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# CANADIAN CHURCHMAN

A National Church of England Weekly

VOL. 47

TORONTO, DECEMBER 9th, 1920

NO. 50

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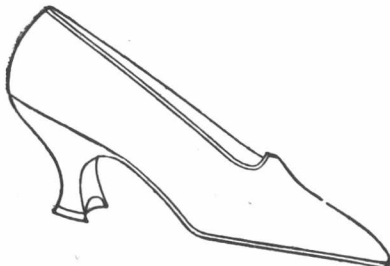
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## Personal and General

The sum of £500 has been lately given to the S.P.G. by an anonymous donor.

Dr. R. C. Blgrave has resigned the rectorship of St. Mark's, Parkdale, Toronto, to assume the rectorship of St. John's, Peterboro'.

Word has been received at this office that Rev. T. Stannage Boyle, D.D., has resigned the presidency of King's College, Windsor.

Queen Alexandra, the Queen Mother, celebrated her 76th birthday at Marlborough House, London, on December 1st.

The Rev. Vibert Jackson, Archdeacon of South America, has been appointed Assistant Bishop to Bishop Dunn of British Honduras.

The Rev. Renison Ogiby was inducted as the twelfth President of Trinity College, Hartford, Conn., November 17th. Bishop Brent gave the address.

At the vesper service at First Presbyterian Church, Buffalo, on November 15th, Bishop Brent preached on "Conference as a Means to Christian Unity."

### A CHRISTMAS GIFT.

The Christmas Number of *The Canadian Churchman* will be twenty-four pages of illustrations, articles and stories—the best yet. We expect a circulation of 8,500.

Send it as a Christmas gift to your friends. The office will put in a personal greeting, "With Christmas greetings from —," and will mail your copies to any addresses for fifteen cents per copy or twenty-five cents for two copies. Order at once. The last Christmas Number was all sold out in a week.

Rev. Professor Wrong, of Toronto University, addressed the members of the Kingston Canadian Club on December 3rd, his subject being "Canada's New Responsibilities."

At the old Round Church, Halifax, many congregations were represented recently at a service of praise given by the choirs of St. Mark's and St. George's, under the direction of Mr. William Roche, organist of St. George's.

Various presentations were made lately to the Rev. T. and Mrs. Leech, on leaving Wolfe Island, for the parish of Sydenham, Ont., including addresses, purses of money, a handsome silver tray and a china chocolate set.

Rev. S. H. Prince, who was for several years Curate of St. Paul's, Halifax, and now assistant Rector of St. Stephen's, New York, has lately had the degree of Doctor of Philosophy conferred upon him by Columbia University, U.S.A.

The mortgage debt of \$3,000 on the parish house, Church of the Redeemer, Toronto, was completely wiped out by the special collections on Advent Sunday. The offering amounted to \$3,330. All of the buildings in connection with the church are now free of debt. Congratulations.

Rev. J. R. S. Boyd, M.A., Orillia, has resigned as Rural Dean of East

Simcoe. The Rev. J. R. H. Warren, M.A., of Midland, has been elected Rural Dean. The Rev. A. B. Caldwell, of Wyebridge, was elected secretary on the resignation of Rev. W. E. Mackey, of Coldwater.

Mr. J. D. Evans, for more than 30 years a member of the York County Council and an ex-warden of the county, died at his home at Islington on December 4th, aged 79. He was a member of St. George's, Islington.

Rev. J. P. Smitherman, Incumbent of Eriksdale, Man., died in the General Hospital, Winnipeg, on November 28th. He has been in poor health for some time past. He was the first pioneer missionary to engage in Church work in the district, and he was well and favorably known.

Archbishop DuVernet has appointed Rev. Edwin Moss to the mission of Stewart, to take the place of Rev. Heber Greene, who has left the diocese, and the Rev. J. B. Gibson, formerly of Lloydtown, Saskatchewan, to fill the vacancy in the smelter town of Anyox, caused by the transfer of Rev. Edwin Moss. The steamer which brought Mr. Gibson and family to Anyox on November 25th, took Mr. Moss away.

At the twenty-fifth anniversary of the consecration of St. John's Church, Boscombe, England, the Rev. Sydney Selwyn, the first Vicar, preached at both services. The last £100 on the war memorial porch was paid. The Vicar succeeding Mr. Selwyn was the late Rev. E. J. Kennedy. Both men are well-known in Canada. Mr. Kennedy held a mission in Toronto about nine years ago, and Mr. Selwyn was Vicar of the Church of the Messiah for three years.

Hundreds of citizens attended the funeral of Surgeon-Lieut.-Col. R. A. Bowie, M.D., which took place at Brockville on November 29th. The service was held at St. Peter's Church, and was conducted by the Rector, Rev. A. F. C. Whalley, assisted by Canon H. H. Bedford-Jones, the late Rector of the parish, and Rev. Canon Woodcock, of Brockville. Judge Reynolds was one of the pall bearers. Leading military and medical men from all over the district and from Montreal attended the funeral.

There was held at the residence of Charles Archibald, Halifax, on Saturday afternoon, November 27th, a funeral service for Mrs. Joanna Laurie, daughter of the late Sir Adams Archibald. The service was conducted by the Ven. Archdeacon Armitage, in the presence of a few intimate friends of the deceased. Mrs. Laurie made her home in Halifax during the winter and was a devoted member of St. Paul's Church, where she will be greatly missed. Interment in the family lot at Truro.

The death of John W. DeWolf, Esq., occurred on November 26th, at Halifax, where he was one of the best known and most highly respected citizens. Besides his wife, he is survived by two sons and one daughter. Mr. DeWolf, who was in his seventy-seventh year, was born at Canning, King's County, a son of Thomas L. DeWolf. The family moved to Halifax many years ago and Mr. DeWolf was connected with work at St. Mark's Church for over fifty years. It was only in September last that Mr. and Mrs. DeWolf celebrated the fiftieth anniversary of their marriage.

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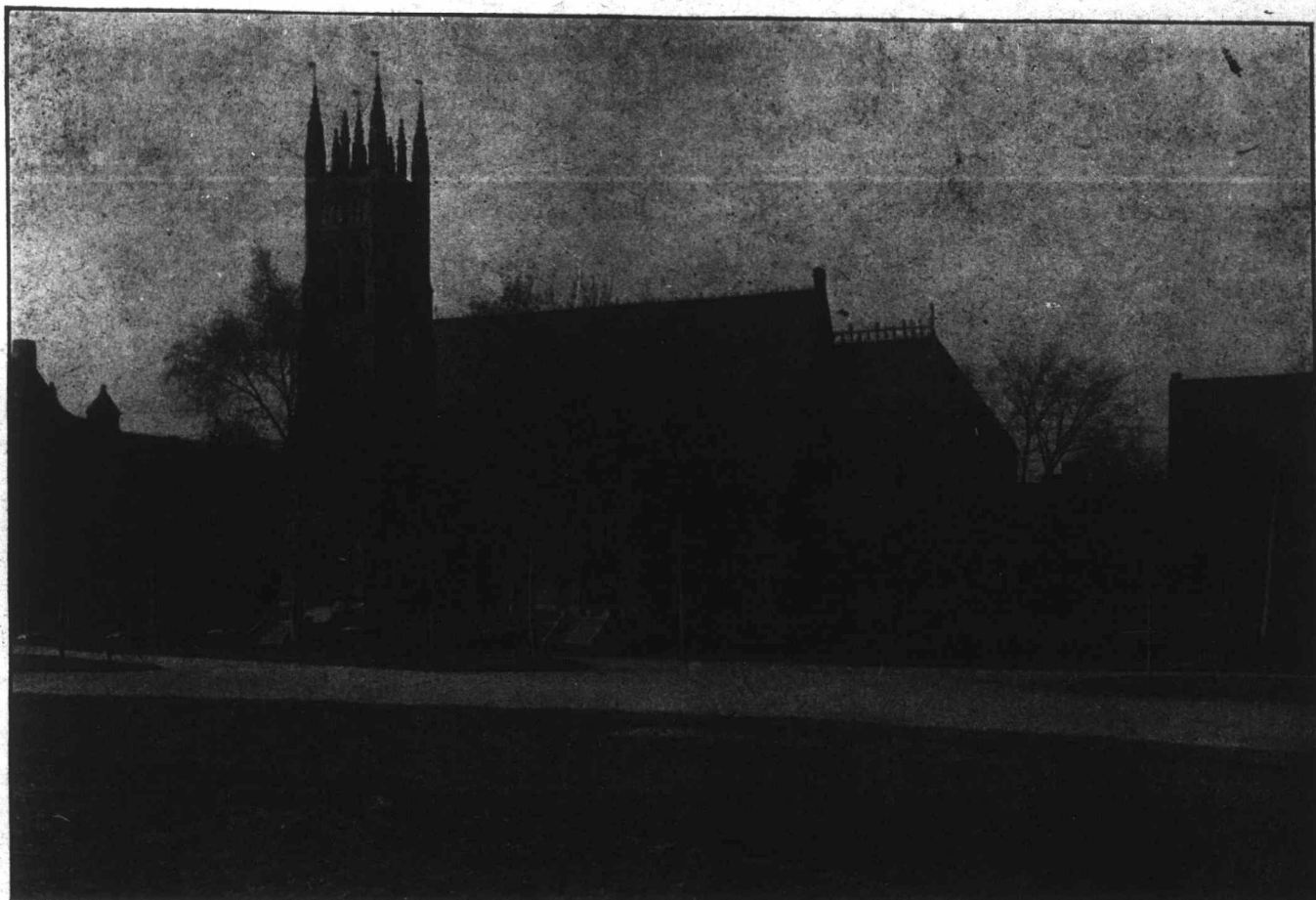
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JUBILEE OF ST. GEORGE'S, MONTREAL.

IN October, 1870, in Montreal, just fifty years ago, to replace the old building on St. Joseph St., the present stately church of St. George's was built on a site out in the fields at the top of Windsor Hill, which has now become the busy centre of Montreal. So St. George's has just been keeping its jubilee. The church services covered three Sundays and the preachers were mainly "old St. George's boys."

The Bishop of Toronto, brought up in St. George's parish and ordained in the parish church, was the preacher on the first Sunday, and his reminiscences, touched with emotion, did much to set the tone of the whole celebration. He told of the great Rectors of the past, especially those whom he had personally known of: Archbishop Bond, who had been successively Curate and Rector, then Bishop, Archbishop and Primate; of Bishop Carmichael, faithful and beloved, whose name will be long a household word at St. George's. He recalled the great missionary contributions of the past, which stirred enthusiasm throughout the whole country. He told of the many churches in the city founded and built by the Men's Society of St. George's.

On the next Sunday, Professor Howard, D.D., formerly one of the parish clergy, dealt specially on the thought of the faithful preaching of Christ which had always been the characteristic of St. George's pulpit, and Canon Willis, B.D., one of the most prominent of our younger clergy in the city told of his happy memories of Sunday School and choir and of the lasting influence on his own life of the preaching at St. George's.

The jubilee services were fittingly closed by the fine utterances of the Bishop of Montreal in the morning and Rev. Dr. Symonds in the evening. The Bishop preached a great sermon on the worship and work and teaching of the past and present. The worship of the church had always been earnest and reverent, and its ritual simple, dignified, appealing. In this connection the Bishop gave high praise to Dr. Illsley and the choir. The work of the parish was indicated in its flourishing organizations, its splendid contributions to

missions and other purposes, and the long list of churches which it had built and fostered. The teaching of the past days had left its mark on Canada; the St. George's teaching of the present was leaving its mark far beyond, all over the English-speaking world. The present Rector, in this great busy parish, had no time to write books, but his weekly lectures and sermons were taken hold of by publishers on both sides of the ocean and were not only published wherever the English language was spoken, but were translated into Eastern and European tongues. In Japan and China, in Sweden and Holland, and India, St. George's teaching was circulating in the language of the people.

