

# CANADIAN CHURCHMAN

A National Church of England Weekly

VOL. 47

TORONTO, OCTOBER 14th, 1920

NO. 42



“Offer unto God thanksgiving  
and pay thy vows.”

October 7, 1920.

HOME FIRES.

Guide Work.

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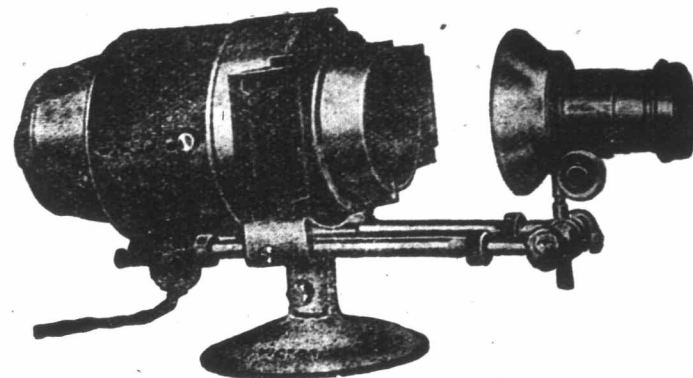
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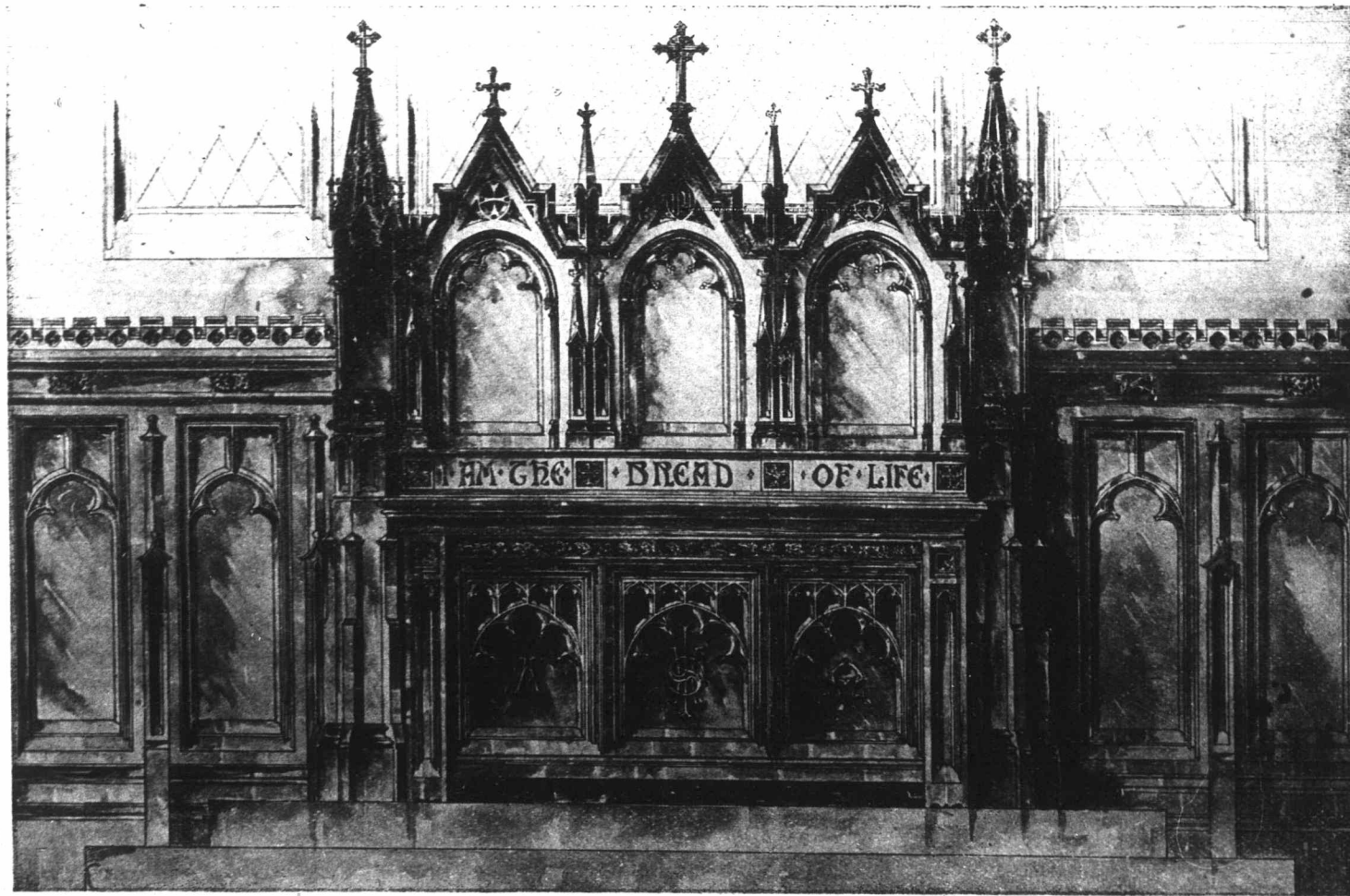
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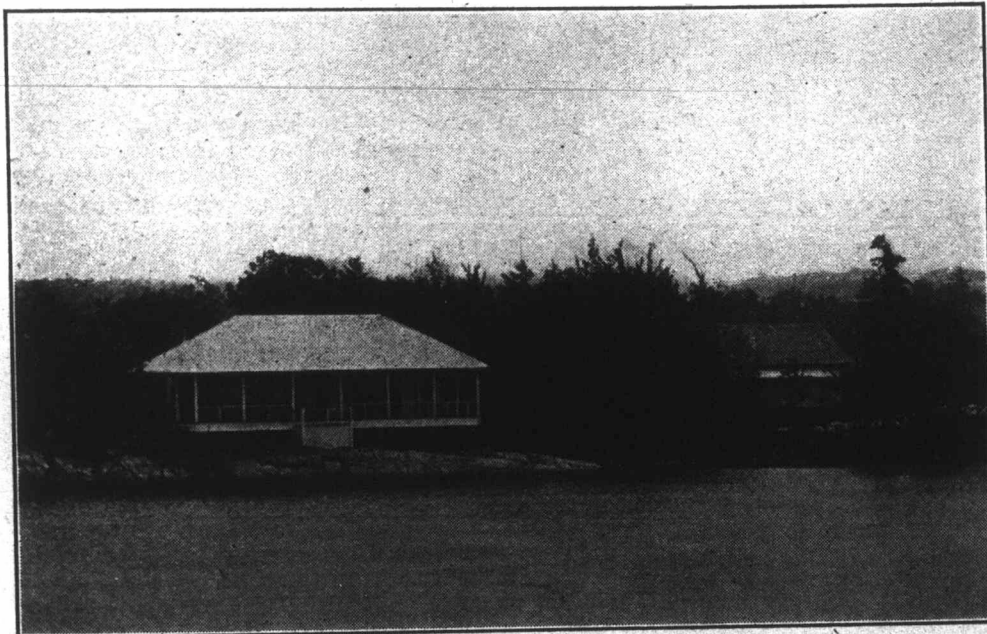
### The Clergy Cottage at Stony Lake, Ont.

ABOUT thirteen years ago, Mr. Lillicrap, of Lakefield, gave an island in Stony Lake for the use of the Church, in the expectation that a building would be erected thereon suitable for the holding of Sunday services and in the hope that a cottage might some day be built for the accommodation of visiting clergy. The Church was built at once by summer residents of the district and divine service has been regularly held there on Sunday mornings during the season.

Last winter it was proposed to raise funds for the erection of a summer cottage for the use of the clergy. The Bishop approved the plan and handed over \$176.80, all that remained of a former fund for a similar

primarily intended for the use of such of the city clergy as could not otherwise obtain so beneficial a holiday. Three families may enjoy it each year. One from early June till mid-July, one from mid-July to mid-August and one from mid-August onwards. The only obligation resting upon the occupant is that he shall hold a service each Sunday morning at 11 o'clock. Applications for the use of the cottage during the summer of 1921 should be made to the Bishop of Toronto in writing.

Rev. Burgess Browne, of St. Barnabas', Halton St., and Rev. H. R. Young, of St. Hilda's, at Fairbank, were at the cottage this year. Owing to builders' delays, Mr. Browne was forced to show his skill as carpenter



CLERGY COTTAGE, STONEY LAKE, ONT.

purpose. Churchmen who enjoyed summer holidays themselves were asked for subscriptions. The response was most generous. Amounts varying from \$200 to \$3 were received from 64 persons, bringing the fund up to \$2,379.80. Mr. Eden Smith prepared and presented plans. The work was begun early in May and finished by the end of June.

The clergy cottage is one of the best and prettiest cottages on the lake—solidly built on stone piers. It consists of a living room, with a big open fireplace of red granite, one large and two small bedrooms, a kitchen under a separate roof but connected by a covered passage and a deep verandah on three sides of the main building. The congregation took a pride in furnishing it suitably and comfortably. Very few members of that summer congregation are as well housed as their Rector—a quite unusual state of affairs. A large skiff and a beautiful cedar canoe form part of the equipment.

The whole property is vested in the diocese of Toronto. The cottage is

for a strenuous fortnight. It was hard work, but he writes:—

"It was the writer's privilege to spend a few weeks in the Clergy Cottage this summer, where he was able to see and appreciate the advantages of such a place. He would like to use this opportunity to express that appreciation to the Churchpeople and their friends for the provision of such a holiday house for the clergy and their families. Also to tell the clergy that this long-felt need had been supplied, the joy and pleasure of which can only be fully appreciated by spending a month amid such ideal surroundings."

Mr. Young writes:—

"Please thank the committee in charge of the new rectory on Church Island, Stony Lake, for the most delightful holiday which they afforded myself and family in August last. It was a month of real happiness. The cottage is a gem, so well planned and thought out in every detail, with every wish anticipated. The kitchen is a model of completeness and at-



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Lord Bishop of London

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Ontario



THE Anglican Church heads the list of denominations in the percentage of subscriptions to the Forward Movement which have been paid up. Reports show: Anglican, 50%; Methodist, 41%; Presbyterian, 35%; Congregational, 35%.

Mrs. H. D. Raymond, of Charlottetown, P.E.I., has gone to Winnipeg to attend the W.A. triennial meetings.

The Rev. D. M. Rose, with his wife and daughter, have arrived from the Mission in Kangra, North India, and are staying at All Saints' Rectory, Vancouver, B.C.

Miss J. E. Voules, of London, England, an S.P.G. missionary en route to Kobe, Japan, has been the guest of Miss Connell at the Deaconess House, Toronto.

Archdeacon Richardson of London, Ont., preached in Holy Trinity Church, Chatham, in the Diocese of Huron, at the Harvest Thanksgiving services on October 3rd.

Miss Gwendoline Williams, daughter of Principal Williams, of the Lower School, Ridley College, St. Catharines, has been the guest of Mrs. Armitage, at the Rectory, Halifax. Miss Williams has spent the summer in one of Dr. Grenfell's mission stations.

Mr. Evalyn Macrae, Commissioner Anglican Forward Movement, left on October 11th for Winnipeg, where he hopes to arrange matters of interest concerning the Movement with several of the Bishops and leaders of the dioceses.

Mr. R. A. Williams, of the M.S.C.C. office, Toronto, has gone to Winnipeg to attend the centenary celebrations. Mrs. Williams has accompanied her husband and will visit Regina as well. Many friends of these faithful and popular Church workers will wish them a happy visit and renewed strength for their work at home.

### Personal and General

The late Mr. R. E. Kingsford, the Assistant Police Magistrate of Toronto, who died after a short illness on October 6th, was a prominent member of St. Luke's Church, Toronto. He was an ex-warden and one of the lay delegates to the Diocesan Synod.

Judge (delivering charge to jury): "Gentlemen, you have heard the evidence. The indictment says the prisoner was arrested for stealing pigs. This offence seems to be becoming a common one, and the time has come when it must be put a stop to, otherwise, gentlemen, none of us will be safe!"

Mr. Moses Shoichi Muras, B.A., left Toronto last week to return to his home in Kobe, Japan. Six years ago he came from Osaka to study theology in Wycliffe College and Arts in the University. He took his degree with honours in Oriental languages. He is to undertake missionary work, probably for students, under the society which sent him here. His fellow students gave him a club bag before he left.

Three of Dr. Paterson Smyth's books have been translated into Norwegian: "The Gospel of the Hereafter," "The Bible in the Making," and "The Old Documents." The first of these has just reached its fifth Norwegian edition, and Messrs. Hodder and Stoughton have recently received from Holland and Sweden applications for translation rights for those countries.

The death occurred suddenly in the General Hospital, Kingston, on October 7th, of Mrs. Wright, wife of Rev. J. DePencier Wright, Rector of St. Luke's Church, Kingston. Mrs. Wright had been ill only a couple of days and passed away from heart failure. Three children survive, also one brother, Dr. Lockridge, of Tamworth, and two sisters, Mrs. Posselwhite, of Aultsville, and Mrs. Radcliffe, of Deseronto.

On Sunday, September 26th, Archbishop DuVernet confirmed five candidates in St. John's Church, Burns Lake. The candidates were presented by the Rev. Arthur Gorlick, who about a year ago came from a Church in Cambridge, England, to take charge of the Burns Lake Mission. This was the first Confirmation service ever held in this Church and awakened much interest. Mr. Gorlick is the only resident minister of the Gospel.

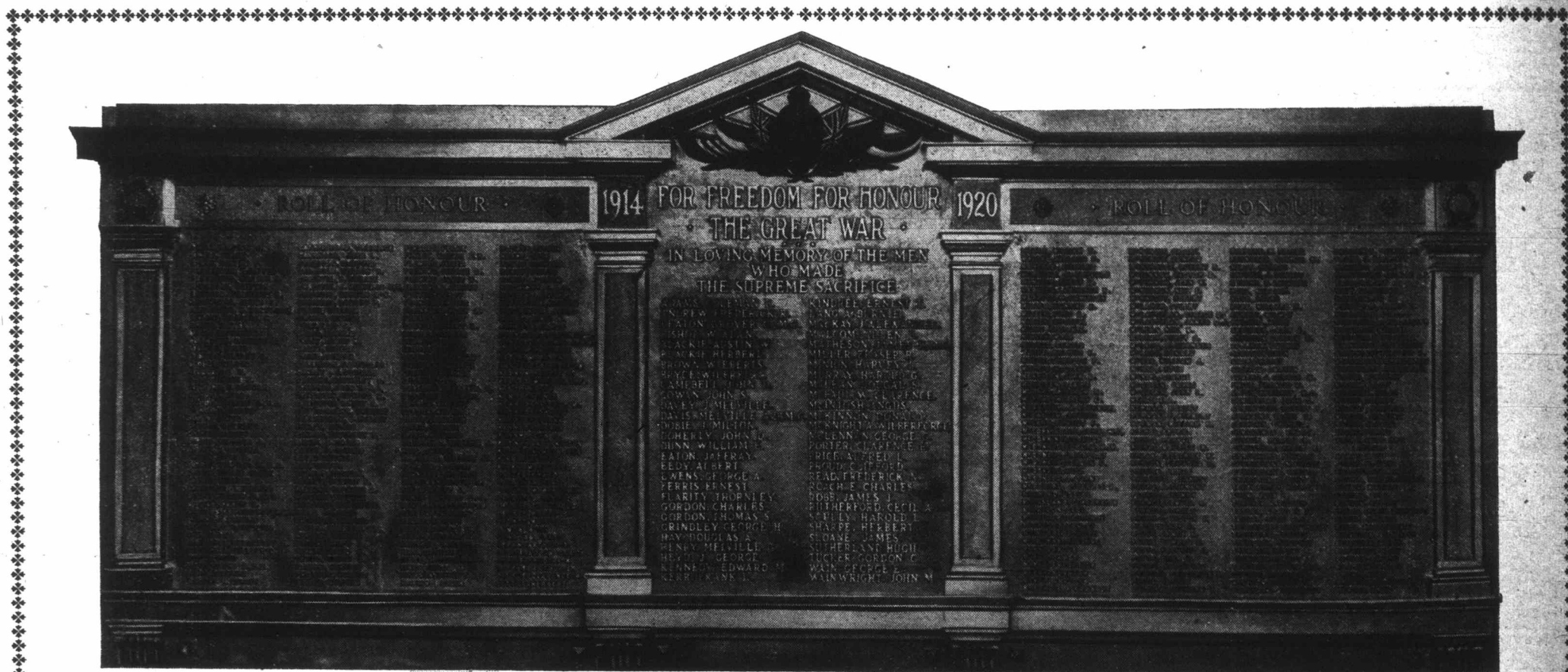
Rev. Albert Simpson, B.A., has started his work as Rector of Sunderland, Ont. Mr. Simpson is a graduate in Honors Philosophy of the University of Toronto and in Theology of Wycliffe College. He served as curate at St. Peter's, Toronto, for two years and for the past fifteen months has been at St. John's, West Toronto. Before leaving Toronto he and his wife had a good send-off from St. John's and the Church of the Advent, receiving many tokens of goodwill.

