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NO married man can afford to postpone insurance. No bachelor can afford to be without insurance. Who else is so lonely in old age as the bachelor? No wife, no near-kin, to smooth the rough going of the downward path.

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The poor, old, lonesome bachelor
Had better ne'er been born
Than not to leave some recompense
To comfort those who mourn.

See a Continental agent, or enquire of Head Office for suggestions, stating (in confidence) nearest birthday.

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NATIONALISM IN INDIA.

(Continued from page 475.)

INDIA UNITED.

Until about two years ago religious differences prevented Hindus and Mohammedans from uniting in any great effort. But a change has come in that situation and, for the present at least, Mohammedans and Hindus are united in their sentiment against the foreigner and for what they believe to be the good of India. Last year during the riots, the mob came into two of the most important Mohammedan mosques and Hindu agitators spoke from the pulpits. If that had happened only a few years ago, it would have precipitated a religious riot of huge dimensions. Yet, last year, the rank and file of both religions took it as a matter of course. This union of the two great religious factions is a dangerous and yet a glorious thing. Dangerous, if the union is only to be used in race hatred and destructive criticism, glorious, if it is a forerunner of the day when all factions and cliques will drop their petty disputes and will work for the good of India. Under the present conditions, if one faction is offended by Government both are liable to unite in retaliation.

INDIA AND THE TURKISH TREATY.

The Turkish Peace Treaty has aroused the Mohammedan world. All sects do not agree as to the place the Turkish Sultan should hold. The Sunnis, the largest sect, consider him to be the spiritual and temporal head of the Mohammedan world and insist that the Turkish Empire must remain in its ante-bellum state. The Shiah, a large sect in Persia and parts of India, do not accept this, but all are interested in having Turkey remain a large and powerful country. The Sunni leaders of Delhi, Lahore and Calcutta have formed a Khalifat League in defence of the Khalifa, Turkish sovereignty, and have made threats regarding the future in case their demands are not accepted. The Shiah leaders of Lucknow and Hyderabad are lukewarm and some are even antagonistic to the League. Mr. Gandhi, a Hindu, has tried to swing his Satyagrahis to the support of the League, but most of the best members of his movement have refused to support this new project. Hindu feeling is divided. Some Hindus want to make common cause with their fellow countrymen, partly to tighten the links forged last year between them, and partly, it is to be feared, for the purpose of embarrassing the Government. The extreme men seem to be trying to use religious fanaticism for private or party ends, but the true Indian statesmen know that race prejudice and religious fanaticism will only weaken the cause for which they stand—namely, India's good.

NATIONALISTS—NOT SINN FEINERS.

At first sight, India appears to be in a political chaos, but her friends believe that good things will come out of the present disorder. One thing is certain, very few men want India to cut loose from the British Army. Practically all Indians are Nationalists, but there is no party in India which corresponds with Ireland's Sinn Feiners, and no responsible leader has urged an Indian Republic. Excitement is in the air; race prejudice is prevalent; cheap criticism of the Government is welcomed; India wants to govern herself and her young men want to occupy offices now held by foreigners. But there is another side to the question. Indians know that they owe much of their present safety and prosperity to British rule. They know that the principles of truth and justice have become living realities to them, be-

cause they have been personified in the lives of Englishmen. Indians daily protest against the occasional un-British actions of Englishmen in the East, but they realize that without a century of British rule, there would have been no Indian nationality in the real sense; that there would have been no agitation for self-government, and so they want to remain an integral part of the Empire, on an equality with Dominions like Canada and Australia.

THE SAFEGUARDS FOR THE FUTURE.

Enough has been said to show the seriousness of the present situation, but there is no cause for despair. India has leaders capable of handling all of the difficult problems facing the country. The greatest danger for the present is that the electorate may pass these men by and choose men less worthy of their confidence. No country is really fit for self-government unless the majority of its electors can be depended upon to use wise judgment in the choice of its rulers. Yet no country at all times comes up to this standard, and if India fails at first to show the best of judgment in choosing her leaders, she does not necessarily disqualify herself for all time for self-government. Till now the politics of the ordinary Indian voter have not had any real import. But in future the man he elects will spend the money of the elector, he will make his laws, run his schools and affect his life at every turn. A realization of this fact will cause careful voting and good men will finally come to their own. But there is something greater than that. India has always been spiritual and from her spirituality she is weaving ideals for a great India and a good India. Those ideals will save her.

THE EMPIRE'S SHARE.

The other parts of the Empire can have a share in the making of Greater India by the attitude of their peoples to her. Indian national feeling is young and naturally is very touchy; so is that of Canada, Australia and South Africa. Contemptuous remarks, or slighting references to his country fill the Indian with rage, but on the other hand, statements of appreciation and admiration of things Indian make him happy. Whenever a real honour is paid to a representative Indian, the whole country is happy. Appreciation by a foreigner of Sinha the great Indian statesman, or of Tagore the great Indian poet, or of Bose the great Indian scientist, fill Indians with pride and naturally so. There are things in India we cannot appreciate. Let us help her change them; but there are many things we can admire. If the Indian could only be sure that Canadians and Australians felt that he is as much a member of the British Empire as they are, he would value the Empire more than he does. The great heart of India is sound in this great National venture in which she is engaged. She seriously implores God's help in it and she needs the sympathetic interest and brotherly help of all of Britain's sons, and she will realize her best self, and become even more than ever before, one of the brightest jewels in Britain's crown.

Archbishop Du Vernet had a busy day on Sunday, June 27th. At 8.30 a.m. he confirmed two candidates in St. James' Church, Smithers, B.C., afterwards administering the Holy Communion to these and ten others, Rev. W. S. A. Carter assisting. He then motored 12 miles to Telkwa, and at 11 a.m. confirmed three candidates presented by Rev. J. S. Brayfield in St. Stephen's Church, preaching again at the 7.30 p.m. service.

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