Rev. Dr. Symonds closed the services by a noble sermon on permanence and continuity of teaching, wherein he pointed out how men of the past and present, equally loving and realizing the teaching of Church and Bible, yet presented that teaching in different form. Mere rigid conservatism was a fatal attitude; mere change for love of change was almost equally dangerous.

**Jubilee Gatherings.**

But the jubilee functions were not confined to Church services. The great reunion of present parishioners and past parishioners from a distance was an enthusiastic gathering not easily forgotten. The large hall was almost too well filled, and the songs and speeches which preceded supper were very heartily received.

The speeches were on the "Yesterday, To-day and To-morrow" of St. George's. Mr. Justice Greenshields made a delightful story of the past, eloquent, pathetic, humorous. One of the best received sketches in his speech was that of our honoured sexton and vestry clerk, Mr. Joseph Tomkins, "the ruler and chancellor of St. George's for nearly 50 years, who baptized the babies and married the brides and was seriously suspected of writing some of the sermons!" Then the churchwardens, Majors Tilling and Brierley, spoke of the to-day and to-morrow, telling frankly of present difficulties and encourage-

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John W. DeWolf, November 26th, at was one of the best highly respected his wife, he is sur- and one daughter. was in his seventy- born at Canning, son of Thomas L. ily moved to Hali- o and Mr. DeWolf ith work at St. r over fifty years. eptember last that Wolf celebrated the of their marriage.

ments and pointing optimistically to a future which should copy fair the past.

Another function that must not be omitted was the jubilee banquet to Dr. Illsley and the gentlemen of the choir, held in the dining-room of the Montreal Club. Amongst the guests were the old choir members for thirty years past and the wardens and board of management and several others. Mr. Tinling, the senior warden, was chairman. The Rector, in responding to the toast of St. George's, voiced the high estimate

in which Dr. Illsley is held, and spoke of the real pleasure it had always been to have him as a comrade and fellow worker. The toast of the past choir members brought to their feet a set of clever and most amusing speakers.

An interesting summary of the life of St. George's during the past 50 years was written by Mr. Brierley, one of the wardens, and published in the parish. Now the jubilee is over, St. George's sets out to make a record for its next jubilee, and we, with its many friends throughout the Dominion, heartily wish it Godspeed.

## FROM WEEK TO WEEK

"Spectator's" Discussion of Topics of Interest to Churchmen

THE "Federation of Community Services" in the city of Toronto has made its appeal to the public. If it has not received all it desired, yet it has succeeded in raising a large sum for the purposes for which it exists. The name is a euphemism for consolidated charities, or something of that sort. The ideal behind it is a very simple one and has a strong appeal to the public. In a large city we find many institutions that have their roots hidden in the distant past, the days of small things. Glaring needs were met as best they might by personal benefactions or the united efforts of a philanthropic congregation. As the city grows these institutions are multiplied and enlarged. Resources to sustain them have to be sought from a larger constituency. Business men are approached by scores of solicitors for their favored institution. These men have not the time or the inclination to investigate the merits or usefulness of each and every charity, that they may give wisely and justly. Then someone has a happy thought. Let us pool our offerings for all these kindred purposes, and make one big subscription to cover our entire obligations. Let us appoint representative men, and particularly business men, to administer the huge trust and on their shoulders we will place the responsibility of enquiry into the relative merits of each, that they may give according to their value to the community. In time they will snuff out the hopeless enterprises. They will judiciously amalgamate those that seem to be duplicating effort. Above all, these men will, in their administration, know neither religion nor nationality, Jew nor Gentile, bond nor free. Such things have no place in feeding the hungry or clothing the naked. Who can resist an appeal like that?

In order to make this appeal effective in calling forth the generosity of many people, a pledge has to be given that neither in fact or implication is there any intention of interfering with the internal management of established institutions. The only question to be decided is, Do these charities come under the purposes of the fund? Are they doing what they pretend to do? And are their needs what they say they are?

Just how this interference in management can be avoided is difficult to see. One set of people may have a very much more exalted idea of efficiency than another. One institution may be disposed to keep expenditure down; another may say this is the time to get out of the grind of repression and to take things easy. Who is to be the judge of these things? Still another is convinced that a further extension of the work in which it is engaged is absolutely necessary for the welfare of the community. Suppose it is willing to

supply the capital expenditure for expansion, is the Federation automatically pledged to its increased maintenance expenditure? It would seem to the writer as an elementary principle in the administration of such a trust that the internal management and external policy of every institution sustained thereby is bound to come sooner or later under review and ultimate control of the executive. There is a constant necessity for decision whether this or that is entitled to support, and there is continued power to enforce these decisions by giving or withholding grants. We might just as well see these things from the beginning and make up our minds in accordance with the facts. Perfectly honest men think that certain things can be done which are quite impossible. There are most estimable men and women who are, no doubt, quite convinced that institutions that have been born out of certain conditions, and nurtured in the faith of certain ideals, can safely proceed on their paths of usefulness untouched and untarnished by federal administration. It cannot be done. Sooner or later the decision has to be made whether the old idea is worth sustaining, or whether the new must take its place. That is a fair subject for debate, but there is no use closing our eyes.

While we are on this subject, let us go on to the end. What will be the personnel of the executive of a "federation of services?" It must be representative and therefore we might assume that there would be a member of the City Council, the Board of Trade, the Labor Union, the National Council of Women, the Rotary Club and many other public bodies along with a representative of each Church. There will be Jews, Roman Catholics, Anglicans, Presbyterians, etc. Many of the institutions under review by this mixed body had their genesis and growth under the inspiration and devotion of men and women of spiritual ideals, quite definite in purpose. The result of their labors is now to come to judgment before a committee, the majority of whose members cannot in the nature of things be particularly sympathetic, though all desire to be just. In the back of the minds of these men is the idea that the easiest and safest plan to follow is to secularize everything. They, however, will soon find that they cannot secularize a Roman Catholic institution. Neither can they divorce a Jewish charity from the faith of its founders. It remains, therefore, to Protestantism to be stripped of any distinctive expression of its spiritual faith. It is altogether likely that there may be an Anglican charity, so called, that is not fulfilling its true functions, and might better be merged in some more general

(Continued on page 810.)

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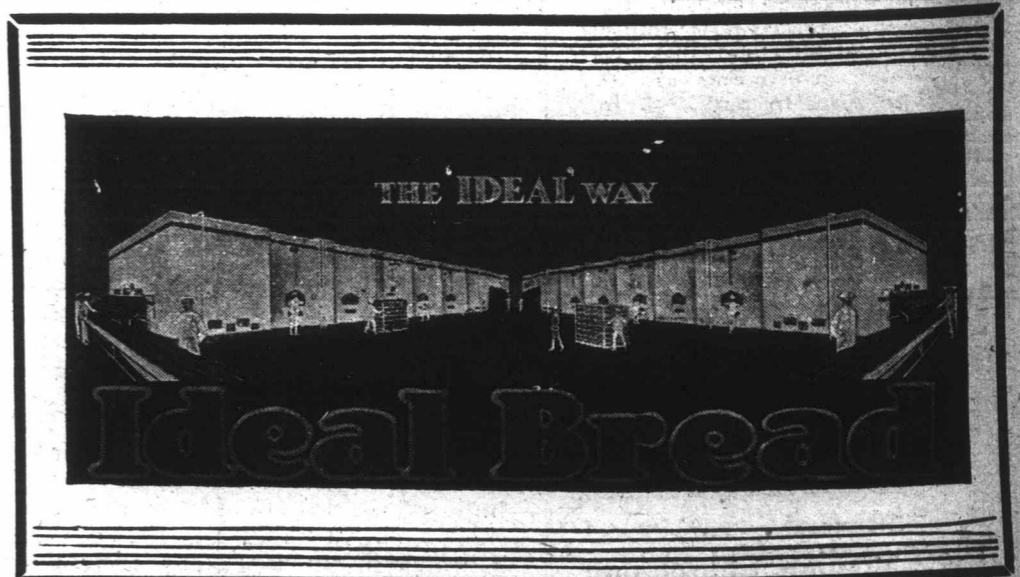
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# Canadian Churchman

Thursday, December 9th, 1920

## EDITORIAL

THE odour of sanctity! After a brisk walk to morning service, we entered the church. And every *aveolus* in our lungs shouted ANOXEMIA. It certainly seemed a sin against the fresh air of God's out-of-doors to enter that stale atmosphere. People complain of weariness and listless attention. What a terrible handicap to minister and people in an ill-ventilated church! No wonder the preacher notices the heave of the left shoulder before fifteen minutes of his sermon is past.

Saints with their heads off have an air of unreality. So stained glass artists never care to make a window that will open. Yet Decapitated it is far better for the saints to have no heads than for sinners to have wooden heads. Some theatres advertize water-washed air, all the fresh air entering through a curtain of water. There is no real reason why proper ventilating plants should not be installed in our churches. For five per cent. of the cost, we are told, it could be done.

The thought that the ill-ventilated church is a forcing-bed for some disease is another thing that should make some church officials uncomfortable. We still have memories of a country church hermetically sealed through the week. Then the box-stove is jammed full, and its red-hot sides are radiating waves of heat, and the somnolent congregation is soon reduced to utter helplessness and incapacity.

And why is it some church-pews seem built more for people with the anatomy of a wooden doll than for folk with an ordinary backbone that gets kinks and tired spots in it? We have heard of one meeting-house that permitted a wealthy member to install orchestra chairs for himself and family. That is just a bit too far. Why cannot the children of light be wise in health matters, if not in money matters? There is really no virtue in unnecessary discomfort.

The Ministry of the Church is the subject of the Collect, Epistle and Gospel for the Third Sunday in Advent. The Ministry is Found not the whole Church by any means, Faithful. but it may truthfully be said that the Ministry is the *barometer* of the Church's spirituality. You remember the famous answer to the irate church member declaiming against the quality of the clergy who said: "Poor stuff! Where do we get them, anyway?" "That's easily explained," was the reply. "We have only the laymen to draw from."

"Found faithful" is what St. Paul said was required of stewards, to whom he compared ministers of God's Word—not found successful, but found faithful. The idea of a trust was the dominating thought in his mind. That is why he could only say that it was a small thing to be judged of man's judgment. The judgment of God was so searching, so final.

That is a thought our clergy may well meditate upon for a bit. They are responsible, not to the rich layman, who makes up deficits; not to the lay pope, who tries to rule the parish; not to the "woman, who always like to be consulted," but to God. And no matter what plaudits he may earn by his trimming or silence, it is to God he must finally answer for the cure of souls placed in his charge. It is an awful responsibility, one which will drive to his knees anyone who deserves the name of a man. God forgive the minister who evades his solemn responsibility and opportunity.

And the Church must be found faithful to the clergyman. An under-paid steward is poor business. There is no greater single deterrent to young men entering the Ministry than the spec-

tacle of inadequate provision for the clergy. Did it ever occur to you that our rectories ought to furnish the next generation of clergy? "Well, son; you know my wish," said a Rector to his boy of eighteen. "Yes, Dad, I know. But some day I hope to have a home of my own, and—well, I've seen too much of what mother has had to put up with."

