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# Canadian Churchman

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No. 3.

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## Personal & General

The Bishop of Toronto was the preacher at St. Barnabas' Church, Halton Street, Toronto, at the evening service on January 12th.

Mrs. Plewer, Matron of the Chapleau Indian School, and Miss Florence Spencer, of Japan, are patients in St. John's Hospital, Toronto.

Nursing Sister Emma Pense, R.R.C., of Kingston, Ont., has left Le Treport, and is now the assistant matron of the hospital at Boulogne.

The Rev. Dr. Macklem, Provost of Trinity College, Toronto, preached the University sermon in Convocation Hall, Toronto University, on January 12th.

When Rev. W. F. Wrixon and his bride returned to their home in Wyebridge they received some beautiful presents and an address from the congregation at a reception in their honour.

The Rev. R. W. Barnes, D.Sc., Master of the Temple, London, has been appointed to the Canonry in Westminster Abbey rendered vacant by the death of the late Bishop Boyd Carpenter. All the vacancies at the Abbey have now been filled.

Rev. H. A. Alderwood and his wife and child sailed last week for England, where he expects to be absent from his church in Edmonton Alberta, for a year. He will be engaged in work for the Colonial and Continental Church Society in England.

Mrs. Moore, the wife of the Rev. F. J. Moore, C.F., of Toronto, has returned to Canada from England and she is at present staying with her parents, Prof. and Mrs. Mavor, University Crescent, Toronto. Her husband is expected to return from overseas shortly.

Rev. S. G. Wade, M.A. (Trinity), Rector of St. John's, Johnstone, diocese of Glasgow, formerly of Lowville, diocese of Niagara, and the son of the late Canon Wade, the Church of the Ascension, Hamilton, served as a Chaplain at the front and was wounded in the final fighting.

Lieut.-Col. K. R. Marshall, a son of Mr. Noel Marshall, of Toronto, has been made a Companion of the Order of St. Michael and St. George. He went overseas with the 15th Battalion 48th Highlanders (of Toronto), and he has had a brilliant military career since the beginning of the war.

The Right Rev. E. F. Robins, D.D., Bishop of Athabasca, who was for several years a missionary in India, lately visited Winnipeg and on the Sunday during his stay in that city he preached at St. Matthew's in the morning and at All Saints' in the evening. He passed through Toronto en route to England.

Lieut. Graham Thompson Lyall, who has recently been awarded the Victoria Cross, enlisted at St. Catharines, Ont. He is an Englishman and is the son of the Rev. Robert Henry Lyall, of Darwen, Lancashire. Lieut. Lyall received the V.C. for special bravery and genius in leadership in the action in Bourbon Wood.

The many friends of the Rev. Canon and Mrs. Burt, of Fort William, will be pleased to know that their only son, Pte. F. A. Burt, of the 94th Battalion, who was transferred to the 16th Canadian Scottish Battalion, and who was taken prisoner by the Germans on

October 8th, 1916, at the second capture of the Regina Trench, has been repatriated and is now on his way home.

Rev. H. Cecil Cox, the newly appointed assistant at the Church of St. John the Evangelist, Montreal, is a native of Maidstone, Kent, England. He came to Canada in 1910 and was located at Brandon, Man., until he volunteered for duty overseas as a stretcher-bearer. He was later given a chaplaincy in the Imperial Army, and holds the Military Cross.

A conference on the deeper spiritual life or "The Life That Wins," will be held in the Assembly Hall of the Toronto Bible College, January 21st-23rd, inclusive, and will be addressed by Mr. C. G. Turnbull, of Philadelphia, editor of the "Sunday School Times." These meetings will include afternoon and evening sessions, and give promise of great value. Rev. R. P. McKay, D.D., will preside at this conference.

Lieut.-Col. Rev. E. Bertram Hooper, 20th Battalion, has been awarded the D.S.O. Lieut.-Col. Hooper is a son of the late Captain Hooper, of Toronto. Mr. Hooper has been the Rector of St. Paul's, St. John, N.B., for the past 12 years and for the past three years he has been overseas, and for a part of the time he has been Anglican Chaplain in charge at the Granville Hospital which was stationed first at Ramsgate and later on at Buxton in England.

Sir William Peterson, the President of McGill University, Montreal, who was presiding at a meeting at Emmanuel Church in that city which had been convened for the purpose of hearing Harry Lauder give an address, was stricken with a paralytic stroke. Dr. Peterson was at once removed to the Royal Victoria Hospital. The stroke has affected his entire right side, and it was further stated that there was a hæmorrhage on the brain. Dr. Peterson's condition is very serious.

Every First and Second Division Canadian who served in France prior to December 6th, 1915, is to be decorated with the Mons Medal and will be entitled to wear the coveted Star and Ribbon of Mons. Canadians who served in the original Princess Pats or under Admiralty orders prior to that date also will receive the decoration. This means that every original of all battalions up to the 31st and all soldiers with numbers below 61,000 will be given the New Year's honour. The medal is to go to all officers and men, approximately 50,000 who served anywhere in an actual battle area during the time that Field-Marshal Sir John French (now Lord French of Ypres and High Lake) was Commander-in-Chief of the British forces in France.

The recent list of New Year's honours announced the awarding of the D.S.O. to Major Wm. Basil Wedd, M. C., the son of Mr. William Wedd, Jr., of Toronto. Major Wedd went over with the First Contingent in 1914, and obtained the Military Cross early in the war. He was serving on the staff of the 3rd Division, under General Mercer, when the latter officer met his death in June, 1916. He subsequently served for some months on the staff of the 5th Division, and about a year ago was transferred to the headquarters' staff of the 1st Division, which at present forms part of the Canadian Army of Occupation in Germany. A younger brother, Captain Sydney Wedd, was severely wounded at Zillebeke in 1916, and is now adjutant at the Canadian Training School in Bexhill, Sussex. Major Wedd is a member of the congregation of the Church of the Epiphany, Parkdale, Toronto.

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# Canadian Churchman

Toronto, January 16th, 1919.

## Editorial

THE world is poorer for the passing of the great American, THEODORE ROOSEVELT. He had the qualities which make a man. Everybody knew where Roosevelt stood on every question. He had the courage of his convictions and did not choose the easy road. That the American people chose him as an American ideal is a tribute to them as well as to him. Positive and virile, the soul of honour and truthfulness, he stood four square to all the winds that blew. Too impetuous for self-interest, too outspoken for finesse, he played the strong man's game, whether he was a Rough Rider, Governor of New York or the President of the Republic. In the last great war he gave his voice where he gave his heart and would have given his life. May his tribe increase in the Republic!

\* \* \* \* \*

"DON'T hurry me" might well be the request of every returned man who is taking up work again. We are anxious to have them get to work as soon as possible, for their settlement and their products are tremendous factors in reconstruction. Some people forget that a man on active service has had the experiences of a lifetime kaleidoscoped in a twelvemonth. Nerves are a bit jumpy. "Things seem a bit strange, for it is odd to come back and find matters going on as usual, just as you left them, except that your place has been filled up." In more than one case returned men have started work with the best intentions in the world, but have not been able to "stick it." We wish all employers had the rare common sense which characterized one man. He welcomed a returned man back to his job with the words, "Now, when you feel that you must throw up the job, just go out for a bit and have a smoke and come back when things look right." As a result, every returned man in his employ has been able to "stick it," because the sense of strain has been removed. The employer may have lost a few hours, but he helped himself and his men.