Rev. R. H. Shaw, who for the past 23 years has been Rector of Old St.

Paul's Church, Woodstock, Ont., leaves shortly for his new home in Toronto. In recognition of his kindly services the members of the Ministerial Association presented him with a beautiful silver-handled umbrella. The members of the congregation gave him a substantial cheque. Both gifts were accompanied by complimentary addresses in which reference was made to Mr. Shaw's exceedingly fine work in this city.

Canon and Mrs. Bevan will be leaving Niagara Falls, Ont., for England at the end of the month, and they will remain there for 18 months. Canon Bevan has been the Rector of All Saints', Niagara Falls, Ont., for the past 20 years, and at a farewell meeting of the parishioners, which took place on October 2nd, the Canon was presented with a handsome cheque and Mrs. Bevan with a beautiful bouquet of roses. Felicitous addresses were made at the meeting by local ministers and other leading citizens. Upon their return they will once more take up their residence at Niagara Falls, Ont.

The large dining-room at Haverger College was filled last Friday night with the staff and girls who were enjoying their first opportunity of meeting the directors and friends of the school since the autumn term began. As it was the end of the week, the hardworked matriculation form was able to take an hour or two off from their studies, for they have a good record to beat from last year, when thirteen girls took Honour, and seventeen full pass matriculation. During the summer, the members of the staff were widely scattered, some being in England, others in the far west, while the girls have gathered from far and near—China, Japan, Mexico and Newfoundland, as well as the West Indies and England.



### A FITTING MEMORIAL

One of our Ontario High Schools is erecting this memorial in honor of those of its students and graduates who fought in the Great War. The centre panel contains the names of those who fell, the side panels contain a Roll of Honor of those who served.

Surely no more fitting way could be found to commemorate these names than on a tablet of bronze, enduring as the ages.

This tablet was designed and made in our workrooms. It is one of the largest we have made, being eight feet long and weighing 800 lbs. The design was approved by the Ontario Committee on War Memorials.

To those Individuals, Churches, Colleges or Institutions who intend erecting memorials, in bronze, we shall be happy to submit designs and estimates.

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# Canadian Churchman

Thursday, October 14th, 1920

## Pigs and things

**P**IGS, cows, horses and sheep all looked thankful on that sleepy Sunday afternoon in October. They had all they wanted to eat. The ruminating cows wagged their jaws, and the pigs gave occasional woofs of satisfaction. Their world was quite complete.

Farmer Thompson leaned on the gate and he looked satisfied, too. He had had a hearty dinner and it was a goodly sight that met his eye. The boys had got things in splendid shape. The stock looked well. His crops had been the best yet. The orchard was still red with winter apples.

Out on the road the never-ending stream of motor cars bore along through the drowsy landscape companies of Sunday trippers from the crowded city. They basked in the sunshine and tried to gulp in the scenery and the road at thirty miles an hour. They looked satisfied, too. In the occasional high-power car that purred along, they looked positively oleaginous.

The churches were crowded that day. They were transformed into autumn bowers. The choirs took their highest note and longest breath and made the welkin ring with "Harvest Home." The sermons recounted the bountiful crops and goodly heritage, and thanked God that we lived in Canada and belonged to the British Empire.

About twenty-five hundred years ago people used to gather at harvest time at the temple of CERES, in Rome. They held services and sacrifices (indeed they sacrificed pigs), and expressed their thankfulness by games and music. CERES was the goddess of agriculture. They had a pretty little story about the daughter of Ceres being carried off by Pluto, the god of the underworld, and after the mother had searched and could not find her, she was allowed to come back for two-thirds of the year. This illustrated the seed corn buried in the earth and springing up and bearing fruit.

Wouldn't a service and sacrifice to CERES express the well-fed content of some of our people much better than a service and sacrifice to the GOD AND FATHER OF OUR LORD JESUS CHRIST? Anyone who has as his chief gratitude the comfort of dwelling, food and clothes with a good wind-shield in the bank is really worshipping Ceres, not the Father. In fact, because the worship of Ceres involved the sacrifice of a pig, it would be a decided advance for some who never sacrifice anything for anybody (but likely they would try to palm off a runt on Ceres).

The trouble with most of us is that we are so busy with the business of living that we never take time to live. The scramble after better food, better clothes and better houses has shrivelled our souls till they feel like the poor relations of our prosperous bodies. Indeed, it is distinctly bad form to mention such poor relations, because all our talk is about the affairs of our masters, our bodies.

Not a blessing but a curse do we make bountifulness when it brings the inertia of content, the oozy sleekness of a well-fed animal with no aspirations that stir the smugness of an assured position. If that is all we find to thank God for then we are no better than pigs and things.

Utterly disgusting is the continual refrain we hear about the greatness and wealth of our

country. What good is it if it provides only for the upkeep of animals whose main concern is to rival and defeat their neighbour, and to keep their own skin whole.

Greatness is not measured by mines and forests and rivers and prairies, and all the rest of the list that the official booster runs off so glibly. In our saner moments we know that it is only the character of a people that counts. The things which minister to the purifying and up-building of that character are the things to thank God for. The Vision and Task of the KINGDOM OF GOD, the Gospel of JESUS CHRIST, with its message of restoration and uplift, forgiveness and grace, some work to do and the will to do it, these are the great things discerning souls thank God for.

The sharp test of war showed us the slumbering idealism of most of our people. It took a war to arouse it from slumber. We do not find it so easy to quicken, because most of us take our cue from our material world. We have grown lethargic again because we do not realize that a greater war is on even than that whose rumbles we still hear. It is the war of the Kingdom of God against the reign of selfishness and darkness. Lonely outpost duty is the thing that chills, but it is to that we are called. And we have to watch the traitor whom we button up in our coat. That is the fight worth while, and it is a thing to thank God for that as a nation and citizens we can line up on the right side.

**F**OR some time we have felt that our thoughtful laymen should have a great deal more to say on Church matters than they do. But they do not seem to have the time or inclination to get things ready for the printer. Yet their contributions (mental, not financial, gentle reader) are entirely necessary for the complete mind of the Church. The reaction of an unprejudiced layman on the affairs and conditions of our churches has distinct value. But he must be a *real* layman, and some laymen are more ecclesiastical in their outlook than clergy. With this issue is begun a series of letters by one of our laymen who has proved his interest in Church matters for many years, and has got out and shoved on more than one occasion. We know our constantly increasing circle of readers will appreciate the frankness of his criticisms even if they may not agree with his suggestions.

**F**AR-AWAY New Zealand is teaching Canada how to deal with the "Ne Temere" decree and the present situation regarding "mixed marriages" in Quebec. As we have observed before, the Roman Catholic Church is compelling, as far as it can, in New Zealand, every one of its members, man or woman, who marries a non-Roman Catholic, to remain within its fold and have the children brought up in the Roman Catholic Church. It is within its rights when it uses moral suasion or spiritual penalties for this purpose. But it absolutely violates the constitutional rights of Canadian citizens when it teaches that "mixed marriages" are not binding, legally, morally or spiritually, except when performed by Roman Catholic clergy.

In New Zealand the working and effect of the "Ne Temere" decree were exposed by a combined effort of the Protestant Political Association and the Presbyterian Church. *Charges of impugning the validity of legal marriage and the legitimacy*

*of children born in lawful wedlock were brought against the papal enactment and its supporters.* A committee of the Legislative Council was appointed to investigate the charges, and on the recommendation of this committee the Council has decided to make it a penal offence to allege or imply that persons lawfully married are not truly and sufficiently married, or that the issue of such unions is illegitimate. They have also fixed £100 as the penalty for a breach of this order. Canada must wake up and see to it that no person can with impunity question the validity of a marriage legally performed. Ecclesiastical tyranny and Canadian constitutional government cannot live in the same house.

**T**HE situation in Korea, about which we wrote some months ago, does not seem to have changed essentially. Thousands of Christians are still in prison, the *Record of Christian Work* says. These prisons have been, in many cases, unheated in Korea during the past winter. Missionaries have seen the frozen hands and feet of those released. Torture is still practised. In February last a theological student was tortured by having his head held back while three kettles of water were poured down his nostrils by the police. Christian women have been arrested for praying for the sick, and a pastor ordered to sign a paper promising not to pray for the sick of his congregation. In one large city a girls' society made a large number of straw shoes which it asked permission to send to women in prison. This was refused, and the prisoners were forced to walk the icy stone prison floors barefooted, night and day. The gendarmerie have been simply put in police uniforms, and are presumably not less tyrannical than when they wore military uniform. The Prime Minister of the Provisional Government of the Republic of Korea, Mr. Lee, is an elder of the Presbyterian Church in Seoul. Before Korean independence was destroyed by Japan he was the colonel of the Kangwha regiment, the model regiment of Korea. When this was disbanded by the Japanese, he devoted himself to educational reform, organizing more than a thousand schools of various grades. For this he was imprisoned. Now he is the leader of the Korean national movement.

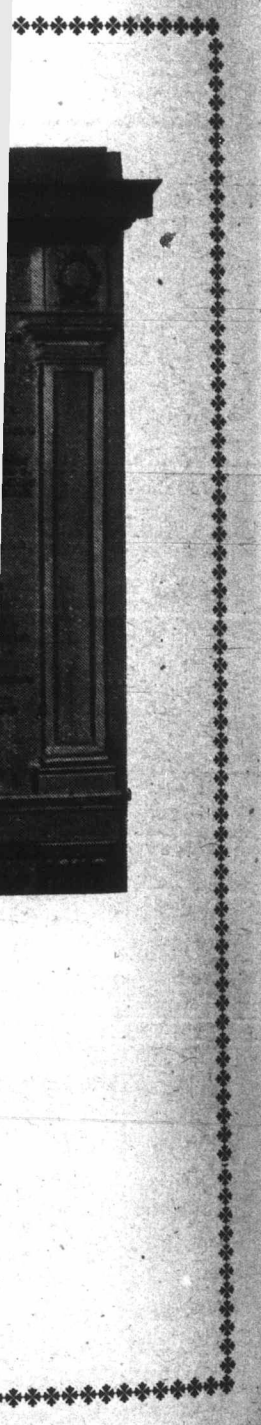
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an will be leav- it., for England onth, and they or 18 months. n the Rector of Falls, Ont., for d at a farewell shioners, which 2nd, the Canon a handsome n with a beauti- Felicitious ad- at the meeting d other leading d return they will their residence at

om at Havergal st Friday night ls who were en- rtunity of meet- d friends of the mn term began. f the week, the ation form was or two off from ey have a good last year, when onour, and seven- culation. During nbers of the staff d, some being in e far west, while red from far and Mexico and New- s the West Indies





## Definite Proposals on Reunion

ARCHDEACON PATERSON-SMYTH, LL.D.,  
of Montreal, P.Q.

BY way of introduction, let us recall the fact that in all great crises of the early undivided Church, since the day of the Jerusalem Council, which we read of in the Acts of the Apostles, it has been the custom for Councils of Bishops to meet to consult about the faith and practice of Christendom. Ecclesiastical History is largely occupied with these councils in the first six centuries.

They were gatherings of the Bishops of the One Holy Catholic Church. There was a "One Holy Catholic Church" then. There is not now. Its Bishops to-day are in separate camps, Roman and Eastern and Anglican. They cannot meet now. But they will. One of the pleasant happenings of this Conference this summer was the deputation headed by a Greek Metropolitan Bishop sent by the Eastern Church for conference about our agreements and differences with the thought of reunion in the future.

While waiting for the time of such united Church councils again, the Bishops of our Communion all over the world meet every ten years for consultation and conference. And in the future history of these conferences probably no one will stand out more prominently than this gathering of 1920 for its high ideals, its splendid vision, its earnest, humble, spiritual attitude. Its central thought was Fellowship, Friendship, Brotherhood. Its outlook on Christendom rent by troubles and strifes and divisions was the outlook of its Lord, "One is our Master even Christ, and all we are brethren." In every pronouncement, League of Nations, Labour, Reunion, Christian Science, Spiritualism, etc., one feels that note of sympathy—the desire to understand and think the best of each other—the belief that men will respond to the highest when they see it.

### II.

I am thinking now of one of its most important pronouncements, that of the reunion of separated Christians of the world to form again the One Holy Catholic Church.

I need not remind readers of the unhappy position to-day—a divided Church—the weakness and shame of Christendom. Roman and Greek and Anglican, and the many Protestant communions, all separated from each other. Every little town and village with its three or four rival churches—keeping apart, wasting time and strength, wasting money, wasting clergy badly wanted elsewhere—keeping up unseemly rivalry and jealousies. Out in the mission field the poor, puzzled heathen wondering "Why can't these fellows of Christ agree among themselves before they come out here to set up rival churches to tell us about the Lord?" And in the face of it all, the prayer of the patient, disappointed Christ, "That they all may be one."

We are all to blame. We are all in schism. We have all made excuses. We professed that it was because we were fighting for certain great truths. It really was because we were unspiritual and unloving and ill-tempered.

One thousand years ago came the great separation between the Western Church and the Eastern. Both said it was because of a certain article in the Creed—it really was because they were impatient and ill-tempered and proud.

After the Reformation men seemed to have lost the great vision of the One Church. Protestant bodies divided and subdivided into sects and parties until the seamless robe of Christ was rent into little pieces. There are over 100 sects on this continent calling themselves by the name of Christ—separated by the pettiest, most trivial little barriers.

Now the great war has frightened us. Religion is in danger. This broken-up Church cannot accomplish Christ's work. We are all feeling it. Thank God we are all ashamed of it. It has all got to stop.