The amendment to the Marriage Act recommended by a select committee of the Legislative Council of New Zealand has been *Ne Temere* in passed by the House of Representatives by 44 votes to 25, says a despatch to the "Times" from Wellington, N.Z. The debate was characterized by considerable bitterness, the Opposition accusing the Government of having purchased the support of the Protestant Political Association. The select committee was appointed to investigate the charge made by the Protestant Political Association and the Presbyterian Church that Roman Catholic Church publications, following the Pope's *Ne Temere* decree, had impugned the validity of marriage contracted otherwise than according to the Roman Church doctrine. *The amendment makes it a penal offence to allege or imply that persons lawfully married are not truly sufficiently married or that the issue of such unions is illegitimate.*

### "Let Us Pray for the Peace of Ireland."

*"O Spirit of God, who in the beginning didst move upon the face of the waters: Descend, we pray Thee, upon the troubled land of Ireland, that anarchy may yield to order, and strife and bitterness end in abiding peace: Who with the Father and the Son, livest and reignest One God, world without end." Amen.*

The present distress and disorder should not blind our eyes to the significance of what is passing in Geneva. A parliament of nations has really been in session for two weeks. Representatives of forty-one nations gathered, including all the great States of the earth, with the exception of U.S.A., Russia, and the former enemy-powers of Central Europe. Some effectual alliance of nations against war and distress has long been the burden of many prayers. The effective basis can only be the Brotherhood of man realized in the Fatherhood of God Himself. No doubt we shall hear of disputes and disagreements—where unregenerate human nature has any part that is inevitable—but the great tide moving in the hearts of men has risen to the point of seriously attempting the life of co-operation and brotherhood. Pray God that it may ever be a rising tide.

And what about the handicapped? Do you remember two years ago how a chap on crutches could commandeer almost any motor car, or even a chap whose sprightliness was confined to one leg? You don't notice it so much nowadays. We are getting used to it. So soon we forget. But the poor devil who left a leg or an arm in France or who lost his health in military service, what is to save him from thinking that he was a fool for caring for the country? Only the thing that took him there, his love for a country that suckles ungrateful cads as well as decent citizens. Thank God there are some men who give a handicap in the race of life to the men who have given health or limb.

## The Quiet Hour

Rev. Canon G. OSBORNE TROOP, M.A.

### THE BURNING BUSH.

IN studying the majestic subject of our Lord's Second Advent, it is essential to follow His Divine footsteps through the Old Testament as well as the New; for He was in the world from the beginning, though the world knew Him not. When Moses turned aside to see the great sight of a Bush blazing with fire, and yet unconsumed, he little realized that he was drawing near to the promised Messiah. God has always been in Christ, reconciling the world unto Himself. So we read that God called unto Moses out of the midst of the Bush, and warned him that he was standing on holy ground. We may therefore see in the blazing Bush a wondrous symbol of the then future Incarnation of the coming Lord. Our God, we are told, is a consuming Fire. The Bush was flaming with His glory, but remained in its own nature uninjured. So at our Blessed Lord's Incarnation He became flesh, and tabernacled among us, and we beheld His glory, as of the only-begotten of the Father, full of grace and truth. "In Him dwelt all the fulness of the Godhead bodily." He was thoroughly Divine, and yet He was also thoroughly human. Flaming with the glory of God, His human nature nevertheless was unconsumed.

Moreover, it was in the blazing Bush that our Lord revealed Himself to Moses as the Deliverer of His people from their bondage in Egypt, and commissioned Moses and Aaron to be His human instruments in that glorious emancipation. By their triumphant march through the Red Sea the Hebrew slaves became a nation of freemen; and God's Presence in the heart of that nation has secured its preservation through all vicissitudes down to the present day. So, in their turn, the Hebrew people are symbolized by the burning Bush. God is in the midst of them, therefore they cannot be destroyed. Their mighty enemies, Egypt, Assyria, Babylon and Pagan Rome, are emptied of their glory; but Israel's pathway "shineth more and more unto the perfect day"; because of them came the Messiah, the world's Redeemer, Who is yet to bring in the reign of everlasting righteousness.

Yet once more, the imperishable Lord, through imperishable Israel, has given us His imperishable Word. In the Holy Bible we see again the Bush that burns with Fire and yet is unconsumed. Like our Lord Himself, the Bible is thoroughly human and thoroughly Divine. He uses human instruments, but Himself remains the Supreme Author. Just as God dwells in Christ, and in the heart of the true Israel, so He dwells in the Sacred Scriptures. As Adolph Saphir has said, himself a Hebrew Christian, the Bible reveals a Man different from all other men, a People different from all other peoples, and a Book different from all other books. All the powers of Darkness have tried in vain to destroy that Man, that People, that Book. And why? Because they are madly fighting against God.

The human nature of Christ alone is perfect. The nature of His human instruments, both in Israel and the Scriptures, is marred and broken. But He as their Redeemer is mighty; and because of His atoning Blood and indwelling Spirit, both Israel and His Word shall abide for ever. Just as Israel in spite of their own unworthiness, were delivered from bondage in Egypt and Babylon; so surely shall they be gloriously delivered from the more grievous bondage of unbelief in their own Messiah, in the approaching Day of their national conversion and restoration as life from the dead to the world. "And so all Israel shall be saved"; for the mouth of the Lord hath spoken it.

## The Question of Unemployment

CANON C. W. VERNON, M.A.

"Why stand ye here all the day idle?"  
"Because no man hath hired us."

ST. MATTHEW 20, VS. 6-7.

THE problem of unemployment, after nineteen centuries of Christian teaching, is with us yet. The exceeding bitter cry, "No man hath hired us and no man will hire us," is still heard in our midst. The employment of thousands of our men in war and in the making of war supplies relieved the situation at home for a while and there was practically no unemployment. The return of peace, accompanied by the demobilization of our military forces and the consequent increased production of supplies, both necessities and luxuries, has brought with it one of the problems of times of peace—unemployment.

Unemployment promises to be the great outstanding social service problem of the coming winter, at least in our larger centres. Many factories have already closed down, others are running on part time, work both for men and women is difficult to obtain (certainly in the cities and larger towns), unemployment bureaus report many applicants for work who cannot be placed. As the winter advances, conditions are likely to grow worse. It is well therefore that Christian people should recognize the revival of this old problem, should seek to think it out along the lines of the principles of our Lord, and should individually and collectively seek the betterment of existing conditions.

Unemployment brings other most serious problems in its train. The man who is out of work is soon, if not immediately, out of money, and that means that his family is soon out of food, later on out of clothing, and it may be out of shelter. People who have never known what it is to want for, at least, the necessities of life, can scarcely realize the blackness of despair which must possess the soul of the worker, who sees his wife and children deprived of necessary food and threatened with the break up of their little home. We do well in obeying the call to aid in feeding the starving millions of China, but we dare not forget the needy at our own doors. There are deserving as well as undeserving poor, and the children, at least, are always deserving. It would be difficult to estimate the aftermath of a long period of unemployment in terms of lessened vitality, of stunted growth, of starved intelligence, of weakened will, and of impaired efficiency in the coming generation, as well as in the men and women of to-day.

### THE HERESY OF THE UNDERMAN.

Unemployment with its consequent distress and misery is a fruitful source of unrest, too often of disorder, and in extreme cases of revolution. The starving naturally enough are desperate. Revolution, riots, disorders in times past have followed periods of great distress. The Red Terror in Russia was the offspring of the misery of the moujik, and Bolshevism ("the heresy of the underman", as it has been called in contra-distinction to the German heresy of the Superman), the bastard child born by a false philosophy to Russian autocracy.

Perhaps greatest of all the retinue of problems which follow in the wake of unemployment is that of *unemployableness*. The unemployed tend ever toward the hopeless ranks of the unemployable, and great as the problem of the unemployed is, the problem of the unemployable is ten times greater. In the natural order of things the least efficient are likely to be laid off first, and laid off longest, and a period of enforced idleness inevitably tends to make the inefficient even less efficient, and consequently the task not only of securing but of keeping employment is greater than ever before.

Recognizing the serious nature of the problem of unemployment the Executive of the Council for Social Service has appointed a special Com-

mittee to make a careful study of the situation and to recommend ways and means of meeting the problem. In this piece of Christian Social Service work they should have the ready help of all men and women of goodwill.

The Parable of the Labourers in the Vineyard is a perfect gold mine of the teaching and viewpoint of our Blessed Lord on the problems of employment and remuneration for that employment. It reveals the sympathy of the Master with those who remained idle, not from choice but "because no man hath hired us;" the recognition of the Master that the labourer engaged even at the eleventh hour needed a penny a day, the minimum living wage on which a labourer could support life in that age and country; and the Master's condemnation of the selfishness of the really more fortunate labourers, engaged in the early hour of the day without the need of standing for hours in anxious idleness, who, because He was generous to their less fortunate fellow-labourers, showed their jealousy by grumbling discontent.

In dealing with the problem of unemployment as presented to us this winter, there are two aspects to be considered. The first is the immediate duty of seeking to lessen present unemployment, and of alleviating in the sanest and most efficient way the distress consequent upon it. The second and greatest is to think through the problem of unemployment with a view to that prevention which is and always will be better than cure.

Canada is so rich in natural resources that it would seem almost axiomatic that there should be work, and as a result of that work at least a modest living for all in developing them. The process of converting our Dominion into the Dominion of our Lord and of His Christ will involve the abolition of idleness, whether by choice or by dire necessity, and the elimination of poverty and its attendant evils. Unemployment may sometimes be the fault of the employing classes, who after making fortunes on a rising market, are not sportsmanlike enough to be willing to lose even a little on a falling market, but it may also be the fault of the employed who in times of prosperity were unwilling to give a fair day's work for a fair day's wage, and by their blind selfishness made a reasonable profit impossible, thus leading to the closing down of work on which their living and that of their families depended. Class selfishness, whether on the part of capital or labour, is a fruitful cause of economic loss and individual distress.

In dealing in a practical way with the problem of unemployment and its consequences, direct relief (except in the case of unemployment due to sickness) either by the government, by charitable organizations or by private individuals should only be practised as a last resort. What the unemployed man or woman, who is physically and mentally fit, wants is not charity but work. If there are any of whom this is not true, the greatest care needs to be taken to avoid encouraging them in their willingness to be pauperized. Christian employers of labour, even at a sacrifice of personal profit, should seek to meet the call for work. It may also be necessary that governments, federal, provincial and municipal, should seek to meet the emergency. The effect of such a course if adopted on the normal development of industry and commerce will demand most careful consideration.

### THE UNSKILLED.

It is alike in the interest of the nation and of the individual that every one should be engaged in such useful and productive work of hand or brain as they are best fitted for. It is the unskilled labourer who is first and most seriously affected by periods of unemployment. Inefficiency and lack of skill are sometimes the fault (in Christian language, the sin) of the individual;

## When You Come to Think of it

By DOWNEASTER

It is often said that the man who cherishes the memory of an injury will be equally mindful of a benefit, and that the two things go together by a practically fixed law. But this is certainly not my experience. Why are people vindictive and unforgiving? Because they have an inflated idea of their own worth and importance. For exactly the same reason they are inclined to make light of a favour, for they regard it as a tribute to their own worth and importance, and simply as their right and lawful due. It doesn't impress them as it would a more modest individual, with a moderate opinion of himself. They experience no more gratitude towards their benefactors than they do towards a man who pays you a sum of money that he owes you. Why shouldn't he?