\* \* \* \* \*

HISTORY, Economics and Humorous Works have hitherto busied the pen of DR. STEPHEN LEACOCK. Now he ventures on a new field—Moral and Social Reform. In an article in a Montreal paper he bewails the passing of the flowing bowl, because he fancies so many genial souls find the geniality of life in intoxicating liquors. These words of his, unfortunately, will have a circulation perhaps greater than some of his other works. We cannot imagine them being proscribed, even from the "Wines and Spirit Journal" when that is printed again. "H. M." in this issue comments on the most glaring weakness of his case. Dr. Leacock draws a picture of the drabness of the life of the workingman without the comfort of his glass, which is convincing evidence that he knows nothing of the workingman's life. He has

clearly to learn that the workingman has other compensations in life than the flowing bowl. It might be instructive for him to read the utterances of Labour leaders, both British and American, the resolutions of Labour conventions, which state the opinions of Labour more truly than the occasional "boozer," or even a Professor of Economics.

It is conceivable that there are some subjects which men in earnest do not joke about. Many of us feel that one thing the war has opened the eyes of our citizens to is the uselessness, to put it very mildly, of the traffic in intoxicating liquors. We have realized that its harmful influence is a handicap on us for the future development of Canada's assets, which are painted in such glowing colours. Some of us have realized something more—that CANADA'S GREATEST ASSET is her citizenship, and anything which stands in the way of the true development of that will receive no quarter at the hands of men in earnest.

\* \* \* \* \*

MISSIONARY interests are bound to come to their own as one result of the war. Our horizon has been broadened. We have had nearly the whole world on the battlefields of France. Intelligent Christians must become informed on Missions. WORLD CITIZENSHIP is the title of a series of papers on "Jesus Christ and the World Religions," a text book for Mission Study Classes, which will be used a great deal this year. Our readers are fortunate in having this series by REV. DR. T. H. COTTON. There are few men in Canada who have given the study of Comparative Religions more careful thought and who have a better right to be heard on this subject.

\* \* \* \* \*

THE Churches at the Cross Roads," a book which Rev. J. H. Shakespeare, Secretary of the Baptist Union in England, has written, advocating Church Union, is the occasion for the "BRITISH WEEKLY" taking a stand rather surprising to some of us who have been watching with a measure of admiration the able editorship of SIR WILLIAM ROBERTSON NICOLL. It appears that Mr. Shakespeare is a suspected character, because, for one reason, he has been one of a number of Free Churchmen who conferred with the Archbishops of Canterbury and York's committee on Church Union (published in our issue of January 2nd, 1919). With considerable unfairness, to say nothing of personalities, the "British Weekly" suggests that Mr. Shakespeare's interest in the subject is that "he appears to have realized, perhaps late in life, the fascination of the Anglican Communion," and that "he is terribly afraid of dropping out of what he takes to be the current stream of tendency." This is the old football tactics, "Tackle your man. Never mind the ball."

The "British Weekly" makes the following comment on episcopacy as a basis of union: "We cannot forget the history of the 'historic episcopate.' We know in how many coun-

tries and for how many centuries it proved itself the inveterate foe of civil and religious liberty." The whole editorial rather wilfully ignores the fact that the INTERIM REPORT suggests that "the episcopate should reassume a constitutional form, both as regards the method of election by clergy and people and the method of government after the election."

Only a single page does Mr. Shakespeare devote to suggestions about realizing the union and brings up the question of re-ordination. The Interim Report wisely left that question until the discussion should make some progress. But Mr. Shakespeare's tentative proposals are sufficient to provoke the suggestion that "re-ordination would be like asking a husband to re-marry his wife, confessing thus the sinfulness of his prior union"—rather hysterical for such an organ as the "British Weekly," when the Interim Report distinctly states that "the acceptance of episcopacy on these terms should not involve any Christian community in the necessity of disowning its past, but should enable all to maintain the continuity of their witness and influence as heirs and trustees of types of Christian thought, life and order, not only of value to themselves, but of value to the Church as a whole."

As a result of this focusing on a single page of Mr. Shakespeare, there were five columns of letters in the next issue of the "British Weekly" which overlooked the whole project and tone of the Union as presented and recoiled in various degrees of verbal horror from the Re-ordination suggestion.

Not much progress will be made in the object of the Report which offered the proposals, "not as a basis for immediate action, but for the sympathetic and generous consideration of all the Churches" if this be the tone of discussion in a representative journal of the Free Churches in England.

In contrast, the spirit of some English Churchmen is shown by the following letter, which Mr. Shakespeare received from the BISHOP OF WINCHESTER (Dr. Talbot), a member of the sub-committee:—

"I meant long ago to write you a few words of sincere appreciation, thanks and respect for your book, "The Churches at the Cross Roads." Its spirit and tone seem to me entirely beautiful. It is a most true contribution to the subject. It drives home its solemn moral most powerfully.

"Once in the Church we thought gravely of schism and proscribed Nonconformists as schismatical. Then we began to feel this unbecoming, and with a mixture of charity and of indifference we thought that the old view of schism was in bad taste and narrow.

"But you bring us into a third condition: the old dread of schism revives, but it is not imputed to others; we all share its guilt, shame and loss. You have made me feel this more than I ever felt it before. The way forward is still hard to see; some steps of it, at any rate, are plainer for "you" than for us. May you be strengthened and guided to take them, and we shall all be the gainers.

(Signed) "EDW. WINTON."



## The Christian Year

### How Should We Treat Our Enemies

(Third Sunday after Epiphany)

IN the Epistle for to-day, Rom. 12:16-21, is sketched an ideal of social relationships, such that if it were habitually emulated by professed Christian people, the millennium would surely have arrived. "If thine enemy hunger feed him; if he thirst give him drink." St. Paul does not herein draw an imaginary picture, but one for which he has unquestioned precedent and authority; for is it not a re-echo of our Lord's own words in the Sermon on the Mount: "Love your enemies, and pray for them that persecute you." And, as the authorized version has it, "bless them that curse you." St. Paul knew well the teachings of Christ, as he knew also the spirit and temper of the Christian ideal.

Much has been written and said in recent years upon these passages, with a view to an interpretation in keeping with the facts as they exist between Christian nations in time of war. Dr. Patton's answer to those who would press a literal application of these precepts in the case of our national enemies—that one would not care to go out into an open field to feed a ferocious, untamed beast—does not quite settle the question, though it is wholly true.