But we don't know how. Proposals and counter-proposals have been made. But little has come of it all. We are still too proud, too impatient, too self-seeking. We are unwilling to humble and sacrifice ourselves for the sake of our Lord and our holy religion.

### III.

Now this Council of our Church has made its proposal. Before considering it we must emphasize that theirs is no petty vision, no mere reunion of Protestant Christians at home. Theirs is a wide, splendid vision, embracing all Christendom. Its appeal is to Roman Catholic and Eastern Churches as well as the many Protestant separated bodies—all Christians throughout the world. It transcends all local limitations. It is world-wide alike in its scope and aspirations. It does, of course, deal prominently with our own unhappy divisions at home, but only in subordination to the greater and more splendid vision of the One Holy Catholic Church throughout the world.

At any rate, no union is contemplated which cannot include all. Therefore, no shortsighted action must be taken for the sake of union with Protestant bodies that might prevent forever the great union of the whole Church which we dream of.

This is no Anglican movement. There is no desire to make men Anglicans. Rather to abolish Anglicanism for ever, and Presbyterianism and Romanism and every other ism, to absorb all back again into the one undivided Holy Catholic Church of Christ.

That is the vision which must regulate our aspirations as well as our endeavours. That needs to be repeated again and again. That big vision must be made clear to the general body of Christian men and women. It will take time. It will be full of difficulties. But we must all direct our gaze on it. It may be a long road, but it is the only one.

### IV.

Now examine this humble proposal of your Church to all Christian bodies.

First.—They begin by stating that the only right approach is by way of mutual deference to each other's conscience. That is a good start.

Second.—These simple conditions are laid down to begin with. Wholehearted acceptance of: (1) Holy Scripture as the rule of faith. (2) Nicene or Apostles' Creed as the expression of belief. (3) The two sacraments ordained by Christ. (4) A ministry that shall be agreed or accepted and acknowledged by every part of the Church. Surely not a difficult platform to meet on.

The only difficulty seems the last point, the ministry. It is not improbable that Protestant bodies will regard it as a camouflage for Episcopacy. For it is evident that ultimately no other form can be agreed on. But that is only for the simple, common-sense reason that since nearly nine-tenths of all Christendom is episcopal it is only natural to consider that first, and to adopt it unless it should be thought unpractical or injurious to religion. No arrogant claims for episcopacy are put forward, not even the high claims that might lawfully be made. Simply that the ministry is to be settled by the free-will and goodwill of men who have come together to form the united Catholic Church.

### V.

One acute difficulty is sure to be pressed. It always has been. After all, people do not bother much about episcopacy or presbytery. Re-ordination is the crux. It is made far too much of since it is only concerned with the one generation of ministers. But it is serious all the same.

I was lately in a conference with leading clergy of other religious bodies. They all agreed as a matter of common sense that the united church must be episcopal, that after a certain date all new ministers should be episcopally ordained. They saw little difficulty. As a Presbyterian said, "We appoint a Moderator every year. We should not see much difference in choosing a Bishop. But what of the present ministers whose ministry God has acknowledged and blessed. To be re-ordained would look like repudiating our ministry and would be sharply resented by our

(Continued on page 670.)

## From Week to Week

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

THERE ought to be many interesting and instructive features in the centenary celebrations of the founding of the Anglican Church in Western Canada. If the programme given forth to the public be carried out effectively, and the deeper significance of the events recalled, be faithfully interpreted by men of judgment and imagination, a new impulse to Church life and activity ought to result. There is something that appeals strongly to the hearts of men when they review the pioneer days of this country from the position of comfort and advanced civilization. There is a thrill in recounting the faith and heroism of the men and women, who a hundred years ago faced loneliness and hardship and blazed the fretful trail of negations along which the carriages of abundance now sweep with majestic splendour. They who entered those wilds or settled on the untrodden spaces could hardly hope to return. Only the strongest hearts could face such uncertainties, yet they became the founders of a new empire and the forerunners of a great people. They who followed the trader and the husbandman with the Gospel and the Sacraments, kept alive that spirit that makes men conquerors in the face of apparent defeat. In a hundred years we have gone through all the phases of progressive civilization that took a thousand years to accomplish in Europe. Out of that great unmeasured west there came, a few years ago, tens of thousands of men who had inherited its traditions and imbibed its spirit, to give their lives for an ideal that seemed in danger of perishing in the older countries of Europe. They conquered the enemy of civilization as their forbears had conquered the wilds, and shall we not forever believe that they and their posterity will conquer the enemies of peace, of hope, of charity, of faith, to-day and forever. God bless the John Wests that sowed in faith. God bless his successors that reap in joy. Lord open our eyes that we, and the whole Church, may see and understand what a hundred years of Christian effort and fidelity, through fair weather and foul, means in the founding and nurturing of a nation.

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One wonders if it will be possible to continue indefinitely the Lambeth Conference under its present mode of organization. The underlying feeling seems to prevail in England at least, that this decennial gathering of prelates is really a homecoming of her sons to the old fireside, where they may confer and commune under the hospitality of the mother and go forth refreshed and invigorated to their distant Sees. There is a beautiful sentiment in this, and it has much to commend it. Will it last forever? So long as the Anglican Church remains predominantly British, this may be an entirely satisfactory arrangement. But even under these conditions one cannot but feel that with the growing sense of self-sufficiency in the Dominions, the gathering confidence in their own powers to direct their domestic affairs and to take their places on equal footing with the nations of the world, the Church is bound to imbibe that spirit. Is there any inherent necessity for the Archbishop of Canterbury to be the perpetual chairman of such a conference. Must the Archbishop of York be eternally placed alongside Canterbury and just a trifle below him? Must the seven Bishops, or whatever the number may be, who occupy seats in the House of Lords, take precedence over all the Bishops that come from the ends of the earth, no matter what their gifts and attainments may be? Shall the initiative and final arrangements for the subjects to be considered and the chief speaker to consider them be forever in the hands of the episcopate in England? These are questions which our own Bishops, and especially the

(Continued on page 674.)



# The Atmosphere of Lambeth

Right Rev. JAMES FIELDING SWEENEY, D.D., LORD BISHOP OF TORONTO

THE whole world knows the results of Lambeth, 1920, and they are things to thank God for. But very few besides the Bishops who attended know much of the atmosphere in which these results were produced.

By "atmosphere," I do not mean so much the historical feeling, the sense of high antiquity, which we experienced as we trod the ancient precincts and gazed at the portraits of the men

built in 1207 by Archbishop Boniface, of Savoy. It was repaired by the Franciscan Archbishop John Peckham, perhaps damaged by Wat Tyler's followers, who murdered Archbishop Sudbury (1381). The cenotaph of Archbishop Tait is in the ante-chapel. The other cenotaph there is that of Parker, whose bones now lie beneath a stone font in front of the Laudian communion rails where perhaps John Wycliffe stood his trial

services at Salisbury celebrating the seven hundredth anniversary, and at Peterborough celebrating the five hundredth, were preludes which prepared the mind and the spirit for great things.

The daily Devotions conducted by the Bishop of Dover no one will ever forget. Every day from ten o'clock to half past ten he directed our meditations by words bearing on the subject for the day.



LAMBETH CONFERENCE IN SESSION IN THE LIBRARY AT LAMBETH, 1920.

whose deeds had made it famous. It was impossible to escape the influence of the historic surroundings and the evidences all about us that our church had had its place in the life of the nation for centuries. It made us realize afresh the responsibility of preserving in our day and generation the faith that had been the light of Life Eternal to the hosts who had professed the name of our Lord in the march of centuries.

The sight of Lambeth which has been the Archbishop's house for over seven hundred years, and the tower of old St. Mary's built in the fourteenth century, whither Sir Thomas More came from Chelsea to pray at the final crisis of his life, stirred the emotions. The Chapel was probably

before Archbishop Sudbury, and where in Bishop Stubbs' view Cranmer not improbably revised the Prayer Book.

The atmosphere most potent was not, however, in these things, but in the atmosphere created in advance, found existent when we arrived, and which gathered spiritual momentum day by day as noble service succeeded service.

For months we had been preparing for it and the prayers of our whole church were focussed on it. From the marvellously uplifting services in Canterbury Cathedral and Westminster Abbey which opened the Conference to the service in St. Paul's at its close a month later, "the voice of prayer was never silent." The commemoration

The heart-searching power of these devotions intensified our consciousness of the Holy Spirit's presence. The silent intercession was a marked feature of the Conference from the first morning, when, after a few moments' silence, the Primate offered uplifting prayer to the very last day. It was in the silent period especially that one felt the atmosphere intense until it held us as under a spell.

Out of this atmosphere by God's grace came the eighty resolutions which crystallized the results. In deepest faith and humility we ventured to hope that they expressed some of the will of God concerning this Church as voiced by her assembled leaders.



## The Quiet Hour

Rev. Canon G. OSBORNE TROOP, M.A.,  
(Church of the Messiah, Toronto)

WHAT IS VITALLY NECESSARY TO SALVATION?

NOW that we have closed our outline study of the Revelation, I desire very earnestly to set before you a logical answer to the vital question above stated—What is vitally necessary to Salvation? The question is not a selfish one, as many suppose. With it is bound up the eternal liberty of every human soul, and I cannot free others while I myself am tied and bound. At any cost then I must be free if I would live unselfishly.

We all remember Article VI—"Holy Scripture containeth all things necessary to salvation; so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an Article of the Faith, or be thought requisite or necessary to Salvation." Thus grandly speaks the Church of England, making the Holy Scripture the supreme and final court of appeal. What then does the Bible reveal to us as vitally necessary to Salvation?

The Bible brings before us the Church, the Ministry, the Sacraments, each and all meant for our comfort and upbuilding, but in the ultimate issue no one of these is, or can be, indispensable to our Salvation. What do I mean by this radical statement? I mean that nothing can be necessary to my salvation that can be taken from me by the force of the Devil or man against my will. Many a true child of God has been wrongly cut off from the Church, the Ministry and the Sacraments, through no fault of his own, but by reason of his very fidelity to Jesus Christ. Circumstances might arise in which you or I might be deprived of every external consolation; we might be imprisoned, tortured, put to a violent death. But if Christ dwells in our hearts by faith, no conceivable earthly loss can rob us of Salvation.

So, then, that only is indispensable to Salvation which is beyond the reach of the Devil or man. Ecclesiastical injustice might excommunicate us, but our essential life is "hidden with Christ in God." If we are filled with the SPIRIT OF CHRIST, we enjoy in Him all that Church, Ministry and Sacraments stand for, so that HE is our all in all. This does not mean that we undervalue the External privileges of the Gospel: far from it. But it does mean that, having Christ, we are absolutely independent.

This is the Essence of the Gospel. We need no human Mediator, nor earthly Priest. Christ himself is our Mediator and Intercessor and great High Priest. Through Him we have direct access to the innermost heart of God. We have boldness to enter into the Holiest of All by the Blood of Jesus. No power of the Devil or man can ever separate us against our will from the love of God, which is in Christ Jesus our Lord.

This is true of the whole blessed company of believers in Jesus. We are a Divine Fellowship of Freemen: Each one of us independent, yet all one in our glorious Liberator. "Where the Spirit of the Lord is, there is liberty"—the liberty for lack of which the poor, blind world groans in weary bondage. To rest in Christ as our full and complete salvation means death to selfishness. We are set free on purpose that in the power of the Spirit we may proclaim liberty to the captives. We can tell them how we, too, have groaned under Satan's bondage, and how wondrously Christ has set us free. What they see He has done for us, He is able and willing and waiting to do for them. "A MAN shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land."

But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned.—1 Cor. 2:14.

## The Bible Lesson

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

Twenty-first Sunday after Trinity, Oct. 24th, 1920.

Subject: Deborah and Barak defeat Sisera,

Judges 2:6-15; 4:1-22; 5:1-5.

IN our last lesson we considered the solemn covenant entered into by the people of Israel that they would serve the Lord. They kept that pledge so long as Joshua lived and for a short time afterwards. But when his influence was removed, and that of the elders who had been associated with him, the people lapsed again into gross forms of idolatry. For this they were punished by defeat at the hands of their enemies. The environment of evil was too strong for their weak wills, and they gave themselves up to the materialistic forces which surrounded them.

1. The Judges. From time to time there arose Judges, men who appear to have been appointed by the direct call of God, to rule over Israel. These Judges delivered Israel from her enemies and recalled the people to the service of God. Their government was Theocratic. That is, God was the acknowledged Ruler and the Judge administered the government in the name of God. The Judge's authority was recognized as a delegated authority and the people felt themselves to be under divine guidance.

One of these Judges was a woman, Deborah by name, who led Israel to a great triumph over the Canaanites.

2. Deborah and Barak. It was Deborah who issued the order for war against the King of Canaan who had greatly oppressed Israel. Barak, the Commander of the Army, seemed afraid to undertake so great a task. He flatly declared that he would not go unless Deborah went with him. He did not have enough faith to believe the promise of victory which Deborah gave him, but he seemed to have a superstitious satisfaction in the assurance that she would go with him. Military knowledge and skill have their value, but without the spirit of courage and the faith to venture they are robbed of more than half their power. It was on account of the faint-heartedness of Barak that Deborah told him the war would not bring him honour. The chief glory of the victory was won by a woman.

3. The Victory. All the arrangements for the battle were made by Barak. It was Deborah, however, who gave the order at the proper time for the attack upon the enemy. She announced that the day had come in which the Lord would deliver Sisera and his army into the hands of the Israelites. "The Lord is gone out before Thee" expressed Deborah's conviction regarding the guidance of God in this matter.

The whole victory was looked upon as a victory given by God. The enemy was so great that the triumph over him seemed like a miracle of divine power. In this victory Israel learned again to feel that God was with them and that He was prevailing against the forces of evil. It illustrates the moral truth that evil cannot stand forever, but that God will destroy it. The Canaanites represented the forces of evil. They were actually an evil power exerting a bad influence over Israel and God delivered Israel by giving them the victory over the Canaanites.

4. Jael. It would take too much space to discuss the many questions which arise when we consider the action of this woman and the praise that is given to her deed. First, we must remember that she belonged to a rough age and that the moral standards of that time were different from those of to-day. Secondly, she did not act according to her own moral standard, for her tribe was at peace with the King of Canaan and Sisera-trusted that he would be protected as a guest. Eastern hospitality was most careful of the safety and welfare of a guest.

Thirdly, it has been pointed out that Jael was in a great dilemma. The Israelites, flushed with victory, were approaching. The Kenites, to which tribe she belonged, were friends, if not allies, of the King of Canaan. She might have felt the danger of her position if she were found sheltering the general of the army in Canaan.

## Social Viewpoint

CANON C. W. VERNON, M.A.,  
General Secretary of the Council for Social Service of the  
Church of England in Canada.

"The keystone of the Empire is the hearthstone."

THIS is as true of the world-wide Empire of Christ that is now in process of being set up by the active Christian service of His subjects as it is of the far-spreading Empire of Britain, that great British Commonwealth upon which we sometimes, it may be too boastfully, assert that "the sun never sets." Home life with its ideals of purity, of marriage, of love of children, of mutual loyalty, of respect for parents, so characteristic of the Anglo-Saxon, but above all of the Christian Anglo-Saxon, has been indeed the foundation of Britain's greatness. "Christ and the Church" in the home are vital alike to the wellbeing of the nation and of the Catholic Church.