Women are loyal to their sex, but not to the same extent to each other individually. Men, on the other hand, are loyal to each other individually, but not so much to their own sex in general. The reason for this is that women have always been more or less on the defensive. They needed, or thought they needed to be. Men haven't felt this way as yet, but the time may come when they will. For sex-consciousness, like class-consciousness and group-consciousness, seems to be coming in like a flood.

I cannot help thinking that the old understand the young better than they used to do. In my youth we were being constantly told that high spirits and a love of fun was an evidence of our essential depravity, and we were solemnly if not sternly bidden to renounce all forms of "worldliness" as sinful. And again we were exhorted to submit to the ordering of our lives by our elders. This is largely changed now. Parents and those responsible for the ordering of the lives of the young have generally come to recognize the fact that the young have a right to their fling, and that they are entitled to a say in the determining of their own future.

All wealth is created by labour, it is said. Yes, but by directed labour, by labour dominated and inspired by mind. In a sense every book, every painting, every statute, every piece of music is produced by labour, by the typesetter and binder and paper maker, by the carpenter, the tool maker and other manual workers, as the tune, in a sense, is produced by the organ blower. So with every form of productive work. It must have thought behind it, and of all labour thought is the hardest. The most gruelling work in the world is to sit down and think.

at others they are the inevitable fruits of unsatisfactory or too brief early training. The Government of Canada did a splendid piece of Social Service work in providing opportunities for vocational training for our returned men. Could not a period of unemployment be utilized in training those out of work for more efficient future employment along lines most needed and least likely to be affected by reasonable and economic causes?

It is gratifying to learn that as one result of the *Washington Labour Conference of the League of Nations* the subject of unemployment insurance is likely to be considered at the coming session of the Dominion Parliament. The subject, like many other worth while suggestions, bristles with difficulties, but they are surely not insuperable. The compulsory insurance of every worker against unemployment would do much to alleviate its consequent hardships, but it is well to remember that preventive measures are better than remedial, and must in this, as in other Social Service problems, claim first consideration.

## A Trip to Baffin Land, 1920

Rev. A. L. FLEMING, L.Th., Toronto.

AT 9.45 on the morning of Friday, July 23rd, I found myself once more standing on the bridge deck of the good ship *Nascopie* bound for the far North.

After an exasperating delay of two weeks during which we were tantalized by the daily information, "the ship will sail to-morrow," it was a relief to feel that we had now actually started on our journey; and the cool breezes from the mighty St. Lawrence River made a pleasing contrast to the sweltering heat of Montreal.

The ship was loaded to capacity. The deck was lumbered up with some thousands of feet of timber, hundreds of drums of gasoline, motor and coal oils, a steam tug, several large motor boats and tugs, 37 foot cutters, whale boats, canoes, pigs, chickens, dogs and—no! the cats kept indoors as pussy does not like wet decks.

The Hudson's Bay Co.'s officials are very careful to impress upon the traveller two points, viz., first, their ship is not a passenger ship. Second, it is not an ordinary freight steamer. Looking at the decks of the *Nascopie* would surely convince any ordinary sceptic that the official statements are proved by facts. A ship having such a load could not be expected to carry passengers, and the usual freight steamers never leave port with so great a deck cargo; at the same time there were some thirty-one persons on board not included in the official crew of forty-nine. Where they were all housed is a problem which nobody but the chief steward could explain probably. Their "extras" were of various nationalities including one Eskimo (murderer), two *Nascopie* Indians who were reported to have run up a taxi bill in Montreal for over \$300, one Norwegian, three French-Canadians, while the rest were of good Anglo-Saxon stock from Canada, Scotland, England, Ireland, and Newfoundland. With such a variety the outlook for an interesting time on the voyage looked promising.

### FELLOW-PASSENGERS.

It was my privilege to share one of the neat little cabins just off the saloon with Inspector Reams, of the Royal Canadian Mounted Police, Mr. S. T. Storkerson of Western Arctic fame, and "Brother" Gerrard of the Roman Catholic Mission at Chesterfield Inlet. Whatever may have been the experiences of those who shared the other cabins it is to be recorded that the occupants of cabin "D" on the starboard side of the ship enjoyed the trip north and each other's company very much. Each man had his "ways" of course. For example, one man had the uncomfortable habit of getting up early each morning to wash, etc., while the others desired to slumber on until the second bell sounded; another was given to "make much noise" in his sleep as Gerrard expressed it; another did not consider it was advantageous to remove anything more than one's boots and outer cloak when one retired to rest on a ship; while the remaining occupant of the cabin purchased for himself a pair of sealskin boots and an Eskimo coat at Port Burwell which caused the little cabin to be filled with an aroma which was, to say the least of it, arrestive, and called forth some very rude remarks! Gerrard and I tacitly kept away from all points theological. Roman "traditional" theories and Anglican "right of individual judgment" do not agree and were considered "taboo" especially as there were so many other interesting things to talk about.

Inspector Reams, while a man of strong personality, was only a "tenderfoot" as far as the North is concerned, but he more than made up

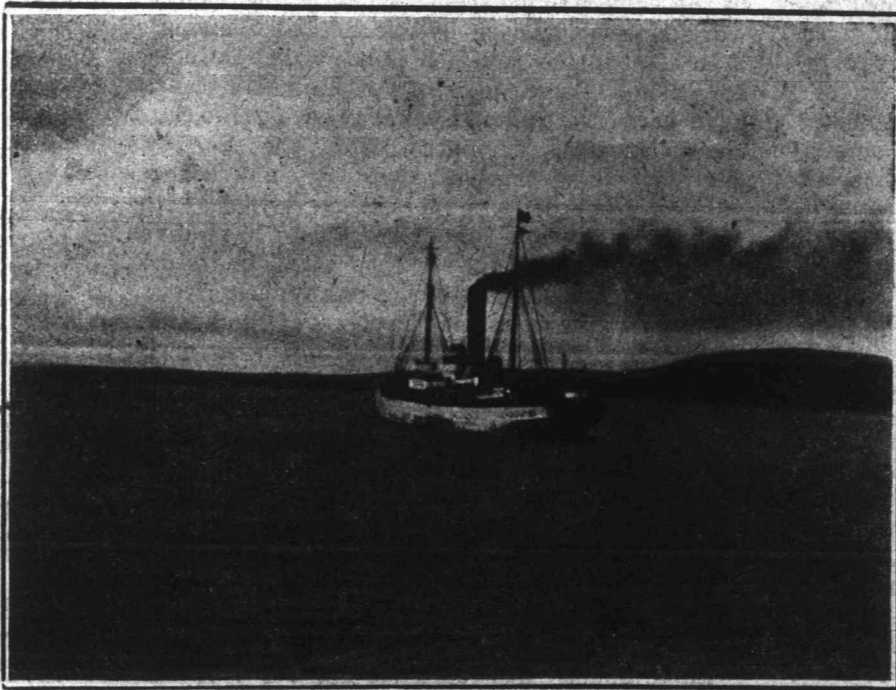
for that by the extraordinary experiences he has had in connection with the "Reds" in Canada. In spite of the fact that one always had the impression that Reams never lifted more of the curtain than the outside fringe, one could not but be amazed at even these revelations. Certain it is that the R.C.M.P. do work for which they earn but cannot receive public appreciation.



CHURCH AT LAKE HARBOUR, BAFFIN LAND

Henceforth some of us will look at the "Scarlet and Gold" with eyes of admiration and respect.

The purpose of the Inspector's visit to the Arctic is to investigate into the case of the two Eskimo murdered south of Baker Lake by the Eskimo Ooangawak who was on board. As it happened I saw a great deal of the Inspector, and found him a most interesting and pleasant companion, and we shall look forward to meeting again at some future time.



HUDSON BAY STEAMER, "NASCOPIE."

Mr. Stoker T. Storkerson was on his way north to investigate into the possibilities of Baffin Land for sustaining large herds of reindeer. A company has been formed with liberal capital under the name of "The Hudson's Bay Reindeer Company," of which Mr. Vilhjalmar Stefansson is the chief organizer. They have received grazing rights on the southern half of Baffin Land from the Canadian Government. Later on, after his return from Lake Augmakguak district, I got to know Storkerson rather well, and it was a real

satisfaction to find that he has a deep admiration and sympathy for the Eskimo. We may hope, therefore, that as the reindeer scheme develops he will not forget the rights and privileges of the people.

Amongst others on board mention might be made of Mr. James Cantley, whom I have known since he entered the H.B.C. service in 1913, and of whom I had seen something during those tiresome days in Montreal. He is now H.B.C. inspector for Hudson's Strait, and left Lake Harbour in September to open a new post in the East.

There were two mining experts on board bound for Ungava Bay, Mr. Q. J. Maultby, B.Sc., and Mr. L. S. Fraser, both of Montreal. Maultby and Fraser had been investigating conditions in Baffin Land last year, and it was pleasing to hear them speak so kindly, and even warmly, of the Eskimo there, and of the work of the Mission at Lake Harbour. Fraser was the "life" of the ship, i.e., he is a "wag" of the first order, and nothing could happen but he had something funny to say about it, so that one always knew his whereabouts by the sound of merriment. He had this excellent quality, that when the others "poked" fun at him (as they frequently did) he always took it in the right spirit. As Maultby is of a serious disposition, we feel sure that he found his assistant a useful "tonic" at times.

Of the ship's officers, mention must first be made of our old-time friend, Capt. Mack, the genial Superintendent of Bay Transport for the H.B.C. We found Capt. Mack just as kind as ever and bearing no definite evidence of the "burdens" of married life, of which he sometimes jokingly spoke.

The ship was in command of Capt. Mead, a young Englishman, full of life and enthusiasm. He has succeeded remarkably well in his profession, and has had command of various kinds of vessels, including a "mystery ship" in the Mediterranean. He explained that he might have been in the navy still, but the Germans "got him," by which he meant that the Germans sank his ship, although he and most of his crew succeeded in getting safely to land.

I found Capt. Mead and all his officers to be true-hearted men of the sea, even while I regretted the vigorous—quite too vigorous—language in which they expressed themselves at times, especially regarding the "beauties" of the scenery of Baffin Land.

The ship's crew was an extraordinary mixture, but to me the men who sail the seas never fail to make a strong appeal. The sailing officers were all Englishmen except the "second," who was a young Scotchman, possessing all the qualities which go to make a thoroughly good seaman of the "British bulldog breed." The men in the foc's'le (sailors) were mostly Newfoundlanders (than whom there are no better sailors), with some Scandinavians and one lad who came from Belgium. Of the engine staff, the "chief" was Mr. Leadingham, whom I met in 1915. He is a Scotchman, trained in that greatest of engineering schools—the Clyde. He has proved his ability to meet every emergency on more than one occasion. Such a man is invaluable on a ship which makes a voyage like the "*Nascopie*," where unforeseen difficulties always arise at the most awkward times. The junior engine-room officers were all British, but the firemen were either dark-skinned Portuguese or black African Moors. I found it easy to hold services in the foc's'le, but as the firemen spoke very little English and I could not speak in the language of the

Portuguese or the Moors, I had to content myself with smiles and giving them literature, which they seemed pleased to get. The two transport officers, Mr. J. Patmore, and his assistant, Mr. W. H. Ritchie, proved to be pleasant men to travel with. They have had considerable experience in Athabasca and other districts under the H.B.C., and know their business. Mr. Ritchie had also had eighteen months' flying experience in the R.A.F. naval section.

(To be continued.)