It is well to notice that forgiveness is always associated with repentance. "If thy brother trespass against thee rebuke him; if he repent forgive him." We are to forgive others as we expect and hope to be ourselves forgiven of God. But we are not offered God's forgiveness, except on the plain condition of repentance. We are to bless those who curse us, but we are not necessarily to admit them to intimate relations with us until, at least, they give over cursing us. St. Paul clearly has no illusions about the difficulty, when he says, "if it be possible, as far as lieth in you, live peaceably with all men." To pray that one's enemies may be lead to repent of their animosity is not a difficult task, but a Christian privilege and duty. The difficulty about securing repentance in any quarrel, personal or national, is to get the offending party to realize that there is something in him of which to repent. Indeed, that is the difficulty about our own sins against God—to realize that we are sinners and stand in need of repentance. In any case, there must be something mutual, some reciprocity of honesty and goodwill between two parties before forgiveness is possible.

It is another matter to carry out the designs of vengeance in case of personal grievances. This is something against which the Christian conscience consistently revolts. "Recompense to no man evil for evil"; "dearly beloved, revenge not yourselves." There must not be bitter murder in the heart of a Christian against those who do him injury. To hold spite and vindictive hate because of a personal, and, it may be, as it often is, non-moral, grievance, is in no wise upheld by any exponent of Christian truth. But if the offence be, or involve, a violation of recognized moral standards of justice and righteousness, it would but weaken the foundations of morality to condone it, or, failing repentance, not to exact retribution.

To "heap coals of fire on his head," has become a proverbial saying. It infers that doing a kind act in return for an unkind one, will so touch the conscience of an offending brother, as to gently rebuke his malice, compel his admiration for the higher standard of Christian love, and witness to the vitality of the Christian faith. In this principle is involved the sovereignty of right, to which the American nation at the commencement of the war, with an exalted idealism, felt that mankind could always successfully appeal. There are, however, people, as there are nations, to whom the moral sense is so entirely wanting, that in their case, it would mean "casting pearls before swine." If they are given two coats they will return forthwith for two more,

(Continued on page 40.)

## World Citizenship

Mission Study Class Conferences

Rev. T. H. COTTON, D.D., Toronto

THE Church should just now use every means within her power to develop an aggressive propaganda toward the education of the public conscience as to the outstanding needs of the non-Christian world and our responsibility as Christians in relation thereto. The only remedy for war and sure guarantee of an abiding peace is in Christianizing the hearts of men. True, it will be said that the hearts of millions who profess and call themselves Christians have to be Christianized first. It will be urged that it was the heathen greed and lust of power and conquest of two Christian nations which precipitated the great world war. All this must be granted. But how are our Christian nations to be converted? The Church must charge home to their consciences their selfishness and greed and must raise aloft again Christ's ideal of the Christian man as one who goes out from His presence, not to save himself, or his family, or his nation, but to save the world. Jesus was a citizen of the world, St. Paul was a citizen of the world, and what we want to create everywhere to-day is world citizenship.

To bear witness to this message at home and to carry it abroad will require heroism and self-sacrifice. Men must be prepared as of old to lay down their reputations and their lives for a great cause, and surely this is the psychological moment for the Church to utter afresh a ringing call to just such sacrifice. Within the last four years five millions of Britons have voluntarily taken their lives in their hands and faced the horrors of modern warfare by land and sea and air, not merely to save the Empire, but to save the world, from an utterly conscienceless and unprincipled militarism. And to this must be added the heroism of the millions of homes from which these young men went forth. We do not try to estimate it—one might as well try to estimate the contents of the universe.

But has this heroism all departed now that the war is over? No, by no means! It waits to be enlisted in some equally great and worthy cause. And just here lies the Church's grand opportunity and her enormous responsibility. We must advertise the world's sin and the world's needs in such a way that men and women will be so seized of the importance and urgency of the issue as to organize their best efforts and devote their lives to the Christianizing of mankind.

The Study Group will be one of the effective means for the enlargement of knowledge and the creation of interest and enthusiasm in this great work. We understand that a number of groups have already undertaken the study of this little book, "Jesus Christ and the World Religions," and we venture to make a few remarks upon it. Its author is William Paton, M.A., and it is published by "The United Council for Missionary Education," London, England. The "United Council" is an organization which has grown out of the great Edinburgh Conference, and any literature appearing with its imprimatur will be the expression of expert opinion and thoroughly reliable.

The book as a guide to a study class takes a good deal for granted, but this was inevitable, considering the breadth of the subject. Any one attempting to lead such a class should, as far as possible, read the books suggested for additional study in the lists at the end of each chapter. However, the book is convenient in shape, well printed, systematic in treatment, clear in expression, and is on the whole scientific and up-to-date in its outlook on the subject of the Comparative Study of Religions. The writer is, generally speaking, fair in his statement of what is true and false in the non-Christian systems, and modest in his estimate of what Christianity has to contribute to them.

Chapter I. is on the message of Christianity to Primitive Peoples. One need not repeat here what is so well said in these pages with regard to the main features of savage religion, its reflection in savage society, and the marvellous transformation of individual character and of society where the Christian message is received. But one might suggest that the leader of such a

class should have members read up on questions something like these:—

What primitive peoples have we in Canada? What is their number? In how far have they been Christianized?

What primitive and savage peoples have we within the bounds of the Empire? In Australia? Oceania? Africa? India? What is their religion? What is being done to Christianize them?

The responsibility of Britons for the evangelization of primitive peoples is almost appalling. It was great before the war, and it will probably be largely increased by the articles of peace. If the former German Colonies of Africa pass under British control, this will of itself increase our responsibilities to an alarming degree.

Who is sufficient for these things? Let us pray that the spirit of the Master may fall on the Church at large, that the substance and the lives of those who name His name may be laid at His feet for this high task and our bounden duty and service.

## Prayer for Christian Unity

(Octave for Prayer for Unity, Jan. 18-25th, 1919.)

O Lord Jesus Christ, Who saidst unto Thine Apostles, Peace, I leave with you, My peace, I give unto you; Regard not our sins, but the faith of Thy Church, and grant her that peace and unity which is agreeable to Thy will, Who livest and reignest God for ever and ever. Amen.

O God of Peace, Who through Thy Son Jesus Christ didst set forth One Faith for the salvation of mankind; Send Thy grace and heavenly blessing upon all Christian people who are striving to draw nearer to Thee, and to each other, in the Unity of the Spirit and in the bond of peace. Give us penitence for our divisions, wisdom to know Thy truth, courage to do Thy will, love which shall break down the barriers of pride and prejudice, and an unswerving loyalty to Thy Holy Name. Suffer us not to shrink from any endeavour, which is in accordance with Thy will, for the peace and unity of Thy Church. Give us boldness to seek only Thy glory and the advancement of Thy Kingdom. Unite us all in Thee as Thou, O Father, with Thy Son and the Holy Spirit, art One God, world without end. Amen.

O God the Holy Ghost, Spirit of wisdom and love and power, illuminate and strengthen those who have been appointed to bring about a World Conference on the Faith and Order of Thy Church. Give them patience and courage, humility, love and steadfastness, and utter obedience to Thy guidance. Fill the hearts of all Christian people with the desire to manifest to the world by their unity its Lord and Saviour Jesus Christ, so that His kingdom of peace and righteousness and love may be established and all men may be drawn to Him, Who, with Thee and the Father, livest and reignest One God forever. Amen.

Information about the World Conference Movement may be obtained from Robert H. Gardiner, 174 Walter Street, Gardiner, Maine, U.S.A.  
A Manual of Prayer for Unity may be had free on application to Mr. Gardiner.