True home life can only be attained by those who set ever before them the home life of "the Holy Family" at Nazareth. Love not luxury makes the true home. None the less the housing of the people is more intimately bound up with their home life than many of us imagine. Grace can and does win out in the worst possible environment, but grace most readily bears its perfect fruit when the environment is good. Man is less apt to be "vile" "when every prospect pleases."

A Christian nation will seek for every one of its citizens such housing accommodation as will ensure the possibility of establishing a Christian home. The ideal home is to be looked for not in an hotel, a boarding house, or even an apartment, but in a separate house (however small), with a separate garden with trees and grass and flowers of its own.

The ideal home, too, has children. "Blessed is the man that hath his quiver full of them," the psalmist sang in the long ago; "Cursed is the man with a child; no house of mine for him," is the cry of too many a modern landlord. When there remains so much land to be possessed, one of Canada's greatest needs is the "dower of blessed children," and yet conditions are almost forcing upon many that contradiction in terms, "the childless home."

Social workers have long recognized that every child has a right to a home and a mother, and a poor home with a mother, so long as she is a morally good mother, is about five hundred per cent. better than the most perfect of institutions for children that the wit of man ever devised.

\* \* \* \* \*

To help widowed mothers to keep the home together and to spend their best energies and most of their time in rearing their offspring for God, for the Church, for the Nation, is the object of the splendid and truly Christian legislation which has provided for mothers' allowances in the provinces of Manitoba, Alberta, Saskatchewan, Ontario and British Columbia. The working out of these acts should receive the enthusiastic and practical support of all Christian Social Service workers.

A little girl once asked why the Litany did not pray specifically for "motherless children." What of the motherless little ones? The problem can be solved, so our Children's Aid Societies tell us, by making real the slogans of "A Home for every Baby" and "A Baby for every Home." Christian couples, who through no desire of their own find themselves childless, can do one of the greatest possible pieces of Christian Social Service work by adopting one of Christ's fatherless and motherless little ones as their own. The adoption of a homeless child into a Christian home, a motherless one into the empty yet loving arms of a childless wife, this will count for more in the solemn Judgment Day than all the speeches on Social Service that the most eloquent of our women orators ever delivered.

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## CHATS WITH WOMEN

WE wonder if those who are publishing MRS. ASQUITH'S "intimate" diary think that they are giving people a literary treat! She writes very well, but what she says (it seems to many) would be much better left in manuscript at the back of her writing desk. Yes, her wits are sharp, but her tongue is sharper, and if one had picked out only two or three sentences, they would be enough to poison one's mind in many directions. In confidence, no doubt, she was told the story about the Stevenson's, yet it will be hard to get the taste of her silly words out of our mouth, whenever we read his beautiful poems.

After all, the big-thinking world is little concerned about others' private affairs. In fact, we believe Mrs. Asquith will soon cease to interest serious-minded people if she does not put up something a little more valuable than has been found in the first three installments.

Nova Scotia has awarded the first diplomas in Canada to the PUBLIC HEALTH NURSES, of whom there were thirteen. President Mackenzie, of Dalhousie University, said that while that college had the honour of fathering this course, it was mothered by the Red Cross, the Victoria Order of Nurses, the Halifax-Massachusetts Health Commission, the Social Welfare Bureau, and the Provincial Government. The Red Cross caravans are busy at work, and the whole scheme will prove a great boon to the remote settlements, and to those not able to pay for hospital nurses.

There are 500,000 graves of British soldiers in France and Flanders, and for the help of those who are constantly crossing over to the cemeteries an organization has been formed called the St. Barnabas' Hostels, staffed altogether by English women volunteers, who served in some capacity in France during the war. The hostels are placed in four different places, with the inquiry office at 3 Rue de Marechaux, Calais.

The *Manchester Guardian* has a long article dealing with domestic life in Germany as seen by a lady who has been living there in private houses for many months.

There no person is allowed to keep two houses for his own use, nor are people allowed to keep guest rooms. They must share up their homes, for the shortage in houses is very great. She says that there are now two distinct classes, the *nouveaux riches*, and the *nouveaux pauvres*, and they keep far apart. There is a sort of freemasonry among the *nouveaux pauvres*, and they talk of wearing a badge to show that they cannot afford to wear new clothes, but that they belong to the educated class, as distinguished from the vulgar, ignorant, *nouveaux riches*, "who have not yet acquired the simplest forms of behaviour. There are many humorous stories current about the lack of good manners of people even in highest position."

Lady Burnham says that England is undergoing the same change, that war profiteers, as in Germany, are acquiring the beautiful estates all over the land, but yet are woefully ignorant as to how to dignify their new positions. In another generation they may be the aristocracy, as they are now the plutocrats. We wonder if Lady Burnham made any such observations about Canada? While there are indeed many of the *nouveaux riches* class, there are few *nouveaux pauvres*. There seems to be the same old *gentils pauvres* among

us, who help in many good works, and have little left for themselves. Just as an instance: There was a "crush tea" at a very grand house, where many of the rich assembled dressed all in their finest, and, after their mad scramble to get close to the table, when their appetites were satisfied, they fell back, and left an open space. The beautiful rug was strewn with bread rolls, sandwiches, small cakes, etc.

At another tea were gathered ladies of the past generation, with a number of younger ones, dressed simply and in good taste, who moved slowly and quietly about, and who never pushed to the table to get refreshments, but waited until those assisting came to them. Which kind of training are our children getting to-day?

MRS. BARNET is winning her way into everybody's heart by her abounding good nature, wit, imagination, and by her genuine interest and love for the work which she is telling Canadians about, and which she has been doing for many years. One can see how she enjoys telling a good story, and there were two which appealed to everyone. Churchpeople will particularly appreciate them. Speaking of our Canadian cities she said: "To give you my opinion of your towns, I shall tell you a story: The curate who was breakfasting with his Bishop was not getting on very well with his boiled egg, and the Bishop said: 'I do not think your egg is very good; please have mine.'" "Oh, no, my lord," he replied, "not at all; my egg is excellent—in parts."

Another: Bishop Walsham How was catechising some boys, and when they were asked who was the meekest man in the Bible, straightway the answer came as expected. He then asked (perhaps without thinking ahead), "And who was the meekest woman?" "Not a hand up! He himself was trying to find the right answer, when he saw one hand up. 'Well, my man, can you tell me who was the meekest woman?'" "Please, sir, there never wa' one!" Thus she abjures women of the day to let the men continue in meekness, but for themselves, to continue in boldness for every good work.

JEANNE ACADIENNE.

## "QUIET DAY."

A "Quiet Day" for the clergy of the Deaneries of Grey and North Bruce was held in St. George's Church, Owen Sound, recently. The carrying out of the programme was on the principle of the "Quiet Hour," with intervals of silent prayer, meditation and exposition of selected passages of Holy Scripture bearing directly on the spiritual life of the clergy as shepherds of the flock of God. The Rev. Professor McIntyre, of Wycliffe College, Toronto, had full charge of the proceedings and conducted all the exercises. There was no discussion on the various topics considered, as the aim was entirely to deepen the spiritual life of the clergy. Professor McIntyre is very effective in conducting the "Quiet Hour" and forces home the truth with convincing power.

At the conclusion of the "Quiet Day," a round table conference was held, the Rev. Canon Ardill presiding. Subjects, such as the proposed mission to be held in every parish in Advent, and also the carrying on of the Forward Movement, were discussed.

## THE LETTERS OF A LAYMAN

To the Editor, *Canadian Churchman*.

Sir,—Last Sunday I went twice to church. This is not my usual habit, I must confess, because I generally go in the morning and like to sit at home in the evening and smoke a pipe and read a book. But last Sunday I went in the evening as well, because I wished to hear a particular preacher, who shall be nameless.

The preacher in the morning was a very poor one, and his sermon was a rather doleful affair; in fact, taking it all round, I don't remember ever having heard a much worse one. Now I am rather fond of sermons, not quite perhaps as fond of them as Lord Fisher, who simply doted on them, but I quite like a sermon and listen attentively and appreciatively. But this one was beyond me, and I don't mind confessing that after ten minutes of it I fell into a gentle doze. Now the good clergyman who was preaching I happen to know is a first-rate fellow; splendid in his parish, an earnest, godly man, who is doing work of real value. But the fact remains he cannot preach, and that is all there is to it.

In the evening I went to hear the other man, and here all was different. He is a born preacher, and delivered a sermon that would do credit to all the great pulpit orators of this or any other day. His voice is under perfect control; his gestures are always right; his thought is stimulating, with every now and again a flash of humour to make us smile. But I am not aware that he is doing any better work in his parish than the other man, and as parish priests they would perhaps measure up about equal. The fact remains, the first simply is not a preacher, while the second is; and that is all to be said about it.

Now the comparison between the two men set me thinking about a subject that has crossed my mind more than once—namely, the whole question of preaching in church. I will venture to wager that if you asked the average layman why he doesn't go to church, or goes very seldom, he will answer right off that the sermon bores him. If that is really so, and I am disposed to think it is, we are confronted with quite a serious position. If our men are kept away from church because they cannot stand the poor preaching; surely we ought to do something about it? It is an awfully difficult thing to preach a good sermon, and I am perfectly sure that if I tried to grind out a couple every Sunday I would make a ghastly job of it. The number of born preachers are comparatively few, and even the number of men who can by careful preparation deliver a passably good sermon are none too numerous.

It has occurred to me that there must be a tremendous lot of absolutely first-class sermons published, as for instance, the immense collection of Spurgeon's sermons. Why should our clergy not frankly read them out to us? I, for one, would be delighted if my man would say that he was going to read us a particularly fine one of this or that famous preacher. I would settle down for a treat, and so I am sure would everyone else. I make the suggestion in all seriousness that our clergy should consider the delivery of a series of famous sermons. Can anyone make any valid suggestion as to why this should not be done? It would lift an immense weight off the shoulders of our clergy, and it would be a source of real inspiration for us to have the best sermons that have been preached delivered to us every Sunday. Why, the very imagination runs away with one

when you begin to think it over: In every lonely mission, in every country parish, sermons by the best orators delivered every Sunday. There might even be a central authority selecting and printing them for distribution, all suitable for the occasion, all the best that could possibly be procured.

I suppose that *our clergy will feel rather shocked* at the idea, and think we laymen are too hard on them and resent our criticism. But let me remind them that we are the people who have to sit meekly in the pews and listen to their sermons, so we ought to have some say in the matter. I don't mean by that we laymen have any right in the world to tyrannize over our clergy, far from it. But since we are the fellows who have to listen to the sermons, I do think we might be allowed some opinion. I know very well that a lot of the clergy are very sensitive on the subject, which, of course, I understand and sympathize in, and I do most sincerely hope that none of them are going to take offence over my suggestion, because no offence is meant. But the fact remains that the number of good sermons delivered every Sunday is not very large, and if we could adopt my plan, no poor sermon need ever be delivered, even by our most inexperienced deacons.

While talking of sermons, I must have one last little complaint. I have said that many an excellent man in his parish has not the gift of preaching, but I am also constrained to say that I have known some of our clergy, who can preach a rattling good sermon when they like, deliver many a very poor one. Several times I have sat in the pew listening with amusement to some of our Church dignitaries making up their sermons "as they went along," and not making any too good a job of the performance. Surely this is, to speak bluntly, rather discourteous to their congregations? They have got us in the pews; we cannot well go out; and then they give us not their best, but a few random thoughts strung together, hooked onto some poor overworked text. And then we wonder why men don't go to church, and think they are unreasonable if they say the sermon bores them.

Yes, my plan of reading the best sermons available is a very good one. Will any courageous clergyman try the experiment of a month of Spurgeon's sermons read to their congregation? I would like to hear if it succeeds as well as I imagine it would.

Layman.

## Recent Appointments

Alexander, Rev. R. W., missionary at Rocky Mountain House, to be Incumbent of Christ Church, Millarville, with adjacent Missions.

Clay.—Rev. Herbert, to be Incumbent of St. John's, Olds, etc.

Clay, Rev. Andrew, to be in charge of Innisfail, etc., while Rev. J. S. Orton is in England.

Herbert, Rev. W. E., Missionary at Darton, etc., to be Incumbent of St. George's, Stettler, etc.

Robinson, Rev. R. H., M.A., recently Head of the Archbishops' Edmonton Mission, to be joint-Rector of the Cathedral of the Redeemer at Calgary.

Willand, Rev. W., B.A., to be Incumbent of Emmanuel Church, Carmangay, with its adjacent Missions.



## Women Officers in the Church

**M**ORE and more you are taking important places in the Church councils. Do you read each week what the Church is doing in other places? Are you doing all you can to make every Church woman connected with your own organization interested in and intelligent about national Church matters by reading Canada's National Church of England Weekly.

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## Definite Proposals on Reunion

(Continued from page 666.)

people." One sees that clearly. Put yourself in their place. How deeply we should feel it if the necessity arose of our clergy being reordained by Rome, and even that is not an impossible contingency.

We discussed the suggestion, "What if we should all get recommissioned for a wider ministry?" We Anglicans are not eligible to minister in your churches—nor you to minister in ours. Suppose we went to your highest Church authority and received a solemn commission to minister to your people and you came to receive by episcopal ordination your commission to minister at pulpit and altar in our Church.

"Why," said one of the leading ministers present, "I think if that could be done it would almost remove the whole difficulty."

Now, this is exactly what the Conference this year proposes. No man is asked to repudiate his ministry, but to qualify for a wider ministry. See the result. Suppose, to take a small example, that the Anglicans and Presbyterians of Toronto or Montreal decided on this. Even before any full union took place the clergy of both bodies would be qualified to minister in each other's churches at altar and pulpit, and all would be qualified for the fuller ministry of the united church that is to come. Do you imagine in ten years there would still be separated Anglicans and Presbyterians in that city? Full diversity would, of course, be allowed in minor matters, such as the using of Prayer Book or extempore prayer.

It might be objected that it would be still a sacrifice for the Presbyterian to submit to episcopal ordination. But what a petty thing it would be to refuse such sacrifice for the sake of the greater vision! The Anglican would have to face it, too. If the Eastern Church, which at present knows little about our Orders, were to find this the only difficulty, the Conference implies that we should submit to reordination. Probably the Eastern Church would never ask it. But the Roman might. Suppose a great spiritual movement in that church and all difficulties to union removed except this. We should certainly not enjoy being reordained by Rome. But please God, if ever the necessity arose, we should unhesitatingly submit for the sake of the great vision—the undivided Church.

### VI.

This is a very condensed sketch of the Conference proposal. It has made a deep impression. There are signs that it has touched the feelings of the best of the Nonconformist leaders. There are, of course, criticisms and objections, but in the main, Protestant bodies are expressing warm appreciation of the brotherly attitude shown and the earnest hope that results may come. It is a brotherly challenge to the whole of Christendom, and places a serious responsibility on any religious body which refuses to discuss it.