## The Letters of a Layman

Dear Sir,—We all of us have memories that we treasure. Among the worries and vexations of life there are moments when we all thank God, humbly and gratefully, for His infinite mercies, and know as never before that life is abundantly worth living. Such a memory I have cherished for ten years, and will never forget—a memory full of charm and beautiful fragrance.

Ten years ago I was in the West, staying for a short time in a little prairie town. The good clergyman was badly in need of a holiday, so, with the permission of the Bishop of the diocese, I assumed the duties of a temporary lay reader and carried on in my friend's place for a couple of weeks. One of my duties was to take the service in an outlying portion of the parish, so on the Sunday afternoon I drove sixteen miles to the little church. It was a very little wooden structure, totally lacking in any outward beauty or architectural adornment, but to me that little church was the most beautiful in the world. The moment I entered it I felt I was in the House of God. The first thing that struck me was the wonderful brightness and spotless cleanliness of it. The devoted ladies of the congregation scrubbed it out with their hands, and you could have eaten your dinner off the floor. Every bit of woodwork shone with polish, and the two brass vases on the altar gleamed like gold, and were lovely with their bouquets of simple prairie flowers.

I have been present at many beautiful services in great and magnificent churches, with all the accompaniments of perfect music and dignified ritual, but never have I enjoyed a service as I did the one it was my privilege and honour to conduct that afternoon. The music, judged by other standards, was not very grand. The dear lady who played the little organ was not a very accomplished musician, and our voices were not those of a trained choir, but never have I heard sweeter music. That little company of about thirty people sang from their very hearts, and no angel's song could be more beautiful. I am no great hand at preaching, and my little discourse contained nothing very original—just a few thoughts that I tried my best to impart to those good folk. But if ever I approached anywhere near eloquence it must have been that day. To see the faces of the congregation turned towards me, to realize they were listening with sympathy and appreciation to my poor efforts, was an inspiration that must come but seldom to the preacher. And then to hear the responses to the prayers, their hearty and reverent amens, the careful, thoughtful reading of the psalms, all combined to make me the happiest man on earth, at least for the short time I was among them.

And then, when the service was over, the people crowded round me and thanked me for coming, and pressed my hand in brotherly sympathy. When I left that little church the words leaped to my lips unsought for, "Surely the Lord was in that place."

When my friend returned from his holiday I told him of my experience, and he said it was always like that, and that he counted his ministry there the greatest joy and privilege of his work. I have never forgotten the memory of that blessed Sunday afternoon, and never will.

I suppose my experience is not unique. I expect that others could tell of many congregations and churches that are the same. Several times since then I have gone out into the rural parts to take a service for an absent Vicar, and every time I have been delighted by the hearty, appreciative welcome I have received. There is a beautiful courtesy to be found in our country parts that pleases and cheers the town-dweller. Never have I eaten such dinners as those after the morning service. The dear people seemed almost to want to kill me with the profusion and variety of viands.

I have often thought that our clergy in rural parishes have a most wonderful field to work in. Doubtless there are drawbacks. I know there is a good deal of loneliness, long drives in hard weather, poor stipends, and what I know weighs

with many of them, poor school facilities for their children; but even then they have a simply splendid field of work, which many a city Rector may well envy with all his heart. But I do most certainly think that there is a great deal to be said for the Methodist system of a regular change every few years. I certainly think it would be a good and wholesome thing if some of our country men had a few years in the cities or larger towns, and even better if some of our city men went out into the country. Some of the country clergy get into rather a rut which they ought to be helped out of. I speak here with every kindly wish and not the slightest desire to be hypercritical, but I do think that a year or so in a town parish would be a very great boon to a lot of our men. Say what you like, there is an inspiration in the city that is lacking in the country.

Layman.

## The Anglican Church and the Bible Society

R. H. A. HASLAM, M.A.

A FEW years ago a striking book was published under the title, "The Key to the Missionary Problem." The burden of the message of that book was that not till the ministry of the Church took the lead would the Church as a whole respond to the challenge to World Evangelism. Recent years have demonstrated the stupendous advance towards the goal of Evangelism so soon as the ministry of the Church placed the work of Missions in the forefront of its programme. The response has been great, and the consequent demand for the Scriptures in the languages of the people amongst whom our missionaries labour has been correspondingly heavy. Every year sees the entrance into some new sphere, and every year the Bible Society stands ready to supply the Word to the natives of that sphere at the hands of the missionary. The Anglican Church to-day draws on the Bible Society for one hundred and eighty-five of the one hundred and ninety-three languages in which our missionaries are working.

In England the work of the Bible Society holds an important place in the Anglican Church. The constitution of the Society calls for half the membership of the General Committee to be members of the Church of England. The Central Board of Missions, of which the Archbishop of Canterbury is the chairman, places the work of the Society on its budget, this year asking for over £100,000. Some of the warmest testimonies to the value and indispensableness of the Society's work have been given by our English Bishops.

In Canada the situation is somewhat different, for, though the Bishops of our Canadian Church have borne the fullest testimony to, and declared their warmest sympathy with, the Society's operations, and some of our clergy and congregations are ardent supporters, nevertheless, the Church as a whole cannot be said to have given the prominence to the Society which is its due. This, we believe, is not owing to any lack of sympathy with the work and the object of the Society, which is "to give to every man a copy of the Scriptures, without note or comment, in his own tongue," but perhaps rather to oversight of its claims.

Very striking are the opportunities before us for the circulation of the Bible to-day. The report of the British and Foreign Bible Society, just recently to hand, shows that amongst members of the Roman and Greek Churches the distribution of Scriptures during the last year has been very large, and the mission fields are placing a very heavy burden upon our funds.

Bible Sunday has come and gone. . . . Many Rectors doubtless have spoken to their people of the place the Word must hold in our personal and national life. I should like to suggest that this be followed with a sermon or sermons in the immediate future on the great work the Bible Society is doing, on its relation to our missionary work, and that either collections be taken, or that the Society's work be placed on the budget of the Church, for, as the ministry has been "The Key to the Missionary Problem," so we believe that the ministry will also be the key to the problem of supply for this "greatest of all missionary organizations," the British and Foreign Bible Society.

## The Bible Lesson

Rev. CANON HOWARD, M.A.,  
Montreal, P.Q.

Fourth Sunday in Advent, December 19th, 1920.

Subject:  
David Called to a Kingdom, 1 Sam. 16:1-13.

THE Kingdom of Israel was established in response to the appeal of the people of Israel, who wanted a King to rule over them. God gave them their desire, but at the same time declared by Samuel that the King and the Kingdom would bring them disappointment and sorrow.

1. Rejected of God.—No young man in Israel had so fine an opportunity to serve God and his nation as that which fell to the lot of Saul. God chose him to be king. The people received him with rapturous delight. He had many noble qualities which fitted him for his high office. Yet, after a good beginning, he went his own way and rejected God as the Ruler and Guide of his life. Our last lesson pointed out instances of that disobedience which became characteristic of his whole life. God did not arbitrarily reject him. He rejected God. That is the sad fact which accounts for God's rejection of him. We may be sure that such is the history of every Divine rejection. Deliberate, persistent sin, unrepented of, and, therefore, unforgiven, is the cause of the withdrawal of God from men's lives.

2. Another Chosen.—God is not limited to any one agent or agency for the fulfilling of His purposes. When Saul failed God directed Samuel to anoint David. A worthy man was chosen to take the place of the unworthy one. There is in this a very solemn warning for us as individuals, and for the Church as well. God's work must be done. If we fail to do it God will pass us by and choose some other agent. Israel has been rejected because she did not fulfill her mission in the world. The warning for the Church is clear. Any part of the Church which fails to witness for Christ is inviting Divine rejection. No perfection of organization or Apostolic order will save it from such spiritual disaster.

3. David, the Chosen of God.—This lesson shows with detail how the sons of Jesse came in turn before Samuel. Elias had those physical advantages which were so conspicuous in the case of Saul. Samuel was misled by his fine appearance into thinking that he must be the man of God's choice. It was this mistake on Samuel's part which called forth the enunciation of the Divine principle of choice as contrasted with human judgment: "The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh upon the heart."

David, therefore, was chosen because his heart was right in the sight of God. That attitude towards God he was able, by Divine grace, to maintain throughout his whole life.

There were sins that marred his life, and of which he deeply repented. He was far from perfect, even according to the standard of his own age, but in his heart he never departed from the Lord. It was this loyalty of heart to God which marked the whole character of the man and gave him the designation, "A man after God's own heart."

4. The King and the Kingdom.—David became the ideal King of Israel. In all their later history Israel looked back to him as their greatest King. When they thought of the Messiah and the perfect Kingdom of God they thought of it as typified in the Reign of King David. The Messiah-King was to come of David's line and to sit upon the throne of David. They were always looking for the restoration of the Kingdom to Israel. Indeed, their idea of the Kingdom of God became corrupted and debased through their materialism. Yet, quite as literally as they expected him, the King, in the fullness of time, came. God grant that Israel and all men may learn to acknowledge Him and to look for His coming again in power and glory!





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No. 2—Conversational Standard.

**A**N accepted standard is necessary in the consideration of the subject of public speaking. In the introductory article of this series this statement was made, "Speaking to a number of persons is not essentially different from conversing with one individual." This will give the reader an inkling of the standard I shall advocate.

Before making a statement of standard I will interrogate an imaginary person, who may represent any of my readers. I am sure that the conclusions reached will be within the experience of anyone who may read this article.

"I will draw your attention to three types of delivery in preaching which you may have heard. Do you recall listening to one whose delivery seemed to have been decided upon to the minutest detail in gesture and vocalization before he entered the pulpit?"

"Yes."  
 "What was the effect upon you?"  
 "It seemed to me to be affected and stilted. He was as conscious of his delivery as a young elocutionist."  
 "Do you recollect another who early drifted into an uncontrolled emotionalism?"

"Yes."  
 "What was the effect of this type of delivery upon you?"

"At first I was attracted by the sincerity of the man, but the matter of the sermon soon became incoherent, and the delivery distracting and monotonous. I was unable to follow him, and eventually lost interest."

"Do you remember still another who spoke quite naturally?"

"Yes."  
 "What was the effect of this speaker upon you?"

"It was as if he were talking intimately with me."  
 "Was the delivery not commonplace and uninteresting?"

"Not at all. The speaker was, at times, very intense. One moment he would move us by his pathos, at another arouse us through his indignation. Always he was animated and arresting."

"Then it did not grow monotonous?"

On the contrary, thinking that the sermon was exceedingly short, I took out my watch at its conclusion, and to my surprise found that he had been speaking over an hour."

"Would you say this sermon was effective?"

"What do you mean by effective?"  
 "In the first place, did the speaker impress the matter of his sermon upon you?"

"Yes. I could readily outline it for you now."

"In the second place, did this speaker move you to right action?"

"Well, his sermon was in the nature of a financial appeal. I subscribed more than I could really afford."

"Then I would certainly say that he was effective. Just one more question. Could you hear the third speaker distinctly?"

"Quite. On the other hand, the second speaker so confused me with his shouting and vehemence that I could not tell exactly what he did say."

As in pulpit oratory, so in all other phases of public speaking. The standard for effective public speaking is the conversational standard.



No. 3. Public Speaking "A Talk."

**T**HE ways and means adopted by the "soapbox orator" to attract and retain a crowd have always interested me. These open-air audiences do not necessarily feel called upon to subscribe to the rules of behaviour that obtain with more formal audiences. As a result the successful speaker of this ilk is compelled to depend upon his knowledge of human nature, his ability to illustrate from the experiences of his hearers, and his sensitiveness to the effect his ideas produce upon them.