## INVOCATION.

By Hilda M. Ridley.

Be near us in the strain and stress  
Of little things when we forget,  
Tossed by the fever and the fret  
Of daily life, Thy Loveliness.

Be near us when the storms of life  
Blot out the image of Thy face,  
And all Thy Beauty and Thy Grace  
Are lost amid the outer strife.

Be near us when we choose a part  
Ignoble, and our wills are blind,  
Recall us with that searching, kind  
Regard which broke the Apostle's heart.

Be near us in the righteous fight  
To make the Will of God prevail,  
Revive the dropping souls that fail,  
O Thou, Who art the world's true Light!

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# The Canadian Book of Common Prayer

by The Ven. W. J. ARMITAGE, M.A., Ph.D.  
Custodian of The Book of Common Prayer of The Church of England in Canada.

(Continued from last issue.)

## THE CALENDAR.

THE Calendar will show considerable change. As the new Lectionary is based on the ecclesiastical year, the Table of Lessons in the Calendar will disappear altogether. It will, as a consequence, occupy but little space in the Revised Prayer Book. For instance, under the old Calendar, the month of January required 31 lines of type, and a whole page to itself. The new Calendar will require only eight lines of space, and little more than a third of a page.

The following names will be omitted as having no spiritual significance, or failing to possess historical setting: Lucian, Prisca, Fabian, Blasius, Agatha, Edward, Invention of Cross, Nicomede, Tr. of St. Martin, Evurtius, Lambert, Faith, Crispin, Leonard, Britius, Machutus.

The following new names have been added to the Calendar: January 26th, Polycarp, Bishop of Smyrna, Martyr, 155; 27th, John Chrysostom, Bishop of Constantinople, Doctor, 497; February 1st, Ignatius, Bishop of Antioch, Martyr, circ. 109; March 17th, Saint Patrick, Bishop of Armagh, circ. 465; 19th, Saint Joseph; 20th, Cuthbert, Bishop of Lindisfarne, 687; April 21st, Anselm, Archbishop of Canterbury, Martyr, 1109; April 2nd, Athanasius, Bishop of Alexandria, Doctor, 373; 28th, Gregory Nazianzen, Doctor, circ. 390; June 1st, Justin, Martyr, 150; 9th, Columba, Abbot of Iona, 597; 10th, Margaret Queen of Scotland, 1093; 14th, Basil the Great, Bishop, Doctor, 379; 28th, Irenaeus, Bishop of Lyons, circ. 202; August 5th, Oswald, King and Martyr, 642; 31st, Aidan, Bishop of Lindisfarne, 651; September 10th, Ninian, Bishop of Galloway, 432; 19th, Theodore, Archbishop of Canterbury, 690; October 10th, Paulinus, Archbishop of York, 644; November 18th, Hilda, Abbess, 680; and December 29th, Thomas, Archbishop of Canterbury, 1170.

The list of names is suggestive and almost furnishes a commentary in itself, telling its own story of the reasons which led the Canadian revisers to add the names to the Church Calendar. There are the names of great scholars of the Church universal, like Athanasius, of martyrs like Polycarp and Ignatius, of preachers like the golden mouthed Chrysostom, of missionaries like Columba and Cuthbert and Patrick, of saintly women like Hilda and Margaret, of patriots like Oswald, of ecclesiastical statesmen like Theodore, and all have some title to name and fame in the Church of Christ.

One distinctive feature of the revised Calendar is worthy of notice, and must serve a good purpose. That is the addition of historical notes and dates. One instance will suffice to illustrate this feature. On March 1st in the old Calendar occur the words David, Apb. In the new Calendar, the historical note is added, Archbishop of Menevia, and the approximate date is given, circ. 544. There is one red letter day added, the Transfiguration of our Lord, on August 6th. The Golden Numbers and the Sunday Letters will no longer appear in the Calendar, and those accustomed to use the means thus provided for finding Easter Day, will have to forego their use, and seek the information in the table provided in another place.

The "Tables and Rules" in the original book preceded the Calendar. They are now printed to follow it.

In the table of all the Feasts to be observed, the only addition is that of the Transfiguration of our Lord.

We have added to the Solemn Days of the old Prayer Book, Dominion Day, and the day to be observed as the Day of National Thanksgiving to Almighty God.

The table to find Easter Day and another table to find Easter, which was originally headed: "To find Easter for ever," are both deleted, as having no practical use in modern times.

The revisers have inserted a new table.

## A Table Concerning the Regulation of Services When Two Feasts or Holy Days Fall Upon the Same Day.

When two Feasts or Holy Days fall upon the same day, then, ordinarily, those days in the left-hand column of the table following, shall be held to take precedence of those in the right-hand column, and the services for the days in the right-hand column shall either be transferred as therein directed, or be altogether pretermitted for that year:—

First Sunday in Advent.  
St. Andrew, transferred to Monday.

Fourth Sunday in Advent.  
St. Thomas, transferred to Monday.

First Sunday after Christmas.  
St. Stephen, St. John the Evangelist, Innocents' Day.

Circumcision.  
First Sunday after Christmas.

Epiphany.  
Second Sunday after Christmas.

\*Conversion of St. Paul.  
Third Sunday after Epiphany.

\*Purification of the Blessed Virgin Mary.  
Fourth Sunday after Epiphany.

Septuagesima and Sexagesima.  
Conversion of St. Paul, transferred to Monday.

Sexagesima, Quinquagesima, Ash Wednesday, Sundays in Lent.  
St. Matthias, transferred to next day.

Third, fourth and fifth Sundays in Lent.  
Annunciation of the Blessed Virgin Mary, transferred to Monday following.

Sunday, Monday, Tuesday, Wednesday, Thursday next before Easter, Good Friday, Easter Eve, Easter Day, Easter Monday and Tuesday.  
Annunciation of the Blessed Virgin Mary, transferred to Monday after first Sunday after Easter.

Easter Day and seven days after.  
St. Mark, St. Philip and St. James, transferred to Monday after first Sunday after Easter.

\*St. Mark, St. Philip and St. James.  
Second, third, fourth and fifth Sundays after Easter.

Ascension Day.  
St. Philip and St. James, transferred to Friday.

Whitsunday to Trinity Sunday.  
St. Barnabas, transferred to Monday after Trinity Sunday.

Transfiguration of Our Lord.  
Sundays after Trinity.

\*St. Barnabas and all other Holy Days till All Saints' Day inclusive.  
Sundays after Trinity.

On great Festivals no other Collect should be used except the Collect of the day.

In the last revision of our Prayer Book, "A Table of the Moveable Feasts Calculated for Forty Years," appears, covering the period from 1661 to 1700. The privileged printers have followed this plan and usually calculate for the same period of time. There is a curious note at the foot of the table in the book annexed: "Note that the Supputation of the year of our Lord in the Church of England beginneth the 25th day of March." There were only two tables for finding Easter in the book of 1662, but by the authority of 24 George II., Chapter 23, eight tables were furnished, the Act stating: "That the said new Calendar, tables and rules, hereunto annexed, shall be prefixed to all such future editions of the said book." The Canadian revisers have swept all such tables and rules away, and have simply provided: "A table of the Moveable Feasts for One Hundred Years;" that is to say, for the Twentieth Century.