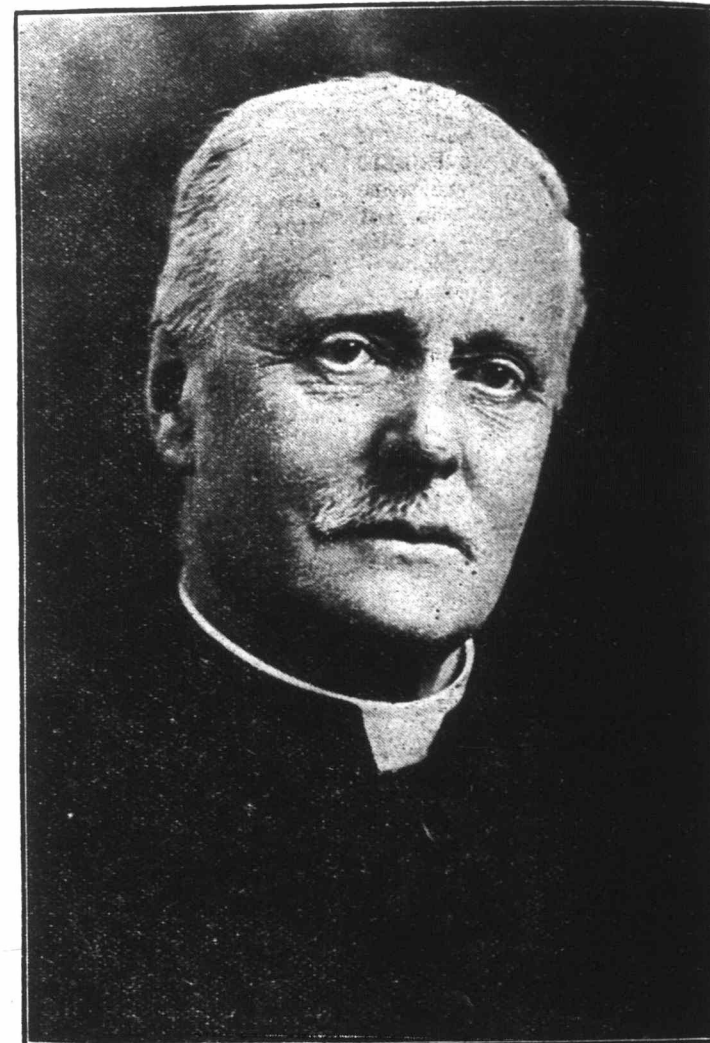
This thing is of God. Be thankful. Be hopeful. The fulfilment of the vision will not come in our day. But come it will. With God all things are possible. It may look hopeless now. But it is as when you stand on the seashore and watch the pools of water when the tide is out. All water of the same kind, all belonging to the same sea, but separated by impassable barriers of sand. By and by the great tide sweeps in from the ocean and they all become one. That is what we hope for. The great tide of God's spirit sweeping steadily and the pools becoming one. May He grant it soon.

## THE LATE DEAN EVANS

ON October 5th, there passed into the rest of the Paradise of God, Thomas Frye Lewis Evans, D.C.L., D.D., Dean of Montreal, born at Woodstock in the year 1845, where his father was incumbent, having come to Canada in the year 1825 and ordained to the ministry by the Bishop of Quebec. The late Dean was educated at Ontario Schools and later at Trinity College, Toronto, from which University he took his degrees. He came to Montreal in 1871 as junior Curate of Christ Church Cathedral, under the Very Rev. John Bethune, first Dean of Montreal, later becoming senior Curate and Canon. In the year 1874 he was appointed to St.

During his ministry of over fifty years, Dr. Evans has held only three pastoral appointments, the Mission of Norwich in the diocese of Huron, Curate of Christ Church Cathedral and Rector of St. Stephen's Church. He was successively appointed Canon, Archdeacon and Dean in the diocese of Montreal.

Prolocutor of the Provincial Synod of Canada, a member of the General Synod from its inception, and a member of the Executive Committee of the diocese of Montreal for over forty-five years. Chairman of the M.S.C.C. Committee; chairman of the Mission Fund Plan Committee and of the Superannuation Fund Committee, and a



THE LATE VERY REV. DEAN EVANS, OF MONTREAL.

Stephen's, then located on Inspector St. Through his efforts, what is now known as St. Edward's Church, was built at a cost of \$73,000, and paid for before the first service was held. Owing to repeated floods in that section of the city, most of the congregation had moved up to Westmount, but, owing to the Dean's strong personality, they stuck loyally to St. Stephen's. But as time went on it was becoming a severe tax on the people, and finally it was resolved that an extension to the parish be asked for and it was granted in the year 1901 in a decree of that year. The site for the new church was secured on Weredale Park, and the building of the splendid and well-equipped hall was undertaken, and a few years later the beautiful and perfectly appointed church was erected. Just a few years ago a substantial rectory was built. The consequence is, St. Stephen's has one of the best-equipped plants of any parish in the city of Montreal for carrying on the work of God and His Church, and stands as a lasting monument to the Dean's great faith and business capacity; his indomitable energy and singular devotion to duty.

member of the Finance Committee of the diocese. He was also a member of the Corporation of the Diocesan Theological College; one of its Board of Governors and Educational Council. Chairman of the Board of Protestant School Commissioners of Montreal for years. He took a great interest in military work in this city, being Chaplain of the Grenadier Guards, with rank of Honorary Captain, which appointment he held at his death. He was much esteemed among Masons, one of the Worshipful Masters of the Royal Victoria Lodge and its Chaplain for over twenty-five years. The passing away of Dean Evans is a distinct loss not only to the Church in this diocese, but to the Church at large.

Dean Evans' ministry was a splendid example of what may be considered the ideal method of the Anglican Church. For nearly three generations he has been in St. Stephen's. The growth of influence of his winning personality and saintly character has been increased manifold for the Master's use by the length of days spent in a single parish.



**Canadian Churchman**  
(Established 1871.)

A National Journal of the  
Church of England  
in Canada

Published Every Thursday.

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British Representative:  
FREEMAN & Co., 38 Paternoster Row, E.C.4  
LONDON, ENG.

**Subscription Rates**  
Canada and Great Britain - \$2.00 per year  
United States and Foreign - \$2.50

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**LETTERS TO THE EDITOR**

**The Bishops' Suggestion**

**Re-Ordination and Commission**

To the Editor, Canadian Churchman.  
Sir,—One point in the Lambeth appeal for unity might be discussed in your paper with some profit. The Bishops suggest that we accept from the non-episcopal churches some form of recognition or commission, and they express the hope that ministers of non-episcopal bodies would accept our commission through Episcopal ordination. "Spectator" expands the idea and suggests that some day Rome will ask us for a commission so that Roman Clergy may minister in our congregations, and that Rome will hope that we will accept their commission through "Catholic" ordination. Is not all this a confusion of two distinct ideas? A commission or recognition is one thing, ordination is another. The non-episcopal bodies will give an Anglican clergyman a recognition without any difficulty. They accept our orders without any question. We give a recognition to a Roman priest without any question of orders. We recognize their orders. But when we ask the Non-Episcopal minister to be ordained by a Bishop, or when we suggest that we Episcopally ordained men shall be ordained by a Roman Bishop, we are introducing an entirely different element.

In the case of an Anglican wishing a commission from a Non-Episcopal body, or a Roman priest wishing a commission from the Church of England, there is little more being asked for than I would ask if I went from this Diocese to another. I cannot follow the Bishops when they say that in accepting Episcopal ordination no one repudiates his past ministry. If I were to be "ordained" again, it would mean to me either that my first ordination was not a real one, and I would repudiate it, or else I am going through a mere form, and that suggests to me that I am in danger of treating a great spiritual reality as a matter of no very great importance, largely formal. Ordination in the Church of England changes a layman into a clergyman. What would the extra ordination do? The non-episcopal minister could say with me, "What is the meaning of the words 'Receive the Holy Ghost for the office and work of a priest in the Church of God?'" I say that I am already a priest, and cannot be more of a priest than I am. The non-episcopal minister might not call himself a priest, but he would say that he had already received the Holy Ghost, authorizing him to take up what is practically the same office and work. I am not "dogmatizing" on these points. But while I value the Lambeth declaration very much indeed, and am much cheered by its tone and outlook, I feel that there is a certain vagueness about the points I refer to. Men in the ministry of other churches have pointed out the same thing, and we need some more light on that side of the subject. At present the appeal asks all non-episcopal ministers to be "re-ordained," while they won't ask anything of the kind from us. If Rome comes in, we will (apparently) accept "reordination" from them, but will not ask them to accept it from us. In my judgment, the distinction between a "recognition" and "ordination" is about the same as the distinction between "ordination" and the Bishop's license.

F. G. Plummer.

Oct. 1, 1920.

**Church Contraction in  
the West**

To the Editor, Canadian Churchman.  
Sir,—I have lived on the western prairies for the past fourteen years, and having been brought up in the Anglican Church, I have been watching its progress in the west with interest, and endeavoured at different times to assist in trying to establish it in the localities in which I live. A statement in a recent editorial in your valuable paper, namely, "Spending enormous sums on stately churches while we leave paths of our country absolutely destitute of the Church's ministrations," impels me to write this letter.

There is certainly something wrong somewhere. Only a short time ago an Anglican congregation in a town in which I formerly lived, which had a church all paid for, disbanded and joined a Union church. The members were practically all Anglicans from England. I feel that energetic pressure brought on them by energetic men would have prevented this.

Although on paper a formidable array of officials, Archdeacons, etc., appears to be superintending affairs, the results don't seem to be there. I know of large districts where the Anglicans are being gradually proselytized and joining Union churches, etc., and I would point out that considerable pressure, social, and from a business standpoint, is brought to bear on them to see the error of their ways. I mean in being members of the Anglican Church. I have personally been advised by a Union Church minister several times that it would be to my advantage, financially and otherwise, to become a member of the Union Church.

Grants of money will not help alone. Organization at an early date in the opening up for settlement of the district is important. These missions should be nearly self-supporting from the start. An aggressive policy seems necessary, and a start all over and lots of energy in those superintending the mission, with frequent visitations.

The missionary at this point at present, for example, a splendid man, is trying to do 250 miles of railway line with numerous outstations, in many points of which other churches have been firmly established for years—an impossible task. Anglican children attending Union Sunday Schools, and often Anglican ladies, are members of the Ladies' Aid.

I feel, after fourteen years' observation, that in many parts of the West the home missions are not doing as well as they should, and that they require immediate attention if thousands of Anglicans are not to be lost to the Church in the next few years.

Botsford Denovan, M.D.,  
Leader, Sask.

**AN ACKNOWLEDGMENT.**

To the Editor, Canadian Churchman.  
Sir,—By the courtesy of your columns I was enabled on September 16th to bring before your readers the fact that St. Mary's Church and the rectory were in urgent need of repairs. The total sum of \$290 has been collected so far. The following donations have been received from sympathetic friends in Toronto, who read the September appeal: G., \$5; L., \$25.

Will you permit me, Sir, the further courtesy of your columns, to ask the

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of over fifty held only three, the Mission of Huron Cathedral and n's Church. He appointed Canon, n in the diocese

Provincial Synod of the General tion, and a mem- e Committee of al for over forty- 1 of the M.S.C.C. n of the Mission and of the Sup- ommittee, and a

Finance Committee le was also a mem- oration of the Dio- College; one of its ors and Educational an of the Board of l Commissioners of rs. He took a great ry work in this city, of the Grenadier k of Honorary Cap- intment he held at was much esteemed one of the Worship- the Royal Victoria Chaplain for over 1. The passing away is a distinct loss not arch in this diocese, ch at large. nistry was a splen- what may be con- method of the Angli- or nearly three gen- ben in St. Stephen's. influence of his win- y and saintly char- increased manifold for se by the length of a single parish.



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The Rectory, Dalhousie, N.B.

### WHY NOT A MISSIONARY?

To the Editor, Canadian Churchman.

Sir,—Why have the W.A. not retained the services of Miss Hilda Robinson? When such a capable, Christian young woman is not sent as a missionary or kindergarten teacher we would like some satisfactory reason. Miss Robinson was born and trained to the work. With many other

W.A. workers I cannot understand the action of the Board, and shall certainly hope for a good reason to be given us as to why.

(Signed) An Old Subscriber.

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### MOZART'S TWELFTH MASS.

To the Editor, Canadian Churchman.

Sir,—In glancing through the Book of Common Praise, I notice Hymn Tune 792—Holborn, is ascribed to St. Alban's Tune Book, 1867.

It comes originally from the opening bars of the Dona Nobis of Mozart's 12th Mass, and has been incorporated in the above book almost without alteration. It is thus about a century earlier. This may be of interest to the Hymnal Editor in time of revision.

J. E. Ward.

\*\*\*

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DUNN.  
Fifth Bishop of Quebec,  
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THIS is one of the happiest of memoirs, an interesting portrayal of the whirlwind activities of a devoted, beloved parish priest, and later Bishop of a large missionary diocese.

Bishop Dunn had a good start in life, which began in 1839. He was a handsome laddie, and of a friendly nature; he was a country-bred boy of Essex, and grew up amid natural beauty. Then, too, his father occupied an important place in the community, being Town Councillor and Mayor, and his mother's father was Alderman, Sheriff and Lord Mayor of London. He had the best of school and college advantages, and was in a fair way to make a material success of life, starting business in London with a firm of auctioneers and estate valuers, after a course at Heidelberg University, then being only eighteen years of age. He had been brought up as a Congregationalist, but after his father's death he began to attend the Church services with this mother.

At one service the Vicar announced that he was beginning confirmation classes, and invited anyone who liked, to come and hear what he had to say, even though not desiring confirmation. On coming out of church, Hunter Dunn said to his mother: "I think that old buffer made a very fair offer; I shall go and hear what he has to say, but of course I shan't be confirmed." He was confirmed, though, after having received "Conditional Baptism" by Dean Gregory.

In a short time young Dunn began to feel very dissatisfied with himself and his business. He wrote to his uncle these words: "Auctioneers in general have a bad name, and what is more, they deserve it." So he decided to quit it, and he entered Corpus Christi College, Cambridge, being ordained by Bishop Tait in 1864. For several years he was a very successful tutor, at the same time doing parish work in the slums of London, and in 1871 was appointed to All Saints' Church, Acton Green. He had married his cousin, Alice Hunter, of Purley Lodge, Croydon, and three children had been born to them, Helen, Christina and Arthur.

For twenty-one years Mr. Dunn remained the faithful pastor of this flock, refusing several preferments in his great love and zeal for them. But at last a call came which, as he said, he dare not refuse, the call to be the Bishop of far-away Quebec. During the Lambeth Conference in 1888, Bishop Williams went out to Acton Green to preach a sermon for the S.P.G. offerings, and had spent an hour at Dr. Benson's garden party before leaving for the train. The Archbishop when shaking hands said: "I thought by this time to have made Mr. Dunn Bishop of Nova Scotia, but they chose a man who was already on that side." So Bishop Williams took full note of Mr. Dunn's work in this parish, of his many capabilities, his energy and executive ability, and he told his people at Quebec, that when they were looking for a man to take his place, he could heartily commend the Rev. Hunter Dunn.

In September, 1892, the second period of his work begun, as Bishop of a diocese, which was large in area, but small and scattered in population. To get any idea of the wonderful work accomplished there by Bishop Dunn, during his twenty-two years as their Father in God, one must read this book.

He made regular visits every three years to the bleak Labrador coast, the land of "cods, fogs and dogs," finding some people who had never had a service for seventeen years.