I recall a very successful speaker of this type. His method of securing and holding an audience is original,



sound and highly effective. He does not "yell his head off" to attract a crowd. He adopts a novel device. He sits on his box, and engages in intimate and apparently confidential conversation with two or three others. This, as he no doubt anticipates, arouses

the curiosity of those standing around. They draw near to hear what he is talking about. He includes the newcomers in his conversation. Others arrive. The increase in the numbers of his hearers makes it necessary for him to talk or converse more loudly, or, in other words, to accentuate his "talk."

When the number of his hearers grows to about thirty he stands up. Why does he do this? Simply that he may see all his hearers. Now, from the very nature of the case, he talks more loudly—but still talks.

When the number in his audience approaches 100 he mounts his soap box that he may be the better seen and heard. He talks in a louder voice, but still talks.

Now he is a public speaker, speaking from a platform.

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Thus, his speaking evolves from a simple, intimate conversation with one or two to a "talk" adjusted to a large number—an audience. And what is the nature of this adjustment? It is this. He simply stands on his box, instead of sitting on it, that he may see and be seen, and talks more loudly that he may be heard. In other words, to adjust his talk to a larger audience, or to make it conform to the new environment or surroundings, he merely accentuates or emphasizes his conversation.

Of course, in this adjustment of a "talk" to a large number some of the extreme intimacy which characterizes a conversation with one or two is lost. Audience conditions modify the extreme intimacy of conversation with a few, but need not, and do not in the case cited eliminate it. As

suggested, they merely accentuate it, extend it, modify it.

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Public speaking, then, is a modification or a variant of a "talk." This modification takes the form of an accentuated conversation. The degree of the accentuation is determined by the changing environment. The changing environment is the varying size of the audience.

(Next article—"Naturalness and Simplicity.")

## All Over the Dominion

At the evening service on Advent Sunday, the Rector of Wycliffe Church, Elmvale, dedicated a brass alms dish, which was presented to the church by Mrs. M. Chafee.

Archdeacon Mackintosh, of Guelph, gave an interesting lecture in Carnegie Hall, Mt. Forest, on November 30th, under the auspices of the local Branch of the A.Y.P.A., on "Lessons from the War for Young and Old," which was much appreciated.

Last Sunday the Bishop of Toronto preached in St. Luke's Church, Toronto, in connection with the jubilee of the parish, and in St. Alban's Cathedral in connection with the observance of Bible Sunday. The Bishop continues this week his visitation of the diocese, visiting Port Whitby, Grafton, Centreton, Colborne and Lakeport.

Canon FitzGerald gave two lectures in Balderson parish, diocese of Ottawa, one at Balderson, the other at Lanark. Rev. D'Arcy Clayton, Rector of Perth, in moving a vote of thanks to the lecturer, said he treated his subject brilliantly and his addresses were full of information. Rev. J. J. Lowe presided. The proceeds were for Balderson parish funds.

A memorial pulpit, draped in the Union Jack, was unveiled in St. Paul's, Washago, Ont., on November 28th, by Archdeacon Ingles. The pulpit is constructed of cypress wood of great beauty, the design being early English Gothic. A brass tablet affixed to the first panel bore the following inscription: "To the Glory of God, and in proud and loving memory of Percy Edwards, Roy Hawkins, Albert Rennie, who laid down their lives in the Great War, 1914-18. Their names shall live forevermore."

Eleven members of the congregation of St. Stephen's Church, Porquis Junction, were confirmed by the Bishop of Moosonee on the first Sunday in Advent. At the same service

his Lordship received into the communion of the Anglican Church a convert from the Church of Rome. The little church was packed to its utmost capacity and an attentive congregation listened to a most practical sermon on the words of St. Paul: "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption."

On Friday, November 26th, the Rev. Canon FitzGerald, M.A., Rector of St. Paul's Church, Kingston, and Examining and Domestic Chaplain to the Bishop of Ontario, visited the parish of Lansdowne and delivered a lecture in the town hall, Lansdowne, entitled "Irish Wit and Humour." Irish songs were sung by local talent. The Rector of the parish, Rev. Cecil Winter, acted as chairman. The proceeds were in aid of the Ladies' Guild of St. John's Church, who have accepted the responsibility of defraying the cost of re-shingling the rectory roof.

### GENERAL SYNOD Degrees in Divinity

At the meeting of the Executive Committee of the General Synod Board of Examiners for Degrees in Divinity, held in Trinity College last Monday, results of the October examinations for Bachelor in Divinity showed the following as passed:—

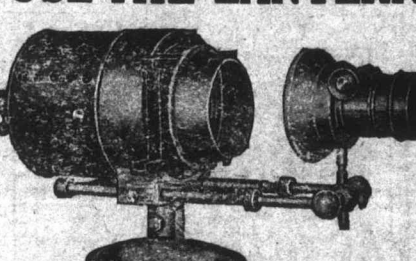
Rev. L. H. C. Hopkins (Emmanuel); Rev. E. K. Moffat (St. John's); Rev. H. C. Light (King's); Rev. H. Clapham (Bishop's); Rev. R. H. Ferguson (Trinity).

#### DEATH NOTICE

RIDOUT—Suddenly at his residence, 84 Forest Hill Road, Toronto, on Wednesday, December 1st, 1920, George Ridout.

**Argument No. 3.**

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## Anglican Forward Movement

The latter part of the Whitby campaign showed, as elsewhere, an interesting development of the work with special features arising from the local situation. On Monday a very pleasant social reception for men was given by ex-Warden and Mrs. A. T. Lawlor, at which the advance of the parish in closer connection with the whole Church was discussed, and especial attention given to the need for an increased realization of Brotherhood. So helpful was this social gathering considered, that it was resolved to arrange for a series, and another home was promptly offered and accepted. On Wednesday a similar meeting with a similar result was held for St. John's men at the residence of Warden Watson.

The commissioner gave addresses, as in other towns, at both the high and public schools, and also before all the students of the Ontario Ladies' College. Escorted by Rev. J. H. Pogson, he also went through the Government Mental Hospital, interviewing all Church employees and addressed a gathering of nurses. This immense up-to-date institution, which is being gradually evolved under the skilful guiding hand of Dr. J. M. Forster, is enjoying the regular ministrations of Rev. J. H. Pogson, in addition to his onerous duties in his parish, which is rapidly advancing in size, efficiency and general importance, in regard to which the commissioner expressed his surprise and gratification. A brief return visit was made to Bowmanville to enquire into the results and continuation of the movement there, together with a call at Oshawa. In the Whitby work, as in some other parishes, the commissioner was greatly helped by the thoughtful kindness of motor-owners, enabling individual and other work to be done, otherwise impossible.

Great preparations were made for the Fellowship Supper in the Town Hall on Friday, 3rd inst., which proved a wonderful success and a unique event in the history of the two parishes by whose united efforts it was carried through. Both hall and tables were beautifully decorated, and vivacity was added by a fine orchestra. Six parishes were represented and 270 persons by count sat down, the spacious hall being afterwards filled for the inspiring conference. The well-nigh impassable roads prevented the presence of a still larger number. The usual responsive part of the service was joined in with great warmth before the supper. The utmost harmony and enthusiasm prevailed, the loudest applause probably welcoming the lady speaker, Miss McIntosh, of Newcastle, and the sentiment expressed by Mr. Blow that such striking events clearly showed that the laity were willing to respond to the Church's Call, and, he believed, would in the future give stronger backing to the Church's Cause. Mr. Downie said that clerical stipends had been generally increased and the clergy funds put on a better footing by the A.F.M., and present indications pointed to the spiritual side being pressed forward. Mr. H. H. Loosemore as the result of an extended experience in rural conditions dealt plainly with the serious position confronting them to-day. It has been remarked, he said, that "the Church is in a rut." "In some parts, unless there is a great awakening, it will find itself in a grave. The Forward Movement looks like the last hope." Mr. Harper, of Grace Church, bore greetings from Toronto and told of the success attending Church clubs which was endorsed by Rev. Mr. Wright as being desirable for Whitby.

## Brotherhood

Toronto.—The Church Attendance Campaign was fittingly brought to a close by a gathering of the Brotherhood men and other canvassers at St. Luke's Church on Friday, December 3rd. Mr. Evelyn Macrae, who was in the chair, drew attention to the fact that St. Luke's was the first Chapter formed in the Dominion 30 years ago, and that some of its original members, including the president, J. A. Catto, were present at the meeting. The Chapter has never ceased its activities during the whole 30 years. The Rev. G. F. B. Doherty then spoke of the splendid results of the Church Attendance Campaign in St. Luke's parish, pointing out that the attendance at the morning service and the Communion service was 100 per cent. higher than that of last year, while the evening service was increased 60 per cent. He then expressed his deep thankfulness to his Brotherhood Chapter.

Mr. J. A. Birmingham, the ex-General Secretary of the Brotherhood in Canada, who was well received by his numerous old friends, gave an outline of the Church Attendance Campaign in the west, and in an inspiring talk pointed out the need of greater faith and more prayer amongst Brotherhood men.

Mr. G. Frank Shelby, the General Secretary of the United States Brotherhood, then gave a very helpful talk upon the best means of following up the Church Attendance Campaign. He recommended the adoption of a parish slogan, "Every soul in this parish in church once a Sunday," and urged the Brotherhood men to follow up the work already done by personal visitations in the homes. He advocated a greater use of our two greatest means of interesting the world, intercessory prayer and personal influence, and urged each Chapter to have some definite plan of work for the future.

In closing the chairman pointed out that the Brotherhood's next plan of work would be to co-operate with the General Board of Religious Education in deepening the spiritual life of the men brought to church by the campaign, and extending the use of family prayer.

St. George's Senior and Junior Chapters held their monthly corporate Communion on Sunday, November 21st, at 8 a.m., which was followed by breakfast in the school room. A very interesting address was then given by Mr. Nunn on the question of the immigration of boys to Canada and its results. The work of the Brotherhood at St. George's is being splendidly carried out by its 42 live members.

Waterloo.—An all-day conference for boys was organized by the Junior Brotherhood under the able leadership of Bernard E. Hiron on Saturday, November 20th. The chief speaker was the Rev. J. J. D. Hall, of Philadelphia, better known as "Dad" Hall. An inspiring time was the result, and during the day Walter Burd, the Brotherhood General Secretary, was given the privilege of addressing the boys, and afterwards met the Brotherhood Chapter in conference. This Chapter has decided, with the consent and co-operation of its Rector, the Rev. P. Harding, to visit every church in the deanery with a view to establishing Junior Brotherhoods, as the members realize what great value the Brotherhood has been to them.

Whitby (St. Mark's Church).—A splendid gathering of men met on Thursday, November 25th, to hear Mr. Burd outline the Brotherhood plans and give the progress of the November Church Attendance Campaign. A committee composed of the C.A.C. canvassers was appointed to recommend the formation of a permanent men's organization.