\*The Collect of the Sunday will follow that of the day.

## Sunday School War Memorial

Amounts Contributed of \$200 and over as at December 23rd, 1918.

Sunday School.	Place.	Amount.
Christ Church Cathedral.	Hamilton	\$1,750
St. Paul's	Toronto	1,000
Church of the Redeemer	"	1,000
All Saints'	"	800
St. Clement's	"	700
St. Simon's	"	600
St. Anne's	"	600
Church of Epiphany	"	600
St. Mary the Virgin	"	500
Rt. Rev. W. D. Reeve, D.D.	(Personal)	500
Rev. J. MacQueen Baldwin	"	500
Grace Church	Brantford	500
St. James'	Dundas	450
St. Matthew's	Toronto	400
St. Mark's	"	300
St. Alban's Cathedral	"	300
Christ Church Cathedral	Ottawa	260
St. George's Church	"	300
St. George's Church	Hamilton	300
All Saints'	"	300
St. Thomas'	"	300
Cronyn Memorial	London	300
St. Matthew's	Ottawa	260
St. Paul's	Almonte	250
All Saints'	Wallacetown	250
St. Mark's (W.A. & S.S.)	Windsor	250
	Orangeville	250
	Taplestown	250
	Woodburn	250
	Rymal	250
Christ Church (Deer Park)	Toronto	250
St. John's	Prescott	200
St. Paul's	Brockville	200
Church of Ascension	Montreal	200
St. James'	London	200
St. James', S.S. & B.C.	Ingersoll	200
St. John's	Preston	200
Trinity S.S.	Galt	200
St. James'	Stratford	200
St. Clement's	Toronto	200
St. Paul's	Lindsay	200
St. John's	Peterboro	200
St. John's	Orillia	200
Holy Trinity	Toronto	200
St. Edmund's	"	200
Wycliffe Church	Elmvale	200
St. George's	St. Catharines	200

## A HYMN OF PEACE.

Our enemies have fallen and the sword  
Of lust and tyranny is beaten down.  
Joyful, the nations shout with one accord  
And eager hands entwine the victor's crown.  
Lord, grant that in this hour we may be still  
In everything obedient to Thy will.

The night was long and dark, and hard the way  
But ever to the distant goal we pressed.  
Weary and faint, sore stricken in the fray,  
But never yet by craven fears distressed.  
We kept our living faith, undimmed and bright,  
In Thee, our glorious captain in the fight.

Thou gavest us one heart, one mind, one soul  
To battle nobly in a noble cause,  
To keep the very heart of freedom whole  
And still uphold the high and sacred laws  
Of justice and of right on many a field,  
Trusting in Thee Who wert our sword and shield.

Grant us to-day, a spirit calm and strong  
That in our hour of victory we may claim,  
Who spend our dearest blood to right the wrong.  
A triumph over every selfish aim.  
Lord God of Hosts, that bidst the conflict cease,  
Grant us that we be worthy of Thy peace!  
Touchstone in London "Daily Mail."

Anger . . . makes a man's body monstrous,  
deformed, and contemptible; the voice horrid, the  
eyes cruel, the face pale or fiery, the gait fierce,  
the speech clamorous and loud. It is neither  
manly nor ingenuous. It proceeds from softness  
of spirit and pusillanimity. . . . It is a pas-  
sion fitter for flies and insects than for persons  
professing nobleness.—Jeremy Taylor.



## Jesmond Dene's Correspondence

### THE HAPPY WARRIOR.

THE old clock on the stairs was ticking out its satisfaction: "Yes," it was saying, "here I've been-telling the time for many a day. I've known the old place from the first. I've watched children growing up here; generations coming and going. Groups of old and young who met here, for it was always such a centre, given to hospitality. And many were the meetings and discussions held in these very rooms, and some pretty important things were planned here, I daresay. I don't know where they all are now, but I'm sure the members of this house are doing duty somewhere like the rest of the Empire's sons and daughters. . . . I've lost sight of them all, and in these later days I've rather gone to sleep myself for lack of interest, sometimes waking just to wonder what the old house was coming to and if some real use wouldn't be found for it. Well, thank God, I'm awake now and not likely to go to sleep again, for a new use has been found for the old place which would gladden the hearts of them that built it, I'll be bound." . . .

Pearson Hall is its new name, after one of the heroes of this and all ages, whose name, that of a man still comparatively young, is already written on the roll of the world's benefactors. Sir Arthur Pearson is known to all men, surely. We know how he won a great position and wide influence through his journalistic enterprises; how he lost his sight not very long before the war; and how he set himself first to "conquer blindness," and then to turn his own misfortune to the service of others with a like handicap. Into this work he threw the weight of his influence, the power of his ability and experience, and the whole force of his great character. Before the war, he was already making of work among the blind a new thing, a way opening out into all sorts of hopes and possibilities that, perhaps, had hitherto been scarcely thought of, even in dreams. And with the war, he was ready to become the beacon to stricken men blinded by its shells and gases.

Most of us have heard of St. Dunstan's, the great "lighthouse" in London, with all its associated houses in different parts of England, where the blinded soldiers and sailors are helped and trained, prepared for the journey of life and started upon it, and then are never allowed to get quite out of sight. It was an experience that had something of the thrill of adventure, merely to hear this man tell of his work, which we knew chiefly by inference was his, but of his own part in which he said so very little; to watch the happy ease with which he talked and moved and spoke and—yes, *more*—all this was an unspoken sermon of hope and happiness, because it helped to show the boundless possibilities exemplified in and through himself.

"St. Dunstan's is not an institute for the blind, but a place for normal men who can't see with their eyes, but who learn to see—as we all really do see—with their brain, through some other medium than that of the eye." He told of the ease and rapidity with which its members learn to read Braille and of the growing volume of literature within their reach; of their speed and accuracy in typewriting—an art taught to everyone at St. Dunstan's. Of the skill acquired in stenography, in massage, in basketry, carpentering, boot-making, poultry farming, and of notable proficiency in these and sundry other callings, all bearing out the impressions of visitors who have told of "the extraordinary confidence with which the men work, and of their unerring selection of the right tool." He told of marked success in business management gained by these men; of men received back into their old positions, who have proved themselves not merely as good, but much better than they had been before the war, before blindness, before St. Dunstan's; better than—before these deeps of experience and this perfection of training—they ever would have been. And with the confidence built upon such facts he asked employers to give "a square deal," not to "war curiosities," not to "blinded heroes,"

but to thoroughly competent men who would more than justify themselves in open competition if given a chance. He told of earnest play and eager competition in tugs-of-war, in boating and racing, "not the putter along kind, but the real go as hard as you please kind"; of dances and merriment; he made us all see a life of joy and cheerfulness, of good fellowship and hard work, a life of effort and victory, greater, perhaps, than even the effort of fighting and beating the Huns. He told of the compensation by which in blindness the sense of touch and hearing become so much more acute, the sense of touch conveying to the brain the impression formerly given by the eye, so that by touch men actually see. He spoke of their sensitiveness to beauty of all kinds, and pictured the members of St. Dunstan's, including those whom he affectionately called "my Canadians"—men led out from helplessness into the adventure of independence, self-reliance, efficiency, of real joy in life and work, in fellowship and helpfulness. Like the magician in the Arabian Nights, who exchanged old lamps for new, in St. Dunstan's old and battered lamps are indeed made new, fed with the oil of contentment, lighted with the wick of endeavour, to shed their radiance over the whole world of the blind. He himself, in the beautiful tribute of Corporal Veits of the Princess Patricia's, being "the man who came to us in darkness and pointed the way to light."