The letters which Bishop Dunn received from his brother Bishops when he retired in 1914, are full of affectionate regard, regrets for his departure and admiration for the splendid amount of work and good which he, under God's guidance, had been able to accomplish.

He notes that during one of his visits to the old country, he heard at Westminster Abbey, "some rather extraordinary teaching from the Rev. Hensley Henson."

After a happy visit at Bishops-thorpe, one of our distinguished prelates ended his letter to Bishop Dunn thus: "Remember me most kindly and gratefully to the ever capable Arthur, and to the interesting smoking son, who guided me to comfort in the side room upstairs, where we fumigated together, and where he listened to our 'yarns.'"

There are illustrations showing notable gatherings, during visits of the Archbishop of Canterbury, the Duke and Duchess of York, the Bishop of London, and of churches and colleges with which Bishop Dunn was connected. There is a foreword by Bishop MacArthur and an appendix by the present Bishop of Quebec.

Lillian Hallam.

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### LIES.

By Rev. G. A. Studdert-Kennedy.  
London: Hodder and Stoughton.

Many are talking much about restating our faith. Studdert-Kennedy is doing it. He does not find it necessary to alter his creed. He simply expresses it in language which his audience understands. Restatement is a matter of words, not a matter of doctrine. Sooner or later we must discover—the sooner the better—that much of our theological language is no more intelligible to "the average man" than Hellenistic Greek. Studdert-Kennedy discovered that in the army and proceeded to talk to men in their own language. His first book "Rough Talks by a Padre," is exactly what the title implies. The second book, "The Hardest Part," is an answer to the question "What is God like?" There is considerable elementary and fundamental theology in them. Some of it is rather crude. But he is not a theologian. He does not want to be. But he is a good apologist with the average man. It is reported that he held the attention of a group of officers—all who were in the building—in an officers' club in France from lunch until dusk—3½ hours—while he leaned against the fireplace talking of religion and life. A man who can do that is worth listening to.

His latest book is on Lies—the great lies of the age. In it he lays bare and denounces many popular fallacies, and in so doing touches on many phases of life. The table of contents shows its general direction: The Plague of Lies—Lies and the Bible—Lies and Liberty—Lies in the Industrial Revolution—Lies and Equality—The Lie of Lust—Lies and the Love of God—Lies and Theology and Religion—Lies and Drugs—Lies and Nature—Lies and History.

Many things in it are worth quoting, amongst others the following:

(Continued on page 676.)

### DEATH

KINGSFORD—On Wednesday, Oct. 6th, 1920, Rupert Etherege Kingsford, M.A. LL.D., Police Magistrate, aged 70 years.

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## All Over the Dominion

Harvest Thanksgiving services were held in St. Stephen's, Toronto, on October 10th. The Rev. A. C. McCollum preached at both services.

Rev. A. A. Trumper was the preacher at the Harvest Thanksgiving services at the Trivitt Memorial Church, Exeter, in the Diocese of Huron, on October 3rd. The church was beautifully decorated and the music rendered by the choir was appropriate to the occasion.

Harvest Thanksgiving services were held in St. George's Cathedral, Kingston, on October 3rd. The Dean of Ontario, who officiated, made an appeal for a thank offering of \$1,500 and a most generous response was made thereto by the congregation. The Dean was assisted by Archdeacon Dobbs.

Thanksgiving services in connection with St. John's Church, Nassagaweya, were held on September 26th, when Rev. E. F. Hockley, Streetsville, preached appropriate sermons at both services to large congregations. Generous offering to the general fund was contributed by this congregation as well.

Anniversary services were held in St. Anne's Church, Toronto, on October 3rd. The preacher at the morning service was the Rev. G. Osborne Troop, M.A., and in the evening, the Rev. Dyson Hague, D.D. The collection for the day amounted to over \$900. The new chimes on the organ were used for the first time at these services.

C.M.G., D.S.O. The service concluded with the singing of the hymn, "O God, Our Help in Ages Past," and the sounding of the Last Post by Bugler Wilson of the Strathcona Horse.

On October 3rd a Harvest Festival was held in Trinity Church, Harrowby, Man. Though this service is always well attended, on the last occasion there was a record congregation, every seat being taken, many coming from long distances. The church was beautifully decorated by the ladies and young men of the neighbourhood. The Rector, Rev. F. H. Davenport, gave an eloquent and impressive address on "Where hast thou gleaned to-day?" (Ruth 2:19). The old familiar harvest hymns were sung with spirit, Mrs. Lee taking the organ. The special collection for Missions was a most generous one.

Latest reports of the Anglican Forward Movement financial campaign show a total of \$3,451,000 promised, while the total payments in cash and bonds is \$1,718,000. A comparative table of the co-operating communions in their separate Forward Movements shows that the Anglicans subscribed 37 per cent. over the objective and have paid in to date almost 50 per cent.; the Congregationalists subscribed 32 per cent. over the objective, and have paid in 35 per cent.; the Methodists, 22 per cent. over-subscribed and have paid in 41 per cent.; the Presbyterians 28 per cent. over-subscribed and have paid in 35 per cent.

The reopening services and Harvest Thanksgiving in connection with St. George's Church, Lowville, in the diocese of Niagara, were held on October 3rd. The Rector, Rev. T. H. Lowe, conducted the morning service and Rev. G. W. Tebbs, Burlington, the evening. At the morning service a memorial tablet to 14 young men of the congregation, who served in the great war, was unveiled by the Rector. This church was unroofed during the heavy gale of last fall, and through the whole-hearted generosity of a willing people was not only restored, but refurbished, repainted, re-carpeted and lighted with gas. Despite their obligations to their local needs, the congregation contributed their full quota to the Forward Movement and a thankoffering of \$120 on October 3rd was evidence of their gratitude to God for blessing them with the power to give.

September 10th was an important day in Byng, as it witnessed the opening and dedication of the church of St. Alban's, which has been in course of erection during the past summer. In the afternoon a picnic was held in John Webber's grove, which was attended by a large number of people. The opening service of the church was held at 7.30 in the evening, at which the church was crowded to the doors by a large congregation. The service was conducted by the Rector, assisted by Revs. A. G. Emmet, of Dunnville, S. Bennets, of Marshville, and Rev. D. T. Owen, Dean of the diocese, who also dedicated the church to the worship of God. On Sunday there were three services. Holy Communion at 11 a.m., with the Rector as celebrant and the Ven. Archdeacon Perry as Epistoller, who also preached an appropriate sermon from 1 St. John 3:2. At 3 p.m., the members of the Dunnville Black Preceptory and Byng and Excelsior Orange Lodges, attended a special service at which the memorial window to the late Bro. Walter E. Voakes, erected by the members of his family, was dedicated by Archdeacon Perry.

A copy of the photograph of Lambeth Conference printed on heavy coated paper suitable for framing will be forwarded in mailing tube to any address on receipt of twenty-five cents (25 cts.).

Large congregations attended St. Matthew's, Gilbert Plains, Man., at the Harvest Thanksgiving services on October 3rd. The Rector, Rev. W. A. Wallace, preached morning and evening and gave very helpful and inspiring addresses. The special offerings for the day amounting to \$1,091.80, proved to be a record in the history of the parish. The morning service was unique in its character in that the local branch of the Boy Scouts were present and a number of the scouts formally took the oath of service.

The members of the Church of St. Martin's-in-the-Fields, Toronto, started work on September 28th toward completing their church. The congregation has held services in the basement for five years, and during the last week of the illness of their late Rector, Rev. S. deK. Sweatman, were able to pay off their mortgage. The new structure will cost \$55,000, of which \$17,550 is already raised. The present Rector is Rev. J. E. Murrell-Wright, a graduate of Trinity University, Toronto. He has had charges in Saskatchewan and Southern Alberta.

The unveiling and the dedication of a war memorial and the consecration of a burial ground, took place at Millarville, Alberta, on September 26th as also the induction of the new Rector, Rev. W. Alexander, the Bishop of Calgary officiating. The latter service took place first and the two former in the open air. After the consecration of the burial ground and the singing of the hymn, "For all the Saints," the memorial was unveiled by Brigadier-General A. H. Bell,

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Lillian Hallam.

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is on Lies—the age. In it he lays ces many popular so doing touches on life. The table of s general direction: Lies—Lies and the Liberty—Lies in the lution—Lies and e of Lust—Lies and —Lies and Theology es and Drugs—Lies and History. t it are worth quot- hers the following:

on page 676.)

LATH ednesday, Oct. 6th, 1920. sford, M.A. LL.D., Police years.





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## Brotherhood

### Church Attendance Campaign.

Toronto.—A large meeting of men from the churches in the city was held at St. Paul's school house on Tuesday, October 5th; 35 churches were represented. Evelyn Macrae, the A.F.M. commissioner, was in the chair. "The Need of the Campaign," was outlined by R. W. Allin, M.A., "The Method of the Campaign," by Walter Burd, the Brotherhood general secretary, and Dr. Seager gave an inspiring address on the qualifications needed in the canvassers for the results to be assured. Interesting criticisms and helpful suggestions were made by several of the clergy and laymen from the floor of the house and the whole spirit of the meeting emphasized the great need of such a scheme being undertaken at this time. Organization has already started in a number of churches and it is expected that this week will see all the parish committee completed. A meeting of the executive committee, composed of representatives from each parish, is called for 8.15 p.m., Thursday, October 21st, at the parish hall of the Church of the Redeemer.

Ottawa.—The Bishop of Ottawa has expressed his approval of the C.A.C., the clergy have agreed to support the work and organization for the city is proceeding. A meeting is called for October 13th to report progress.

Hamilton.—The organization is already completed in some parishes, and the campaign is to be considered officially at the deanery meeting on October 11th.

### The Growth of the Brotherhood.

Toronto reports show that there are now 32 Chapters, either formed or to be formed during the coming months; Ottawa reports nine active Chapters and more to come; Winnipeg, at least eight in view, and similar reports are expected from the other large cities.

During the last week, Chapters have been formed at St. John's Church, Peterboro, and Trinity Church, Barrie. The latter Chapter of nine members expects to increase its membership to fifteen, and is undertaking the visiting of all the men in the parish.

Winnipeg.—The general secretary arrived in Winnipeg, Saturday, October 9th, and preached at St. Matthew's Church the next morning. During this week he hopes, with the assistance of Evelyn Macrae, the Brotherhood vice-president, and the local Brotherhood men, to organize Chapters wherever Rectors are so desirous.

### CALGARY NOTES.

A conference and "Quiet Day" was held in the Paget Hall and the Pro-Cathedral Church of the Redeemer, Calgary, on September 28th to 30th. About thirty-five clergy were present. The conference was presided over by the Bishop, who gave an introductory address, full of wise counsel and of a stimulating and deeply spiritual character. The following papers were read and discussed at the morning and evening sessions on the 28th and 29th: "Church Worship in Relation to Present-Day Needs," by Canon James; "Church Work Amongst Men," by the Rev. W. Ashe Everest; "Sunday Schools," by Canon Gale; "Young People's Organizations," by the Rev. C. W. E. Horne; "Home Missions," by the Rev. R. W. W. Alexander; "Foreign Missions," by the Ven. Archdeacon Tims; "The Forward Movement and its Continuance," by the Rev. W. Simpson; "Spiritual Healing," by the Rev. H. Montgomery; "Spirit-

ualism," by the Rev. H. H. Wilford; "The Church's Teaching Regarding Marriage and Divorce," by the Rev. J. W. Merrick.

After discussion of the various subjects, it was resolved unanimously: That the diocesan and parochial machinery of the Forward Movement must be carried on so that each parish might definitely organize to continue the movement; that special prayers be regularly used by bands of intercessors and early celebrations and weekday services be set apart for this purpose; that a campaign be made in every parish for the enlistment of workers whose personal service would develop the spiritual work of the parish; that a committee consisting of the Ven. Archdeacon Hayes, Canon Gale, Canon James and the Rev. C. E. Horne be appointed to make arrangements for holding a mission during next Lent in the larger districts and parishes throughout the diocese; that a definite campaign be made in every parish forthwith on the lines of "The Every-Member Canvass," to awaken in all a sense of their duty to God and to make an endeavour to place each parish on an efficient basis by Easter, 1921; that the papers on Home and Foreign Missions be printed and circulated in the diocese.

The afternoon of each day was kept free for social intercourse, and thus the new clergy were enabled to become known to the older clergy in the diocese. Thursday, September 30th, was observed as a "Quiet Day," beginning with a celebration of Holy Communion at 8 a.m., and ending with evensong at 4 p.m. The addresses were given by Dean Paget, whose inspiring words were a great spiritual help to those who were privileged to hear them. At the close of the conference, votes of thanks were passed to the ladies organizations of the various city churches who provided breakfasts and luncheons, and to those who provided hospitality for the clergy from the country.

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### FROM WEEK TO WEEK.

(Continued from page 666.)

Bishops of England should consider very carefully. We are quite prepared for someone to say that long before the Conference every Bishop in the world was consulted and had full opportunity to make such suggestions as he pleased. That may be quite true; nevertheless, it is the English judgment and the English method that does and must prevail under existing conditions. The English method of appointment of Bishops, their relationship to the political events of the State, their traditions and the atmosphere in which they live, leave a wide chasm of thought and sympathy between them and the members of the Bench in other parts of the world. It would seem to the writer that the time is coming when this Conference, to be effective, must be an assembly of prelates of equal status, who out of their own wisdom will choose their own officers, make their own rules, choose their own place of meeting and consider those questions which the majority shall determine for consideration. In running down the list of Bishops it isn't difficult to see that the Anglican Church has laid no solid hold on the nations of the world outside the Anglo-Saxon race. Does that mean that it is inherently unable to be Catholic, and appeals only to the British or those of British descent? Is this Catholicity, that we so much desire, promoted by the present methods of organization obtaining in the Lambeth Conferences? "Spectator" would like to have this matter discussed.

"Spectator."

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**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."

A missionary's wife has rather a small share in the public notice taken of their work, but it is almost inconceivable how they accomplish so much. As Mr. and Mrs. Millman stood on the platform with their four bonny boys, waiting for the train to carry them away from their dear ones at home, but to take them back to the work which they love so well and carry on so faithfully, it was hard to realize that this delicate, gently-nurtured little woman who was smiling so bravely had shared for nearly twelve years the responsibility of evangelistic work in a foreign country, had given to the world four children, and had been their teacher as well as nurse and mother. It was a matter of wonderment how she has accomplished all these tasks. Her eldest lad was thirteen when they arrived in Canada last year, and so well-grounded had he been, and that by his mother, that he was able to enter a first-class Collegiate in Toronto. Mrs. Millman has, in sickness as well as in health, kept at her tasks of love. On their voyage home last summer the children were quite ill with whooping-cough, and forced to stay in a small cabin, and she had to be nurse and doctor. After their arrival, she had to enter a hospital for treatment, and during the latter part of their furlough the children had chicken-pox. The prayers of their friends go out to these devoted workers, that domestic conditions will not be so hard, and that they all will have good health to continue their valuable work, carried on with only one purpose: "For my sake, and the Gospel's, go and tell salvation's story." As one looked into Mr. Millman's strong face, one felt assured that that story would be safe with him, not the ugly, marred thing which comes from the lips of some of the clergy and teachers, but the beautiful story of Jesus, the Son of a pure virgin, the Son of God, Who was crucified for our sins, was raised from the dead, and taken to His father to be our Intercessor, our Redeemer. Let us give earnest thanks for our missionaries!

