with any gift offered by the rich man out of his riches; we do lay it on the wealthy and well-to-do in our church that they are never all out of the trust of God, and we implore them to rise to a reverential sense of the tremendous responsibility which rests on them, and give as never yet they have given, to the needs of those vast fields of missionary effort at home or abroad, for whose evangelization or preservation the Church in Canada will one day have to give an account to God.

"It is with almost stricken hearts, brethren, that we feel called upon to appeal to the members of the church

on this vital topic. Everywhere, the world over, the sanctity of the Lord's day is being more and more disregarded and loose and dangerous views propagated as to the duties and privileges connecting it. Everywhere parents consciously or unconsciously, are setting their children an example in this respect that cannot fail to injure them, and everywhere the calm stillness of the great day of rest and worship is disturbed by the invading tramp and noisy voice of an apparently victorious world. We call upon you as christian people to take your stand against everything that brings dishonor to our Lord through the dishonor done His own day, and by example and precept to teach your children that their duty and privilege lies in observing it as a day of rest and worship. We plead with some, possessed of great earthly means or social position, the possession of which may seem to them as if it raised them above criticism or rebuke, to seek to stay that reckless tide of daring, irreverent misuse of the Lord's day, which is flowing into the homes of those, who from their position should be examples to others, and we would remind them that the law of God is not one law, that it is to be obeyed by the lofty as well as the lowly, by the rich as well as the poor, and that their examples in countless cases are almost cruelly dangerous in the highest degree to those dependent on them or those who naturally look up to them as lights in the social world. We might say more, we dare not in faithfulness say less, and hence we would implore all professing christian people, of all ranks and grades of society, to realize the danger that be sets the church and state through disregard of the sanctity of the Lord's day, so that each one within his or her sphere of power should work to make that day what surely our Lord intended it to be, "a day whose hours bring glory to His name."

Speaks Of Word Of God. "We dare not, brethren, omit in this day of doubt and evil, to write a few words to you on that source of all religious belief, life, and worship, the word of the living God. It is not for us in this letter to enter into religious controversy, or to notice at length the fierce criticisms that beat to-day around our great volume of inspired teaching, but we do advise you not to follow hurriedly strange lights, brilliant for the hour, and that, fading or perhaps as quickly as they rose, may leave your souls in utter darkness. We do not put that the word of God can bear the pressure of any reasonable investigation and criticism, but we caution you against that idolatry of the critic, which, pushing the voice of God's church into the shadows of the past, and accepts the conclusions of any human voice, which hold at times to rashness, would claim that the ever shifting opinions of the present day are worth ten-fold the rooted conclusions and convictions of millenniums of the past. We would, therefore, press upon you with all the force we are capable of infusing into words, the positive necessity of your refusing to accept any conclusions which would withdraw any portion of the bible, from the category of 'God-inspired' scripture, for correction, for instruction in righteousness.

"We urge on you, brethren, earnestly and affectionately a personal and study of the word of God, not so much as a student-like exercise, but for the welfare and happiness and growth in grace of your own souls and as a moulding influence on your own lives. God knows we need as a more sharply defined characteristic of our every day religion, the bringing of our actions to the touchstone of divine teaching; we need it nationally, ecclesiastically and corporately, and the need is already ripening to a sad and mournful harvest. Already the voice of God as a controlling and guiding power is literally banished from our public, political and civic life; acts of the most dubious expediency are regarded as in every way justifiable; and at times the holiest of subjects are spoken of in jesting words by those whose high positions should at least lead them to remember that the flippancy of the scoffers may yet prove his fall. Our children in many parts of Canada are fast forming a Bibleless generation, with the Word of God, the one book that can alone guide them into morality and righteousness, practically outside of their daily instruction, and often but little taught in their own homes, whilst our greater universities seem

to plume themselves on the fact that the admirable secular instruction which they are prepared to give to each oncoming generation is one wholly discovered from any form of religion. When such a state of things is plain to every observer, surely the one effort of christian people should be to so study for their own souls' good the regenerative teaching of the Word of God, that their own lives may be moulded by its wondrous influence, and that thus a more defined level of truth and righteousness might be introduced into the mass of national existence.

Issues Call To Parents. "We have already noticed the perils which surround so many of our children arising from a widespread, yet palpably defective system of national instruction, and we would now call on christian parents to realize the peril and seek to meet it, by the preserving qualities of sanctified home life. Where the state stoops to dishonor, let home rise to magnify, through making the Bible in the home the voice of God among our children. We dread that laxity of social life, which dropping the robe of the priest of the family, leaves each opening day unconsacrated to God; and we call on all christian parents, who grievously sin against their own children in this respect, to think of the tremendous influence for lasting religious good they abstain from yielding, and the loss in future life to those they love of one of the sweetest memories of the home that gave them birth. We urge all such parents for their children's welfare, for their own parental happiness, and for the honor and glory of God to be bold and brave enough to acknowledge a grievous blot on home life, when they see it, and in an humble chastened spirit rise up to erase it.