And Pearson Hall, Toronto's residential club for blinded soldiers, is a child jointly of St. Dunstan's and of the Canadian National Institute for the Blind, while Captain Baker, "the most efficient man we have had in St. Dunstan's," giving up brilliant engineering prospects, is dedicating himself to the very important auxiliary work of the "after care" of blinded Canadian soldiers. For these, Pearson Hall will be a centre, gathering up and radiating forth the beams of cheerful activity, kindled in the parent institution, which not only trains its sons but inspires them to be veritable lights in the darkness to their fellows and indeed to all of us.

"Wasn't it wonderful," said Etheldreda, as we walked away together after the ceremony. "I never realized before what the perfection of self-mastery may be; as you watched him and listened to his story, the ease, the charm, the sympathy, the perfect mastery made you absolutely forget through what an effort it has all been done. The complete success of it hides the struggle. The house of miracles indeed. For surely miracles are being done there, miracles of struggle and victory, miracles of devotion and faith." . . . And what do you think the old clock was saying as it ticked its round:—

"Who doomed to go in company with pain"—  
(any kind of misfortune of course)—  
"Turns his necessity to glorious gain."  
It was absolutely right. This is the Happy Warrior.

### PRAY FOR THE HEAVENLY VISION.

Joses, Brother of Jesus.

Joses the brother of Jesus plodded from day to day,  
With never a vision within him to glorify his clay;  
Joses the brother of Jesus was one with the heavy clod,  
But Jesus the soul of rapture, and soared, like a lark, with God.  
Joses the brother of Jesus was only a worker in wood,  
And he never could see the glory that Jesus his brother could.

"Why stays He not in the workshop?" he often used to complain,  
"Sawing the Lebanon cedar, imparting to woods their stain?  
Why must He go thus roaming, forsaking my father's trade,  
While hammers are busily sounding and there is a gain to be made?"

Thus ran the mind of Joses, apt with plummet and rule,  
And deeming whoever surpassed him either a knave or a fool;  
For he never walked with the prophets in God's great garden of bliss,  
And of all the mistakes of the ages the saddest methinks was this,  
To have such a brother as Jesus, to speak with Him day by day,  
But never to catch the vision which glorified His clay.

—Harry H. Kemp, in "The Independent."

## Social Service Notes and News

DR. STEPHEN LEACOCK, for whom I have a high regard as an economist and a somewhat more tempered regard as a humourist, has lately written a very amusing article on the inevitable approach of total prohibition all over the North American continent. Now Dr. Leacock is very far removed from being a fool, and all he writes has good, hard sense at the back of it. Consequently, in this little squib he states some unassailable truths, which cannot possibly be denied by sensible people. He bemoans the hardship on respectable folk, who never exceed in their drinking of alcohol, in having to give up what is to them a perfectly legitimate source of refreshment. Into that question I need not go, but there is one point that I must remark upon. His point is that workmen, who so far have had the solace of alcohol to relieve the hardships and monotony of their cheerless lives, will now be denied this. "The drinkless workman, robbed of the simple comforts of life, will angrily demand its luxuries. A new envy will enter into his heart. The glaring inequalities of life will stand revealed to him as never before. See to it that he does not turn into a Bolshevik." In other words, Dr. Leacock is saying to the capitalist employer: "Don't take away from your workmen the solace of alcohol, or else he will realize how badly you treat him. Only by keeping him fuddled with drink shall we be able to hide from him those glaring inequalities of society, which as yet he does not wholly comprehend, and beware his awakening." Dr. Leacock in all his writings has one saving grace, he is honest, and I leave my readers to digest this very honest and outspoken warning to capital. It is worth while reflecting upon.

I see that certain labour elements in British Columbia are planning a programme of a six-hour day and a five-day week, "on the ground that it will spin the available work out farther." Such economic doctrine, were it not serious, would provoke smiles. This fallacy that by shortening the working day, the amount of employment for all will be increased, is as old as the hills and as wrong as it can possibly be. Dean Swift, in his "Gulliver's Travels," found the wise inhabitants of Laputa working with one hand tied behind their back, so that two men would have to do the work of one, thereby increasing the demand for labour. The whole idea is, of course, absurdly fallacious. By working less hard and for fewer hours, of course, more men can be employed, but by reducing total production, the whole economic mechanism is slowed down, and as a result labour suffers in the long run from a lessened demand for its services. As a matter of fact, we may reflect that idleness is a remedy for nothing. What I say, of course, does not touch at all upon the point of the right adjustment of working hours and conditions of labour. To work too long and too hard is as bad as to work too little, but both are bad. Bulletin 17 of the Council expressed with sufficient clearness the correct view of the question.

The report of the Montreal Juvenile Court is an interesting one, showing the effect of evil environment on child delinquents. It is asserted that 30 per cent. more cases of juvenile delinquency come from the "red light" district than from any other in the city. Judge Choquet speaks feelingly of "the demoralizing effect of conditions in the congested slum districts on the child population." This reminds one of Judge Billiarde, of the Winnipeg Juvenile Court, and his famous "recipe for making criminals." So long as we endure such conditions in our cities, so long shall we endure crime and demoralization. That is all there is to be said about it.

The report of the Commissioners of Prisons in England is a most remarkable document. After detailing the almost astounding diminution in con-

(Continued on page 40.)

(Concl)

THE agreement between Den and Sweden ports against Napoleon and Emperor were report was full of British were against the Danish fleet in who at this time solved to completely of Great I nevolent neutr fleet must be well equipped The Danes we proof of that an overwhelming back up Great the sum of £1 for the use of be prepared to be prepared to The Prince feared Napole tain, He reje had already s sently added had been ope hood of Stral made and rej Copenhagen, heavy bomb brought to b for them to capitulation the British fl Danish ships er craft. It against Denn ish possessor smuggling en ed to break I

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# HELIGOLAND

Rev. Dean H. T. DUCKWORTH, M.A., Trinity College, Toronto

(Concluded from January 9th.)