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W.A. IN THE UNITED STATES.

Under heading of "Churchwoman" you request that some members of the W.A. should express an opinion on the possibility of "getting together" to further women's work by uniting the various organizations now working in different departments. Therefore, I venture to suggest that when the Dominion Board of the W.A. meets in Winnipeg in October it might do well to consider the advance made by the sister W.A. in the United States, which appears to have solved the difficulty by becoming the "Woman's Auxiliary to the Presiding Bishop and Council."

Allow me to quote the following plan of organization as stated in their organ, "The Spirit of Missions": "Composed of all members of the Church. The General Convention, whose membership includes all the Bishops of the Church, four clerical and four lay elected deputies from each diocese, one clerical and one lay deputy from each missionary district, meets triennially and determines the general line of work which is to be carried into execution by the Presiding Bishop and Council." Departments of work are: "Missions and Church Extension, Re-

ligious Education, Social Service, Publicity, Finance, Nation-wide Campaign, Woman's Auxiliary to the Presiding Bishop and Council."

I am aware that many and great changes would have to be made to develop our work along such lines, and I am fully convinced that only our Bishops and clergy can advise and direct in this crisis, and to them we must look for help and guidance.  
W.A. Member.

Oct. 2, 1920.

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The annual meeting of the Brant Deanery W.A. was held at the home of Mrs. Muir, in Burford, September 22nd, 1920, at 8 o'clock. A large number of representatives from Grace, St. Jude's, Trinity and St. Paul's Churches, Brantford, also a good number of Burford members were present. The meeting opened with a hymn, following which, the president, Mrs. Brethour, read a portion of Scripture and the members' prayer. Mrs. Brethour and the secretaries, Mrs. Maudsley, were re-elected. It was suggested that they have an advisory committee, the wives of the clergy to act, also that the deanery hold two meetings during the year, one social and the other a business meeting. The deanery at the beginning of last year undertook to raise \$100 for educational work. This was done and it was decided to raise the same amount this year. Owing to sickness, Mrs. W. F. Cockshutt was prevented from giving her promised talk on Deanery Work. Mrs. Cook, a Sister of the Church Army of London, England, gave an interesting account of the work of the Church Army, particularly in the slums. The collection amounted to \$7.25. The meeting was closed in the usual manner.

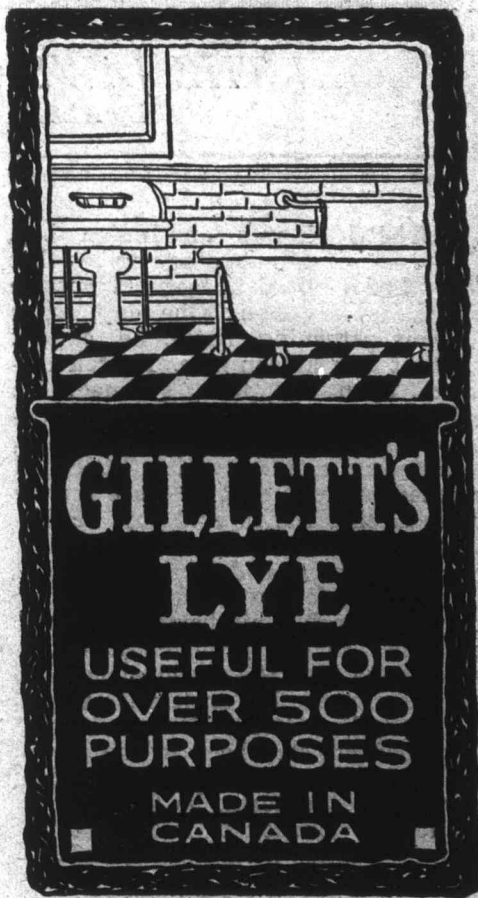
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Mrs. Willoughby Cummings, Mrs. McWhinney, Mrs. Donaldson, Miss Halson, Miss Mary Minty and Miss Violet Summerhayes left on October 9th for Winnipeg, to attend the annual meeting of the Dominion Board of the W.A. They were joined in Toronto by the general president, Mrs. Patterson Hall; Mrs. Ferrabee and Miss Waud, Montreal; Miss Edith Carter, Quebec; Mrs. Kuhring, St. John, N.B.; Mrs. Raymond, Prince Edward Island; Mrs. Elliott and Miss King, Port Hope; Mrs. Warnock, of Galt; Miss Amy Gaviller and Miss Slater, of Hamilton. In addition to the above-mentioned ladies, Miss Metcalfe, the candidates' secretary, and Miss Annie Lowe, Mrs. Short, Miss Amy MacNab and Miss Winnifred Black, the last four delegates from Ottawa, have gone to Winnipeg.

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THE DECAY OF COOKERY.

Cookery in English restaurants, decadent for many years, is almost a lost art. The local dishes for which the provinces had a just fame are no longer offered; the hotels and restaurants of the cities have ceased to specialize. From one end of England to the other a uniformity of high prices, of careless service, and incompetent cooking prevails. The explanation is unfortunately simple, and presents little hope of change. The fate of many an individual restaurant has fallen on restaurants in the mass. A new establishment is opened, unpretentious and excellent. The whisper goes round, and the tables are crowded by the elect. The rumor grows and reaches those who are content to dine on the advice of others, until in the end the modest home of art turns into a thronged palace of convention. The proprietor prefers riches to honour, and caters only for the ignorant. The dislocations of war, the difficulties of home life, and a wider distribution of money have prodigiously increased the restaurant habit in



England, until those who know and care have been swamped by a multitude of customers who neither know nor care. The purveyors cater for the majority, and the majority get what contents them. And so cookery becomes a lost art in England.



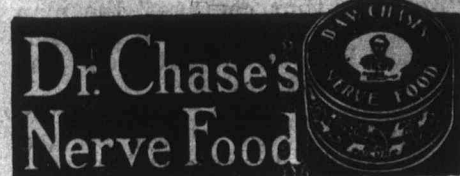
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## IN THE JAWS OF THE CHASM

By ALBERT C. SPROUL

SUN-ROCK was an Indian boy, one of a migratory tribe that had secured a foothold outside of the reservation. One day, when he was returning home, he caught his foot in a hidden hole. He fell forward upon his face, stunned, his ankle sprained. As he was endeavouring to crawl away, a man, mounted on a horse with a little girl perched in front of him, came up the trail. Seeing the injured boy, he dismounted and took him with the little girl ten miles to a doctor.

When his foot was well, Sun-Rock journeyed back to his home, but found it burned to the ground. Sun-Rock was left to face the world alone. No one knew where his uncle, with whom he lived, had gone. Unconsciously, he turned his step back in the direction of his new-found friends. Upon arriving at the town, he found they had left to journey to another town a hundred miles distant, and, Indian-like, he took the trail.

Fifty, seventy-five miles he journeyed on foot. The monotonous plain gave way to rocky crags, interspersed with sheer depths. Late in the afternoon of the fourth day, he heard a cry from off the trail. He recognized the horse, and then found the man. It was his friend, the one who had been so kind to him. The man was stretched at full length on the ground, peering over the edge into the chasm below. Wonderingly, the Indian youth went toward him.

At the sound of the footsteps, the man glanced back. Answering the look of inquiry from Sun-Rock, he pointed silently below, horror pictured on his face. Sun-Rock crept to the edge and looked down. Some fifty feet below, caught on a stunted tree that grew from a narrow ledge, lay the motionless form of the little girl who had ridden with him the day he was injured. She had wandered from camp, her father explained, when he had gone looking for fuel.

Sun-Rock was silent. His black eyes, shining like burning coals, roved quickly about the vicinity in search of a means of rescue. Finally, they lighted on the lariat that hung from the saddle of the horse, grazing in the rear. He went to the horse and secured the rope. Tying one end to a large boulder, he threw the other over the edge of the precipice.

Then he pointed to the depths below. "I will go down for her," he said, simply.

The distracted father clasped Sun-Rock's hand. "Can you do it?" he asked.

"I will try. You were good to me." The man removed his coat and laid it under the rope to prevent the ragged edge of the rock from cutting the strands. Then Sun-Rock swung himself over and slowly let himself down. His bare feet, which he pressed against the uneven wall, were cut on the jagged rock. At last he reached the narrow ledge on which the girl was lying.

Bearing her closer to the wall, he tied the end of the rope under her arms. Then he called to the man above, who carefully drew the child to safety. Once more the father lowered the rope to the boy and then went to carry his little girl away from the edge. A shout from below brought him back. Sun-Rock, in tying the rope, had loosened it from the boulder above and pulled it down. He was a prisoner.

"Keep up your courage," the man shouted. "I am going for help." But Sun-Rock knew well that help was many miles distant.

For hours he clung to the narrow ledge and the stem of the stunted tree. Daylight disappeared and the

darkness seemed to draw the jaws of the chasm closer together. But a bright star that shone directly above showed Sun-Rock that the Master was watching, and the lad felt cheered.

At last, as his eyes were closing and his stiffened limbs were numb, he heard the sound of many hoofbeats in the distance. They were coming! Louder and louder came the staccato ring of the iron-shod hoofs on the rocks; then the voice of his benefactor came from above.

"Are you there, Sun-Rock?"

"Yes, thanks to you."

A sigh of relief came from the lad. As he shared once again the saddle of the man who had been so kind to him, he breathed a prayer of thankfulness to the Great Father for granting him an opportunity to pay the debt he owed.—Boys' World.

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LIES.

(Continued from page 672.)

"Any attempt to found the true democracy on human nature as it is, is doomed to failure. It can't be done. That is the truth which the builders of democracy have got to face and not to blink. You cannot found democracy on unenlightened self-interest. It is just as impossible to found it on the principles of Ben-

but the above will serve as a sample. There is much with which the reader will not agree. But there is no fog in the book. There is no difficulty in finding out what the writer thinks. That is always a virtue. Sometimes he rouses opposition. He never becomes uninteresting. But like Billy Sunday he is in a school of his own. Let no one attempt to imitate.

**The Burgess Bird Book for Children.**  
—By Thornton W. Burgess. With illustrations in colour by Louis Agassiz Fuertes. McClelland and Stewart, Toronto.

We feel that Thornton Burgess has done his very best in this book. The habits and descriptions of the different birds are so clearly given by the conversational method of writing that children learn them easily, and readily recognize the beautiful illustrations, which add greatly to the interest. Fifty-eight birds in natural colours and positions are shown.

"The Children's Great Texts of the Bible," Volumes I, II, and III, has been published by Messrs. T. and T. Clark recently. The unprecedented demand for Dr. James Hastings' series, "The Great Texts of the Bible," has encouraged the editor to prepare a similar series to be known as "The Children's Great Texts." It is specially designed for parents, teachers and young people, although the preacher will find in these volumes materials in plenty to make his address to the children interesting and memorable. Six volumes will complete the series.

"Public Opinion" gives English readers nearly two pages of Sir Robert Falconer's book, "Idealism in National Character," emphasizing striking passages. The same number gives two pages to the manifesto issued by the Lambeth Conference. Every sentence "is the burial of some old controversy," said the Archbishop of York. "What is to be the relation of the churches to one another throughout the world, and above all in our English-speaking communities?" said the Archbishop of Canterbury. A tremendous stride that, to name the names of non-Anglican churches—to name them churches! Hitherto, the word accorded has been "bodies." "We want people to realize," says the Archbishop, "that we are going to start afresh. It is to be Reunion, if possible, but episcopal in government" minus "those prelatial elements which no one can defend as having their warrant in the early history of Christendom" ("The Times" says it).

### CANADA TO LEAD.

Dr. Ellis T. Powell, LL.B., D.Sc., one of the members of the Imperial Press Conference and editor of the "Financial News," London, England, in an impressive address to the Empire Club, Toronto, said: "Canada was undoubtedly destined to dominate the future of the North American continent." He said that every climatic, political, and psychological reason led him long ago to that conviction, and what he had seen in Canada during this, his fourth visit, had only deepened his judgment on that point. That being the case, she would need all her energies for the solution of the colossal political and social problems which would confront her, and consequently her utilization of the hitherto unyoked forces of nature on the scale which he had witnessed was simply a flash of social genius making what he had called scientific imperialism in the very highest sense.



### WONDERFUL NEW TEA WAREHOUSE

THE magnificent building shown above, and situated at the corner of St. Lawrence Boulevard and Le Royer Streets, Montreal, will be occupied by the SALADA TEA COMPANY about February 1st next. The building at present occupied by SALADA at the corner of St. Paul and St. Sulpice Streets, Montreal, was erected by them eleven years ago, but for some time has proved inadequate for their business. Other SALADA warehouses are situated at TORONTO and BOSTON.

"Yes." The youth's voice was weak and hoarse from the chill night air that sighed through the chasm.

Then a lantern was lowered to the ledge and a man shortly followed. Grasping Sun-Rock in his arms and lashing him to his body, the man called to those above, and the two were pulled to the top by many willing hands.

"Is she safe?" Sun-Rock asked as he lay upon the ground.

tham as it is to found it on the principles of Bolshevism. There is nothing to choose between the Manchester School of economics and the modern syndicates—in point of heresy. Both are just howls of discontent with a rotten past which has bred a rotten present; and neither of them is an intelligent effort to construct a decent future."

One might quote several passages, for there are many worth quoting,

October 14,

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WANTED—Organist and choirmaster for St. Luke's Pro-Cathedral, Sault St. Marie, Ont. Address applications to Percy B. Wilson, Cedarhurst, Sault St. Marie, Ont., giving particulars of previous service and salary required. Applicant must be communicant and capable of training boys.

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Boys and Girls

BIRDS OF THE MERRY FOREST.

BY LILLIAN LEVERIDGE.

CHAPTER XXIII. (Continued.)

The Hummingbird's Nest.

"What's this?" Daddy interrupted, with wrinkled brows. "Dimple found a Hummingbird's nest—where?"

"In a beech tree at the foot of Windy Hill," Boy Blue replied.

"Do you mean to tell me, Dimple, that you have been climbing trees again?" he asked, almost sternly, while Mother exclaimed in pained surprise, "O Dimple!"

The smile faded from the little girl's face, and for a moment she struggled with those troublesome tears. At last she said, brokenly, "Daddy, I didn't mean to be naughty again—truly I didn't. But Boy Blue said you would be ashamed to own a boy who was afraid to climb a tree, and I was afraid to see him do it, and I thought—"

"Well, go on."

"I thought maybe he was just as afraid for me, and—"

"And you ran the risk of breaking your neck and getting punished into the bargain just on the chance of preventing your brother from meeting a similar fate. Was that it?"

Dimple nodded, while Boy Blue gravely gazed into the face of a pansy at his feet. If her eyes had not been so misty and his so studiously down-bent they might have observed a glimmer of a smile on Daddy's face and a suspicious moisture in Mother's eyes.

"You dear little sinners," she said, tenderly. "Tell Daddy you are sorry, and I'm sure he will forgive you this time."

But her suggestion met with no response.

"Aren't you sorry?" Daddy asked. "Do you mean, are we sorry for climbing the tree and finding the nest?" Boy Blue asked, gravely.

"Of course."

"No, Daddy," both replied, faintly, but with brave upward looks.