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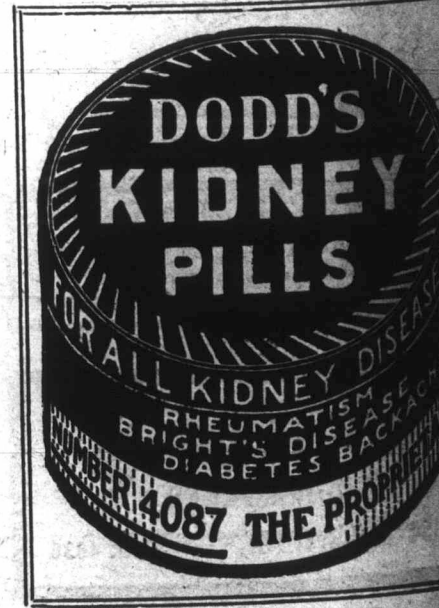
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Unique Service

On Sunday morning, November 21, a unique service was held in St. Andrew's Church, Prince Rupert, B.C. Three Japanese men and three Japanese women were presented by Mr. Z. Higashi, the faithful and devoted Japanese catechist of St. Andrew's Japanese Mission, to Archbishop DuVernet for Confirmation. The Japanese had copies of their Japanese Prayer Book, and followed the service closely. The Bishop read Acts 8: 14-17 in English and then had the catechist read it in Japanese. In the same way the Bishop put the question to the candidates in English and this was repeated in Japanese, all the candidates replying in unison in Japanese: "I confirm this promise." After the Confirmation Rev. Edwin Moss, L.Th., of the Anglican Theological College, of British Columbia, was advanced to the priesthood, the Presbyters joining with the Bishop in the laying on of hands being Rev. Canon Rix and Rev. W. E. Collison. Before this, in his address, the Bishop had pointed out how the Anglican Church believes in Presbyterian ordination in conjunction with episcopal ordination, the most primitive custom apparently being that the Bishop presided as head of the College of Presbyters.

A.Y.P.A. Notes

At the regular monthly meeting of the Toronto Local Council of the A.Y.P.A., held in St. Philip's Sunday School, the new officers were installed by Mr. Clarence Bell. The extension committee reported a new branch formed at Christ Church, Mimico, making a total of 41 branches having representatives on the Toronto Local Council. Interesting reports from a number of branches were given, a number of them preparing to give a pleasant Christmas to people in their parishes, including children who might otherwise be left without Christmas cheer. St. Anne's Branch reported that they are giving a Christmas tree for the children of Dovercourt Rd. Orphans' Home. St. Michaels and All Angels' that they have completed a sidewalk around the church at a cost of \$140. St. Matthew's Branch hold a reception for strangers after Sunday evening service. St. Philip's reported that the annual bazaar was a decided success, some \$490 being realized.

Churchwoman
This column is for the discussion of matters of general interest to Churchwomen. We shall be glad to receive short contributions. Please mark envelope, "Churchwoman."

MISS MASTERS and MISS NOXON, who came from England last Christmas to teach at St. John's Mission, Wabasca, Alberta, under Bishop Robbins, are finding life quite as full in that far-off mission, as do their friends who work in densely populated centres. "Everyone is busy making preparations for winter; the houses are being plastered with mud, and lime-washed, storm windows are being 'fixed,' and everything made as airtight as possible. A wonderful collection of vegetables is being stored in the cellars, all our fish for the winter are being caught now, and we need from 700 to 1,000 large fish to last the season out. We are immersed in preparation of winter garments for our family, each child needing three complete wardrobes in readiness, and all day and every day we have one hundred and one other things to call us from the business in hand. The place has been swarming with Indians during the summer, who come in and out of the mission for medicine or clothing, and exchange berries, rabbits or dried fish. The Archdeacon devotes himself to them, and often spends the evenings up to 11 and 12 p.m., visiting in their camps. A little 'flute melodeon' is taken over to the camps and the ladies sing Cree hymns to the great delight of the Indians, 'who love music very much indeed.'" They speak of the glories of an Alberta summer, where there is "always a refreshing breeze." Archdeacon White is the Principal and Miss Ida Collins is one of the teachers. These two women have been called the "little grey ladies," both wearing soft grey fur caps, and grey fur coats.

At the service in St. John's Church, St. Thomas, on Sunday morning, November 7th, a beautiful cloth for the Holy Table, the gift of Mrs. Robert Hammersley to the memory of her husband who was killed in France, was dedicated by the Rector and used at the celebration of the Holy Communion following. The cloth is a duplicate of that in use in the parish church in Stoke-on-Trent, Staffordshire, England. On the evening of November 10th, the annual congregational reunion was held in St. John's schoolroom, under the auspices of the Ladies Aid.



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—Report of Committee on the Bishop's Charge.
Toronto, 1919.

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## Church News in Brief

The first meeting of the Men's Forward Club of St. George's Cathedral, Kingston, was held in that city on December 3rd, General Macdonell presiding.

An impressive service was conducted at St. Mark's Church, London, Ont., November 28th, on Sunday morning, when the new pipe organ was dedicated by Rev. Canon G. B. Sage.

Archbishop Worrell preached in All Saints' Cathedral, Halifax, in the morning, on the first Sunday in Advent, and Dean Llwyd in the evening, began a series of sermons on "The Universal Hope."

Two hundred and fifty men assembled at a banquet under the auspices of the Men's Club in the parish hall at Trinity Church, St. Thomas, on November 16th. A splendid programme was rendered and a magnificent address given by Dr. McCallum, of London.

At Trinity Church, Cornwall, a splendid new three-manual organ, by Casavant, was recently used for the first time. It was dedicated by the Rector, the Rev. W. Netten, M.A., in the presence of some nine hundred people, and the dedication was followed by a recital given by Arthur Dorey, Esq., F.C.C.O., organist of Christ Church Cathedral, Ottawa. This is said to be the finest organ in the diocese of Ottawa.

The annual meeting of the Trinity East Sunday School, Toronto, was held on Monday evening. It has been a very hard year on account of the many removals since the war. Some idea of the troubles of a downtown Sunday School will be seen in the fact that in the primary class alone for the past year, 515 names have been taken off the roll almost entirely caused by families going to other parts of the city. The aggregate attendance was 29,025 for the year, and although the scholars are almost all poor, they gave \$802 to missions.

The Rural Deanery Chapter of West York and the Deanery W.A. met in Newmarket on Tuesday, November 30th. Canon McGonigle, Rector and Rural Dean, presided, and during the afternoon stirring addresses were delivered by R. W. Allin and Rev. D. B. Rogers. In the evening, Rev. Dr. Taylor gave an outline of the Foreign Missionary activities of the Church, especially the work in China. About fifty delegates of the W.A. assembled in the parish hall in the afternoon to hear the urgent appeal of Mrs. Willoughby Cummings for extending the missionary efforts of the Church and the foreign fields.

At a meeting of the Chapter of Haliburton Rural Deanery held at Kinmount on Thursday, November 24th, the Rev. G. E. Fierheller, acting rural dean, in the chair. Mr. George Bemister was elected secretary-treasurer and the Rev. J. H. Stringer, of Stanhope, was elected rural dean. It was resolved that the members strongly object to any change in the present constitution of the deanery. It was resolved that the Rev. A. E. Whatham's invitation to Haliburton for the next meeting on February 22nd be accepted. His lordship Bishop Reeve came on Wednesday and in the afternoon some very interesting discussions were carried on. After supper at the parsonage, there was a Confirmation service at St. James' Church, when sixteen candidates were presented by Mr. E. C. Moore, layman-in-charge.

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## FROM WEEK TO WEEK.

(Continued from page 800.)

scheme. We would not desire, however, to have that decision practically come from a body, of the personnel indicated. Amid all this talk of secularism and standardization, is there not a solid, sensible argument for frank, fearless Church work? Why hide our heads before an uninstructed popular sentiment? No one we suppose objects to public and high schools in our educational efforts. Does our loyalty to this system necessitate our denial of any place for such institutions as Trinity, St. Andrew's, Upper Canada, Havergal, Whitby and a score of schools that are working out ideals of their own? Are charities in essence different from these things? Would the schools referred to put their lives and revenues into the hands of an executive of "Federated School Services," even though their cheques came with splendid regularity, as long as no one asked many questions. A trust of this kind cannot be properly administered without asking questions and reaching very definite conclusions. The Church, of course, is at liberty to change its policy on these matters, if it pleases, but let the change be deliberate, and considered not incidental and the result of drift.

Murmurs have already been heard concerning the use of the large sums of money collected by the "Federation of Community Services." One citizen had the courage and honesty to question the propriety of including the "Council of Municipal Research" among civic charities. The objects and purposes of that body are certainly a very free translation of "Charity." The thing itself may be a small matter. It may, by ingenious argument, be shown to be the very foundation stone of the whole structure. It is equally certain that other ingenious arguments can, to unanalytical minds, be made to prove that all sorts of enterprises lead up to the great central purpose of the trust. These things have to be watched. They must be watched with an unselfish and just mind. No undue favour to the interests of the questioner can be taken as an argument of justice. The present easing of our burdens is not sufficient proof of the soundness of a policy that may have the germs of revolution within it.

"Spectator."

Birds of the Merry Forest

By LILLIAN LEVERIDGE (COPYRIGHT APPLIED FOR)

CHAPTER XXVII. (Continued.)

Lost—A Temper.

It was such a weak little voice that she knew it could never reach her father's ears. For what seemed to her a long, long time, but was really scarcely half an hour, she lay there sobbing out her pain and grief and bitter repentance.

Then her swollen and tear-blinded eyes caught a flash of scarlet. The Scarlet Tanager was hovering about her, alighting now on the old tree trunk, now on a bush or jutting rock. She had never seen the bird so close before and was glad of something to take her thoughts in some slight measure from her pain. Its bright scarlet body and black wings and tail seemed almost the colors of a dream or fairy tale. She wondered why it seemed so interested in her and if it understood her sad plight, but when she tried to speak to it she found she had sobbed all her voice away.

The next moment she heard a shout above her, and there on the crest of the hill was—who but Jimmie! He was pointing to her and calling to some one the other side of the bridge.

Dimple's senses were growing dull, and the next thing she saw was her father's face bending above her.

"Dimple! My poor child!" he said in a voice full of love and sympathy. "Daddy! My own dear Daddy!" she whispered, reaching up her one sound arm to put around his neck. "How did you know?"

"The bird brought us," he replied, glancing up toward the Tanager that still fluttered excitedly from bush to bush. "Where are you hurt? Is it your arm?"

The painful hours that followed Dimple would have been glad to forget had it not been for the love that shone through the darkness like a star.

They carried her home as gently and tenderly as possible, and sent for the doctor. But good, kind Dr. Wise had been summoned home that very day to see his mother who was dangerously ill. There was no other doctor within reach until his return late the following afternoon. When at last he did come he shook his head gravely at the swollen arm and fevered pulse, and advised the hospital in the distant city where his mother was. He was going again himself the next day and offered to take charge of his little patient on the way.

And so it came about that at last Dimple found herself in a long white hospital ward, far away from everybody who knew and loved her.

Lying there in the long, quiet hours she remembered the advertisement the Song Sparrows had been reading on the maple leaves—or had Boy Blue just made it up? Anyway, she wished she had not gone such a long and painful way to find that lost temper of hers.

Dr. Wise went back to his post, leaving his mother on the way to recovery. Dimple said to him when he bade her good-bye, "Tell them all at home to write me long, long letters, and specially to tell me all about the birds."

"That I can safely promise you," the doctor replied. And the promise was fulfilled.

CHAPTER XXVIII.

Letters from Home.

The quiet days in the hospital seemed very long to Dimple. For

a few days pain and weariness kept her from taking much notice of her surroundings, but after that she began to discover what an interesting place the hospital was.