THE agreement was made on July 7th, 1807, between Napoleon and the Tsar Alexander that Denmark should be forced to declare war on Sweden, if Sweden would not close their ports against Great Britain. The British Government already knew, from the report of an agent who had been in Tilsit on June 25, when Napoleon and Alexander embraced each other on the raft anchored in the Niemen, that the two Emperors were by way of becoming allies. This report was followed by news of menacing movements of French troops towards Holstein. It was necessary for Great Britain that the entrance into the Baltic should be kept open, for British were co-operating with Swedish forces against the French near Stralsund, in Pomerania. Again, it was of the greatest importance that Napoleon should not be allowed to get the Danish fleet into his power. Canning, therefore, who at this time directed our foreign policy, resolved to compel Denmark to enter the war as an ally of Great Britain or at least to observe a "benevolent neutrality." In either case, the Danish fleet must be surrendered, for it was too large and well equipped to be left at Napoleon's disposal. The Danes were valiant fighters; they had given proof of that in 1801. To save Denmark's face, an overwhelming armada would be despatched to back up Great Britain's demand. Furthermore, the sum of £100,000 was to be paid to Denmark for the use of her fleet, and Great Britain would be prepared to come to Denmark's assistance if she were attacked by France.

The Prince Regent of Denmark seems to have feared Napoleon more than he feared Great Britain. He rejected Canning's offer. The armada had already set sail—88 ships, to which were presently added others bringing British troops which had been operating in Rügen and the neighborhood of Stralsund. When a last offer had been made and rejected, the troops were landed near Copenhagen, batteries were constructed, and a heavy bombardment of the city began. The force brought to bear upon the Danes was too great for them to resist, and they were brought to a capitulation on September 7. Six weeks later, the British fleet set sail again, taking with it 15 Danish ships of the line, 15 frigates, and 31 smaller craft. It was in the course of these operations against Denmark that Heligoland became a British possession. The island was used as a base for smuggling enterprises on a vast scale, which helped to break Napoleon's continental blockade.

Deprived of her fleet, Denmark was unable even to make an attempt to regain Heligoland. It was finally ceded in due form to Great Britain in January, 1814, when all hopes that Denmark could base on Napoleon's power to aid her had passed away forever with his retreat from Germany. In order to facilitate the return of peace, Great Britain offered to return some of the French dependencies taken in the course of the war with Napoleon, but made it perfectly clear that the offer did not cover the case of Heligoland any more than it covered the case of Malta. Both islands remained in her possession after the general settlement of the peace of Europe in the treaties made at Paris and Vienna in 1814 and 1815. But, though Malta remained fortified, and in the course of the nineteenth century became a stronger fortress than it had ever been, hardly anything was done by way of fortifying Heligoland. It was practically defenceless when it was handed over to Germany, twenty-eight years ago.

Prussia had a navy in the seventeenth century, and an attempt was made towards the end of that epoch to provide the duchy, as it was then, with a trading dependency on the Gold Coast. During the eighteenth century and the earlier part of the nineteenth, very little attention was bestowed by the rulers of Prussia on naval affairs—very little, certainly, in comparison with the amount be-

stowed on the Prussian army. But in 1848 the King of Prussia (Frederich William IV) sent his brother, the Prince William—afterwards German Emperor—to England, not only to get him out of the way while the Berlin mob, which hated Prince William, "had its tail up," but also to make some study of the British naval administration. Five years later Prussia purchased from Oldenburg a piece of territory on the Jade, the great bay just west of the Weser-mouth, and there began the work of laying-out and building up a naval station. Nothing was said, publicly or officially, about Heligoland, but the question whether the island was to be left for all time a British possession had now become inevitable.

Certain unpleasant experiences which had befallen Prussia in the Danish War of 1848-1849 had suggested the desirability of Kiel as a Prussian naval station. Similar reasoning would point to the desirability of Heligoland. Danish cruisers, in 1848 and 1849, had blockaded Prussian harbours—these at that time were nearly all on the Baltic—and captured a number of Prussian merchant-ships. Kiel was then a Danish naval base. If Heligoland had also been Danish, Prussian shipping might have suffered much more even than it actually did. If Great Britain and Prussia should ever be at war, Heligoland would become an advanced base for cruisers, and no Prussian vessel would be able to show its nose in the North Sea. The Prussian war-fleet might easily be penned up in Emden or the Jade, the approaches to both of these places being commanded by the island.

The possession of Kiel and the cutting of a ship-canal from the North Sea to the Baltic were undoubtedly the objects in view, on the part of the Prussian Government—i.e. Bismarck—when war was declared on Denmark in 1864. The annexation of Holstein and Schleswig made the acquisition of Heligoland doubly desirable, for the island commanded the approaches, not only to the Jade, where Prussia's new naval station was being constructed, but also to the mouth of the Elbe, from which the projected North Sea and Baltic canal was to be opened. But Bismarck had other fish to fry in the meantime. Austria and France had to be "arranged with," to be put where Prussia wanted them to be. The question of Heligoland had to be postponed. Prussia could afford to postpone it, for Great Britain had not made Heligoland a second Malta, and showed no disposition to do so. Possibly the Queen of the Seas might some day be wheedled into making a present of it to Germany, for some sentimental reason or other. Had she not, out of mere sentiment, handed over the Ionian Islands to Greece in 1864?

The Ionian Islands, it may be observed, were one of the prizes of the war with Napoleon which Great Britain had retained in the peace-settlement of 1815.

When Heligoland was at last ceded to Germany, Bismarck gave the German public to understand that in his opinion the cession was worthless. But Bismarck had just before that quarrelled with the Kaiser, and resigned the Chancellorship of the Empire. He himself had been Chancellor, and director of the foreign, as well as the internal, policy of the Empire, at the time when Count Münster, the German Ambassador in London, approached Lord Granville on the subject of Heligoland. The interview between Count Münster and Lord Granville on this matter took place in the course of 1884. It is impossible to suppose that Münster acted without some instructions from Bismarck, and equally impossible to suppose that Bismarck was satisfied with the result of the interview.

Count Münster proposed the cession of Heligoland on the ground that the island, in its existing state, was of no use to Great Britain, whereas it might, as a harbour of refuge, be of great service to Germany, who was both willing and able—as Great Britain could not be supposed to be—to undertake the conversion of a mere fishing-haven

into a great harbour which could be at the service of every maritime nation in the world. Furthermore, the possession of Heligoland by Germany was an indispensable corollary of Prince Bismarck's project of cutting a ship-canal from the North Sea to the Baltic. The harbour of Heligoland would be always open to British vessels, but its acquisition for Germany was part and parcel of the ship-canal enterprise. It was practically impossible that war should ever break out between Great Britain and Germany, "but the cession of Heligoland would strengthen the good feeling of Germany towards Great Britain to an extraordinary degree." At this point Lord Granville remarked that doubtless the cession of Gibraltar to Spain would strengthen the good feeling of Spain towards Great Britain to an extraordinary degree, but—It was courteously put; Lord Granville was ever the "pink of politeness." But it had the desired effect. Münster saw that further argument would be wasted, and begged, not without signs of discomfiture, that the matter might not be mentioned to any of Lord Granville's colleagues. It is not too much to suppose that Münster was also extremely anxious to have the affair kept secret from other members of the *corps diplomatique* resident in London, and especially from the representatives of France and Russia.

It was in 1884 that German colonial enterprise was beginning its ill-omened and ultimately disastrous career. Six years later, a situation had arisen in Africa which menaced the continuance of friendly relations between Great Britain and Germany. Some definition of "spheres of influence" was needed. The German Emperor drew up, or supervised those who drew up, a project of agreement under which Great Britain would recognize certain regions in East and South-west Africa as German protectorates or dependencies, while Germany conceded similar recognition to Great Britain with regard to Nyassaland and Somaliland. In exchange for German recognition of the British protectorate of the island of Zanzibar, Great Britain was to cede Heligoland to Germany.