"Further, we would wish to notice an evil which parents alone can remedy, namely, the growing disease of Sunday schools by the children of those whose position in society makes the disease plain and apparent. We feel sure that this evil is more deeply rooted than many fancy. It arises largely from the enervating luxury of living so characteristic of age, from disregard of the sanctity of the Lord's Day, from the weakness of hold of parents over their own children, and from the coldness and laziness of those who by education and position are in the apathy of so many parents in connection with religious culture of their own children. We therefore, plead with such, we remind them that God

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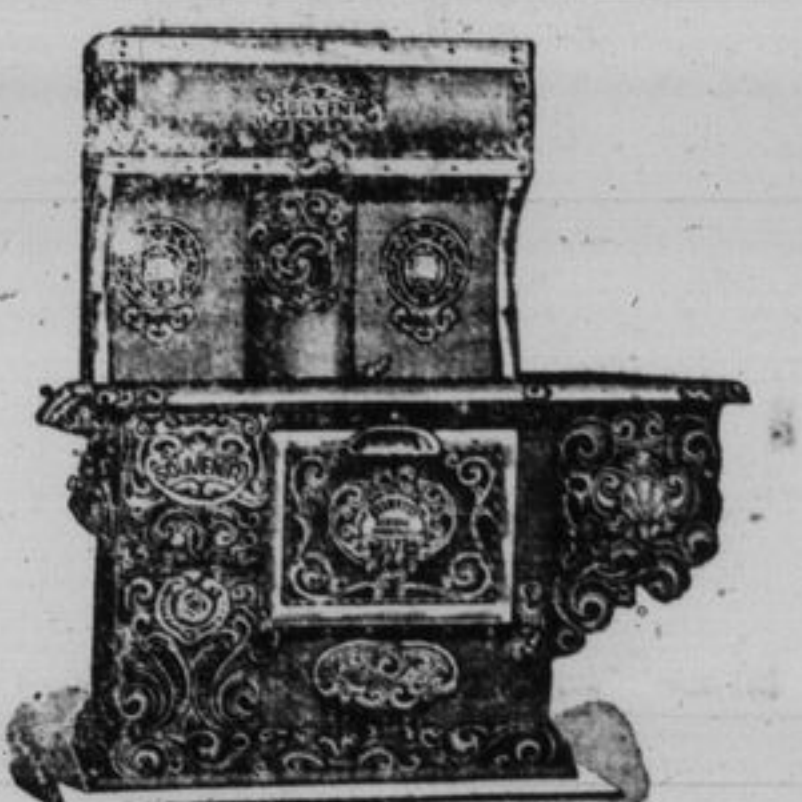
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gave them their children for Himself, that their responsibility in His sight cannot be taken on any hair's breadth from where He has placed it, and we open that responsibility afresh—this day to their conscience, and we pray God that they may be led to a better mind with regard to this, and many other matters connected with the religious education of their children. "We could close this address, with humble thanks to God, for His guiding hand in leading us, as He has done, so happily to meet together, and we would pray that God the Holy Ghost may bless all that we have accomplished to the glory of the ever blessed Trinity. The keynote of our words to you may be found in one word, 'Responsibility,' which may God in His mercy grate deep into our own hearts as your bishops, leaders, and friends. And not into our hearts alone, but yours, brethren of the clergy and brethren of the laity, for such working in his own station is responsible to God, for that work is the rightest sense wherein man can be responsible. And we would call on you all, as on ourselves, to take heart and courage, because it is to find us responsible, for if the word be His, the divine strength we need is His; the gift of far-seeing vision is His; the power to accomplish great things is wholly His, the faith that lives and burns in the souls of men is His; and the silver and gold is His; and if we truly and sincerely love Him, and if we truly and sincerely are His—indeed, us Christ our Lord, why should we fear, why should we despond? Rather let us rise up; Strong in the strength that God supplies, Through His eternal Son, We'll lead us on, and possess the land." The exhortation was then sung, and with the pronouncing of the Benediction by the Archbishop, the third session of the General Synod stood prorogued. W. P. Kilgus, an old-time member of the Whig staff, but now of Buffalo, N.Y., arrived on the steamer Kingston yesterday morning to visit his father. He received a welcome from his old companions and friends. He occupies a lucrative position and looks well. Harry Knox, transfer for Skinner & Co., is spending a few days in the city. He is a brother of William Knox, a popular Queen's medical student, who has just returned to the city to resume his studies. The many friends of C. H. Corbett will regret to learn that he is seriously ill and may have to undergo an operation.