"What!" he exclaimed in surprise. "Daddy," said Boy Blue, with a return of his usual spirit, "if you had seen what we saw you'd understand. You couldn't punish us enough to make us really sorry."

At this outspoken declaration Daddy's budding smile burst right out into a laugh—a real, hearty one—in which Mother joined.

"In that case," he said, "I suppose there's nothing for it but to forgive you," and Mother added, "Run on in, both of you, and get ready for tea."

When the children had disappeared their parents smiled into each other's eyes. "Mr. West says that pair need considerable breaking in," Mr. Marlowe remarked. "They are a spirited team, all right, but when children hitch their wagons to a star, what's the use, or the sense, of trying to keep them down?"

"We'll just have to leave them to the care of their guardian angels," Mrs. Marlowe replied.

At tea-time the suggestion they had intended to defer until Saturday slipped out of Boy Blue's lips before he knew it.

"Go back to school next week?" Daddy exclaimed. "That would be nonsense. School closes for the summer holidays in a very short time; and besides, the doctor said you were to have a year's rest. Dr. Wise is very strict about his rules, and I don't run any chances on disobeying him, so you can dismiss that idea as quickly as you like."

At these welcome words the twins breathed a long sigh of relief and contentment.

"As to reading," he went on, "there's nothing to prevent your having a lesson every day. Your Mother and I can manage that between us, and it might be very interesting. We'll see about making a start to-morrow."

CHAPTER XXIV.

The World of Books.

THE day following the discovery of the Hummingbird's nest, it rained almost ceaselessly from morning till night. But as the children were anxious to begin their reading lessons, this was less disappointing than it might otherwise have been.

"How soon can we begin?" Boy Blue asked at breakfast time.

"Just as soon as you have done your own little chores and helped your Mother all you can with the work," Daddy replied. "When you are ready, come to me, and I'll give you a start. You'll find me in the workshop."

As soon as breakfast was over Boy Blue put on his rain cape and rubbers, and went out to feed the three broods of little chickens and see that they were all safe and dry. Dimple dried the dishes and did the dusting. Both worked briskly and cheerfully, and in a short time everything was done.

Then they hunted up their Second Readers and with a very studious air presented themselves to Daddy, who was planing some small boards in the little workshop he had made for himself in the barn.

Although this was a small barn, there was always plenty of room in it, for Mr. Marlowe kept but one horse and one cow. The orchard and garden were his chief sources of income, and they kept his hands full, but not overflowing, with work.

Some of his neighbours thought that Mr. Marlowe spent altogether too much time over books, flowers and "tinkering around the house." Toiling from dawn till dark in the fields, and buying everything ready-made, they did not understand the joy he found in building up his own home, bit by bit, always devising some new thing of use or beauty.

He knew what they thought and said, but it did not trouble him in the least. "If ever the time comes," he said once to Mr. West, "when I see it my plain duty to perform drudgery instead of the work I love, why, I suppose I can roll up my sleeves and dig in with as good a grace as may be. But until then, I am content with the simple life and the simple, wholesome joys I can share with my family. I would rather leave as a legacy to my children the power to enjoy whatever delights the changing seasons bring—the fine art of extracting honey from the wayside flowers of life—than a bank account that would enable them to live in ready-made and unearned luxury."

And Mr. West had replied: "Them notions are a little too highflown for me. It's all very well—but how would the hungry world be fed if some folks didn't sow bigger crops than they need to?"

"Very true," was Mr. Marlowe's ready response. "All honour to all brave and generous toilers. I don't doubt that they find their own joy in their superabundance and in the very arduousness of their labours. The world has need of us both, but in different ways. If my children fail to supply something at least for the heart-hunger and the soul-hunger of the world, I shall feel that I am defeated."

(To Be Continued)

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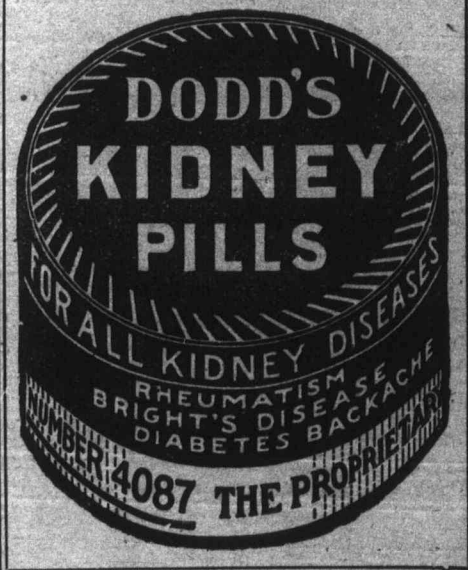
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**Beside the Camp Fire**

NOTES ON SCOUTCRAFT

By Rev. GEORGE W. TEBBS

A BOY Scout, fourteen years of age, named John Webb, of 1684 Lockwood Ave., Cleveland, has just made the trip from his home city to Toronto and back. On his way he stopped at Burlington Bay and caught two big pike. He stated that his journey was principally carried out by "bumming rides," as well as hiking it. He travelled in the wake of 40 Y.M.C.A. members from Cleveland.

One of the best Scouts in the Anglican Church is Rev. W. G. Walton, who has just come from his big mission field in the far northland. For twenty-eight years he has been laboring amongst the Indians and Eskimos of the James' and Hudson's Bay region, and two weeks ago he came out by seaplane, the first missionary to travel from his field of labour in this way. He says that when the Indians first saw the plane, some of them fainted, and others fired their guns at it. It took Mr. Walton just two and a half hours to accomplish a journey which at other times would occupy him at least two weeks. The seaplane uses some 240 gals. of gasoline per hour, having a big 600 h.p. Liberty engine, and when they landed at Cochrane there was just a pint of gasoline left. He preached at Burlington last Sunday, and, strange to say, the seaplane by which he travelled has its home in Burlington Bay, and was lying there during his visit to this lakeside parish. Mr. Walton is a most interesting and pleasing speaker, and any Troop of Scouts would do well to have him visit them and hear his wonderful story of the north.

**The Use of Rat Skins.**

In Paris rats are made to serve a most useful purpose. When the animals are caught they are put into deep walled pits, and fed regularly. Once a month there is a general execution, accomplished in a scientific manner by means of gas. By that time the rats are sleek and plump, and their hides are in excellent condition. The hides are removed and treated, and are eventually made into "kid" gloves. It has also been found that the skins can be used for book-binding and in the manufacture of photo frames.

**Hints for Cub Signallers.**

Semaphore.—Stand firmly, when sending, with your feet apart and body facing the person receiving. Keep your arms perfectly stiff, and hold the flagstick firmly. Learn to make each movement briskly. Remember that the movements are made clockwise, that is, with the right hand first. When you have learned the alphabet, practise simple words such as bag, fag, fed, and so on, getting a friend to read them and tell you whether you have made the angles correctly. Bear in mind that in semaphore signalling, unless you hold the flags at the correct angles, the receiver will have great difficulty in reading your message, and so Cubs who are learning to signal for the first time should pay special attention to angles and not bother about sending very swiftly. Remember to come smartly to the "ready" position after each word, and when not sending keep the flags perfectly still; if you wave them about you will confuse the person receiving.

In this column next time we will speak to you about Morse signalling. Tenderfoot on Parade (in stage whisper) to his neighbour: "Aw, shut up! You're the biggest donkey in the Troop."

Scoutmaster.—"Scouts, silence! Don't forget that I am present." Scout Tommy Jones is the most absent-minded boy in the Troop. He thought he had left his watch at home at Troop meeting last night, and then took it out of his pocket to see if he had time to go home and get it before the "fall in."

**Boy Scout Training—Saves His Life.**

Fred, second son of Dr. A. S. Wade, chairman of the School Board, Renfrew, Ont., met with a serious accident while duck hunting in Reid's Lake on September 18th. The youth, who is 18 years old, was alone in a canoe when he saw some ducks. He reached for his gun, drawing the weapon toward him by the barrel. The trigger caught and the gun was discharged, completely shattering the young man's right forearm. He paddled the canoe to land with his left arm and saved his own life by applying a tourniquet to his wounded arm and stopping the flow of blood. He was a prominent member of the Boy Scouts, and the training received in that organization as to methods to be adopted in case of injury stood him in good stead when the occasion arose in his own case. He was removed to the hospital at Ottawa, where his arm was amputated, but he is doing well. He visited the Toronto Exhibition with the Boy Scouts last year, and had just returned from a two-hundred-mile canoe trip to Algonquin Park.

**A UNIQUE CHURCH.**

A unique church has recently been completed in Santa Rosa, California. It is stated that every piece of timber in it, except the floor, was cut from one tree—a giant redwood, 18 feet in diameter. The tree produced 78,000 feet of timber, besides many thousand shingles, but the floor is made of hardwood, to last the longer. The tree grew on a high mountain range near Greenville, fifteen miles from the Pacific Ocean, and when cut was found to be about 800 years old.

**'NUFF SAID.**

An Irishman came home one night with a blackened eye, a broken nose, and a split lip.

"Tim Sullivan done it," he told his wife as he began to bathe the wounds. "Shame on ye!" Bridget cried, "big feller like you to be licked by a hard drinking cockroach like Tim Sullivan! Why, he—"

"Whist," said Pat, "don't spake evil of the dead."

**DISTURBING.**

"Thump-Rattlety-Bang!" went the piano.

"What are you trying to play, Jane?" called out her father from the next room.

"It's an exercise from my new instruction book, 'First Steps in Music,'" she answered.

"Well, I knew you were playing with your feet," he said grimly; "but don't step so heavily on the keys—it disturbs my thoughts."

Old Lady (to medicant): "But, my good man, your story has such a hollow ring."

"Yes, missis, that's the natural result of speaking with an empty stum-mick."



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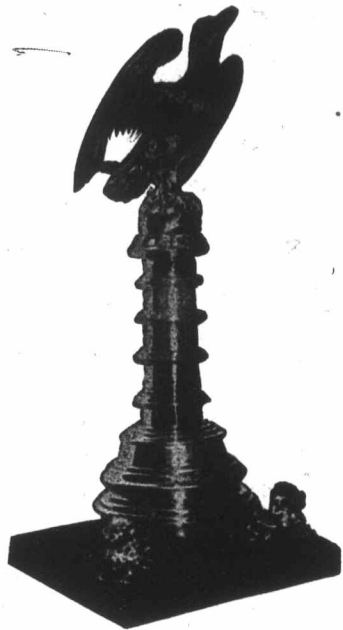
Saves His Life.  
Dr. A. S. Wade,  
ool Board, Ren-  
serious accident  
in Reid's Lake  
The youth, who  
alone in a canoe  
ks. He reached  
the weapon to-  
rel. The trigger  
was discharged,  
the young man's  
added the canoe  
arm and saved  
ing a tourniquet  
and stopping the  
was a prominent  
Scouts, and the  
hat organization  
adopted in case  
in good stead  
rose in his own  
ved to the hos-  
ere his arm was  
doing well. He  
Exhibition with  
t year, and had  
a two-hundred-  
lgonquin Park.

CHURCH.  
as recently been  
Rosa, California.  
y piece of timber  
or, was cut from  
redwood, 18 feet  
tree produced  
er, besides many  
but the floor is  
to last the longer.  
a high mountain  
ile, fifteen miles  
ean, and when cut  
out 800 years old.

SAID.  
e home one night  
pe, a broken nose,  
ne it," he told his  
bathe the wounds.  
Bridget cried, "big  
e licked by a hard  
like Tim Sullivan!

RBING.  
-Bang!" went the  
trying to play,  
her father from  
from my new in-  
'First Steps' in  
ered.  
you were playing  
said grimly; "but  
rily on the keys-  
ughts."

ndicant): "But, my  
story has such a  
at's the natural re-  
ith an empty stum-



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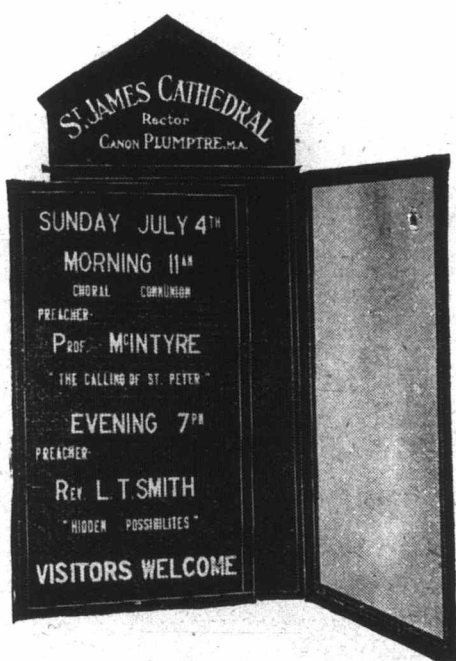
mean better attendance

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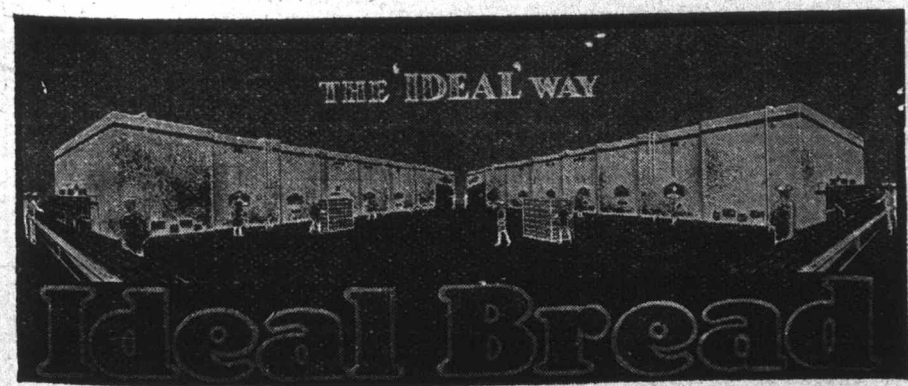
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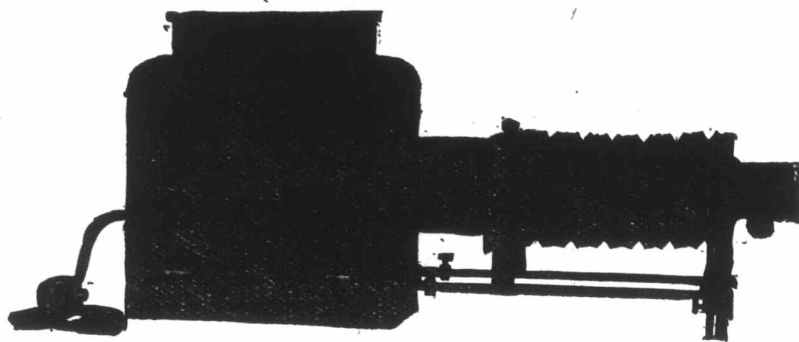
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<b>No. 2</b> —Filing, as above, 100 slide capacity.....	<b>\$5.25</b>	<b>No. 15</b> —Carrying or shipping box, fibre with web strap, one compartment, 50 slide capacity. ....	<b>\$1.50</b>
<b>No. 7</b> —Carrying box, heavy grain imitation leather, leather handle and straps, 50 slides.....	<b>\$5.50</b>	<b>No. 16</b> —Shipping case, heavy wood, brass hardware, strap, 2 sections—a fine case.....	<b>\$4.75</b>

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