The first thing, however, that really roused her from her own troubles was a letter from home—or rather three letters in one fat, bulging envelope. The sweet-faced nurse in white uniform brought it to her with a smile as bright, if not as large, as a sunflower. It reminded Dimple of that joke of the Sparrows.

Dimple reached for the letter eagerly and tried to say "Thank you," but a lump came with surprising

suddenness into her throat, and her name in her father's clear, firm handwriting swam before her eyes in a misty blur.

For a few moments she could only hug up hungrily that precious letter. Then the nurse asked gently, "Would you like me to read it to you, dear?"

"Oh, yes, nurse, please!" was her eager response. "Read Mother's first."

This was Mother's letter:

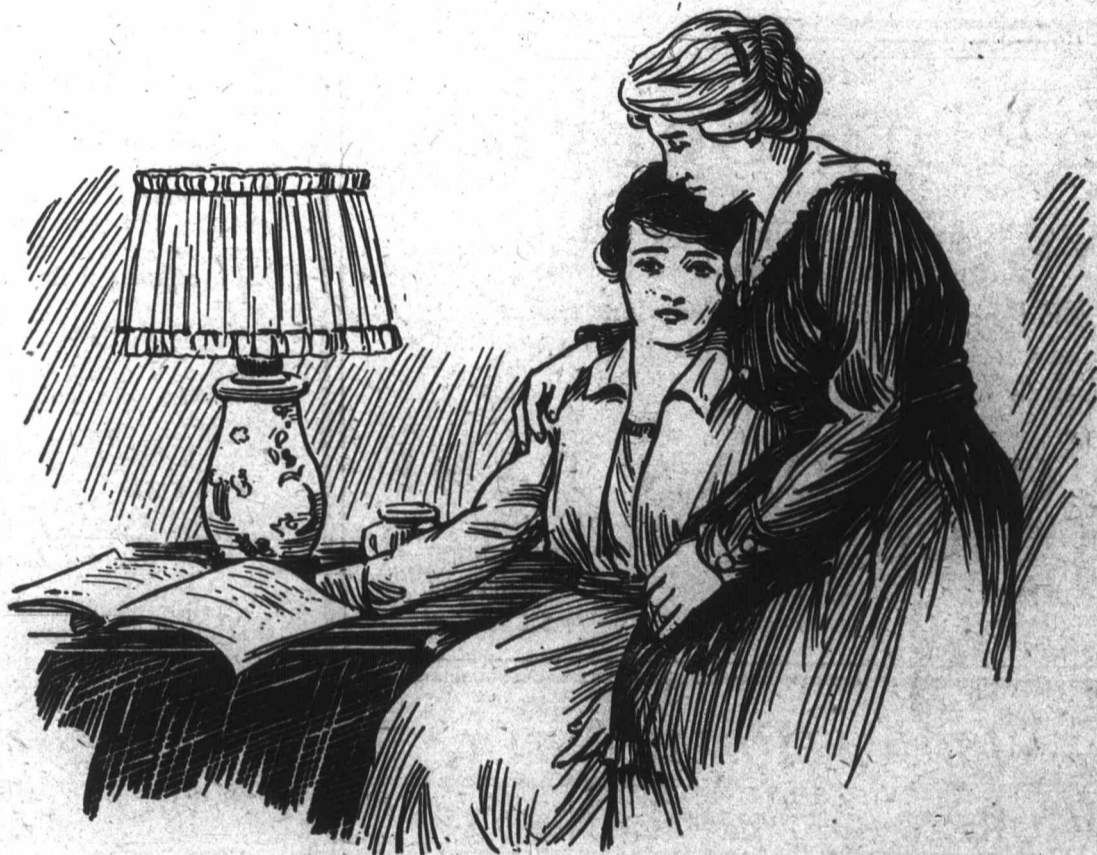
"My dearling Dimple:

"You can't guess how much I miss my little Sunbeam, my singing Bluebird—how we all miss you. The hours seemed endless until the doc-

tor got back, but then he cheered us all with such a good report of you. He says you were as plucky as a little soldier all through, and he thinks it won't be long before you are home with us again.

"How happy we shall be when that day comes! Boy Blue wanders about like a spirit that has lost its way among the stars, but he cheers himself up by planning for your homecoming. Daddy is as lonesome as he can be. The birds are not singing as much as they used to. I am sure they miss you too. You must hurry up and get well.

(To be continued.)



When Mother's Advice is Most Needed

A GIRL'S future health and happiness depends to a large extent on conditions during the adolescent period.

At about fourteen years of age important mental and physical changes are taking place, which every girl should understand. Then it is that she needs the care and advice of her mother.

Unfortunately this is about the time when school work and examinations are likely to prove an excessive strain on the nervous system.

Anaemia, chlorosis or nervous breakdown in the form of St. Vitus' dance are not uncommon at this age.

There is a failure of the blood to supply the nourishment required by the nervous system. Excessive mental effort consumes the nervous energy required to insure good digestion and the proper functioning of the vital organs.

It is surprising to find how quickly the nervous system responds to the restorative influence of Dr. Chase's Nerve Food. There is no longer any question that this treatment is admirably suited to help girls through this most critical period of their lives.

In almost every community are many cases to prove the exceptional restorative influence of this well-known treatment.

The use of the nerve food stimulates the appetite, improves digestion, and builds up the system in every way.

Miss Rena B. Crossland, Kempt, Queen's Co., N.S., writes: "I feel it a duty, as well as a

privilege, to tell of the wonderful benefit I derived from the use of Dr. Chase's Nerve Food. In March, 1917, I had anaemia of the brain, and the mental and physical suffering I endured is indescribable. I had treatment from three doctors, and for twelve days was unconscious; while for three months I was fed and cared for like an infant. My mother was so anxious for me to use Dr. Chase's Nerve Food that she crushed it and baked it in my food. After using two boxes I could feed myself, and after using it for two months, my health improved so rapidly that doctors and friends said my recovery was a miracle.

"I cannot recommend Dr. Chase's Nerve Food too highly, even to those who seem to be facing death. We keep it in the house now, and I use it occasionally to 'keep fit.' I shall always regret that I did not follow my mother's advice and use it while I was away teaching, whenever I felt nervous or tired. But as I had no serious illness and did not realize the value of it, I neglected heeding mother's advice until it was too late and I had a complete breakdown. But, thanks to Providence and Dr. Chase's Nerve Food, I have been enjoying my former health and strength for the past two years."

Dr. Chase's Nerve Food, 50 cents a box, all dealers, or Edmanson, Bates & Co., Ltd., Toronto. On every box of the genuine you will find the portrait and signature of A. W. Chase, M.D., the famous Receipt Book author.

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## Beside the Camp Fire

NOTES ON SCOUTCRAFT

By Rev. GEORGE W. TEBBS

Hamilton Boy Scout Rally Responsible for Real Enthusiasm.

Local clergymen are lining up enthusiastically behind the Boy Scout movement in this city, and will lend their support to the big membership drive and campaign which opened December 6th. Rev. R. T. Cockburn, of the Hamilton Ministerial Association, Rev. R. H. Ferguson, of the Hamilton Deanery, and Rev. W. A. McIlroy, of the Hamilton Presbytery, at a meeting with the Scout Campaign Committee, asked the members of their respective organizations to deliver a Boy Scout sermon on December 5th. But the clergy is only one of the prominent bodies which have placed their shoulders to the wheel. Various clubs, merchants and other representative citizens, realizing the importance of the work, have voluntarily offered their services.

### What Is It?

Can any Scout discover the meaning of the following:—

"All \* \* \* \* \* O"

No, it doesn't mean "Hallo," but "Nothing after all."

Windsor Boy Scouts Run Down Boys Who Sent in False Alarms.

Boy Scouts, assisting the police on November 5th, captured three boys, all under 14, who the police allege have turned in no fewer than 10 false fire alarms in the last few days. Mayor Winter will recommend to City Council that the Scouts be given a reward of \$25 offered for the arrest of those responsible.

### What Scouting Means to Parents.

A safe outlet for boy energy and enthusiasm.

Out-of-school education for their boys.

Outdoor interests that make for their boys' health, strength and happiness.

The strengthening of boy character through the Scout law and practice. Under such influences the boy-mind is more easily turned to the higher things of life.

The keen interest that our Chief Scout takes in the beautiful things of nature was seen last year when Sir Robert Baden-Powell was visiting Canada. Passing Burlington, he saw some beautiful trilliums in flower in a bush, and arranged to have roots sent to his woods in England. We should like to know with what success.

The Orangeville Scouts, under the leadership of the Rector of St. Mark's, held a delightful camp recently in one of the most beautiful parts of the province, quite near home, at the Forks of Credit. Toronto Scouts should bear this place in mind when arranging their camp for another year. Capt. Rev. Hudson Stewart, M.C., is to be congratulated upon the splendid work he is doing for the Scouts of Orangeville.

A young man in Wyoming drove two miles alone before he discovered that his sweetheart had fallen out of the buggy. Needless to say he was NOT a Scout.

### Our Book Shelf.

A few good books for Scouts as Christmas or birthday gifts are "Dick Arnold, of Raritan College," by Earl Reed Silvers; publishers, D. Appleton and Co., New York. "Don Strong, American," by William Heyliger; same publishers. "Dan Again," by Vera C. Barclay; publishers, G. P.

Putmans Sons. "The Ring-Necked Grizzly," by Warren H. Miller; published by D. Appleton and Co. "Boy Bird-house Architecture," by Leon H. Baxter; published by the Bruce Publishing Co., Milwaukee, Wis.

\*\*\*

## Boys and Girls

Dear Cousins,—

Somehow or other I missed you last week; whose fault it was—well, I'd better not say, but time slips by so quickly that busy people don't always realize that two weeks instead of one have gone. I wonder if you are as busy as we are in our house, and in our office too? Directly December appears round the corner, everybody seems to realize how close Christmas is, and they get busy accordingly. Those of you who live in the city know how marvellous the shops are, and what beautiful toys are to be seen. Even your old Cousin Mike was attracted one night last week when he was walking up the road—late—by a huge Teddy-bear, who sat at the top of a great pyramid of toys, slowly revolving so that you could see all the beautiful things.

I couldn't help wondering if he didn't get giddy about 3 o'clock in the morning, or if he didn't revolve all night and they gave him a little rest after midnight. I wonder which little cousin he'll go to this Christmas? He has lots of tiny brothers, too, who would just fit into a little stocking belonging to some poor down-town cousin. There'll be need of him, too, for there isn't going to be work for everybody this winter, I'm afraid, and that means that unless we think about others besides ourselves—well, some of the others are going to have to go without things. Imagine Christmas without presents! Wouldn't it be awful?

By the time you get your next letter from me, I shall be hundreds of miles away from the office. For I am going to pay a Christmas visit to some of my cousins out west—all among the snow in the prairies. I wonder if I'll meet Santa Claus' reindeer out there? Or does he come down from Hudson's Bay? I don't know for certain. But anyway, it'll be better to see snow on the prairies than mud in the city. This minute it is raining so hard that you might easily think it spring instead of winter. Jack Frost must be kept late out west, I guess.

Your affectionate  
Cousin Mike.

\*\*\*

A big display advertisement outside a church in the city of Chester, England, reads: "It is not enough for your WIFE to attend Church services. You ought to be something more than a BROTHER-IN-LAW to the Church."

\*\*\*

### A QUEER LOT.

"Parsons are a queer lot" is often the criticism of the laity, said a speaker at the lately-held Church Congress at Southend, but as the Archbishop of Canterbury once said: "Gentlemen, you must remember that we have only the laity to choose from."

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