At the time when this proposal was made, the naval power of the German Empire was not by any means formidable. It is open to question whether the German navy could then have compared at all favourably with that of some of the South American Republics. But there was nothing—short of a certain action upon the part of Great Britain such as could not be contemplated as a possibility—there was nothing to prevent the naval power of the German Empire from becoming what it actually was twenty years later—very considerable indeed. Disputes over territorial questions arising in Africa might very easily have the effect of spurring Germany on to the construction of a large and formidable navy. Furthermore, the Germans might address themselves to the task of making trouble between Briton and Boer in South Africa. The cession of Heligoland, an unfortified islet, which imported less than £100 worth of British goods in a year, a summer resort far more frequented by Germans than by Britons, lying in relation to Hamburg very much as the Isle of Man to Liverpool, the cession of such a dependency could not be accounted of as a great matter. To retain it, and to fortify it, would be a provocative act, which would at once supply a new text for sermons in the foreign press upon Britain's maritime tyranny.

Lord Salisbury, who was then Prime Minister and Foreign Secretary, was not a man of peace at any price, but he was prepared to do a good deal in order, not so much to directly avoid war as to remove possible occasions of war. The German proposals were therefore accepted, and after 83 years of an easy-going existence under the British flag, Heligoland was pushed into the *Sturm und Drang* of Prusso-German imperialism.

The islanders themselves were far from welcoming the change. They had managed their own local affairs very much in their own way. Though Great Britain had taken very little notice of them, they had been proud of belonging to the British Empire. They knew what Germans were like—they had shoals of Germans summering in Heligoland and Sand every year—and the knowledge did not edify them. Their opinion ought to have been consulted. Lord Rosebery attacked

(Continued on page 46.)



## From Week to Week

Spectator's Discussion of Topics of Interest to Churchmen.

ACCUMULATING evidence is forthcoming to show that a vigorous propaganda is in operation in Canada to bring political life back to the old party conditions, existent before the war. If this be successful it will be little short of a calamity. It is not that party is necessarily an evil—it may and possibly is a necessity; but the methods and traditions of parties as they have been administered in Canada are discreditable to an intelligent and self-governing community. Talk quietly to leaders of either party in their offices or libraries on the subject and no one is more conscious of the defects and abuses, of which they are heartily sick, than they. But how can we escape from the whole miserable business? Somebody must rule and we can't allow the other group to walk away with the authority and privileges of office. To meet them effectively we must meet them on their own ground. It is thus that clean-minded patriotic leaders feel themselves forced to sanction and support methods from which their heart and intellect revolt. It is the counsel of despair, and only a complete upheaval of the whole system, the creation of a new atmosphere throughout the country that can save us from the old pernicious conditions.

The recent war has given us a starting point for a new regime. Parties have been rent asunder, and new parties seem to be taking form. The foundations have been laid for the abolition of political patronage that furnished the material for party cohesion. A common danger to our country has driven men to think in terms of national progress, power and well-being above the limits of party. The difficulty of securing public positions by those who seek such things by reason of their party fidelity is, of course, annoying, but the great mass of people who neither receive nor care for these appointments are beginning to see that their country is vastly more important than office seekers, and privilege traders. The stirring of labour, the discontent of the farmer, the enfranchisement of women all furnish the elements and the invitation for a new start on a broader and more wholesome basis. How is it possible to return to the old ways when every instinct of intelligence and conscience cry aloud for a saner and better era?

Suppose we assume that our Union Government has failed to realize the high hopes which an overwhelming mandate gave us reason to expect, what is the remedy? Will the return to old conditions place us in a better position? If the people of Canada really want a bolder and more aggressive policy to be followed in the immediate future there are a hundred ways of bringing the pressure of public opinion to bear upon our rulers that they cannot ignore. If that be not done, and this and that group withdraw their support and the government falls to pieces, what will follow? A party will step into power with a solid block of supporters that were strangely indifferent to the progress and issue of the recent war. They will be the dominating element in the new government, and charged with the responsibility of setting in order the household that they think should never have been disarranged. The men who have fought for us cannot be very highly valued by those who think they never should have fought at all. The country that was in such deadly peril can hardly be entrusted to a dominating element that was singularly quiescent when everything was at stake. Yet this is the very condition that will eventuate should partisans of the old school succeed at the coming session. The hope of the country lies in the plain, honest men and women who will do their own thinking and give expression to their own convictions looking to the one great end,—the welfare of the country for which we are responsible.

The Minister of Education for Ontario has visited various points of the province and spoken face to face with the people on whom he must rely for support in any changes he may desire to make in the department over which he presides. He is coming in direct contact with the teaching staff, and to some extent, with the children, in whose interests he is dedicating his energies. It is to be hoped that the amateur judgment of the public will not be the only determining element in the course that he will pursue. Men form opinions from the knowledge they possess, and

these opinions too often are defective because of their defective knowledge. No one in authority has told them of a better way. The consequences of their reasoning have not been pointed out to them, and hence they go on repeating their immature judgments until they think they are impregnable. There is a leadership that learns from those that are led, but to that knowledge there is brought a fuller vision and a correcting logic. To the partial view the more perfect is applied. The unsound is eliminated and the sound enlarged. The get-ready-for-work-quick policy will certainly carry a minister off his feet if he is merely to embody popular views of education in his public service. There is, it is true, an element of justice in it, but people must be shown the weakness and disaster of such a fad, run to seed. The sum of the whole story is that combined with appreciation of the popular point of view there must be clear, definite leadership on better and sounder lines. Such leadership cannot be conducted from an office desk or through orders-in-council, but must be brought home to the citizens. They are ready to listen, and when the right thing is set before them in the right way, they will be proud to exclaim, "That is the very thing we have been looking for."

"Spectator" feels quite sure that the Minister of Education of Ontario has seen enough of the High and Public schools of the province to have observed that much remains to be done in the way of promoting culture among the young. He is not speaking now of religious teaching or art or music, or poetry or any of that sort of thing, but the fundamental attitude of youth to those about them. Someone has said that "manners make the man," and probably no appeal is stronger than the appeal of courtesy, respect, polite speech, manly straightforwardness. It is based on a considerateness for others,—a respect for humanity. One cannot travel far without noticing that our school children are not sufficiently trained in these matters. It ought to be part and parcel of the school course. It is far more important than many of the things that have from year to year been loaded on to the curriculum. It shouldn't be treated as a separate subject of instruction, but woven into the spirit and fibre of the school. The point of attack of this problem is in the Normal Schools. If the proper atmosphere exists where the young teacher imbibes his ideals of his profession, the right start is made. Not long ago a university student sought a lodging house in a city that shall be nameless, but within the boundaries of Ontario. She was asked at several houses if she were attending the Normal School, for if that were the case she would not be accepted as a lodger. This is a plain fact mentioned as a subject of reflection for the Minister of Education. His own experience in addressing children even of high school grades will suggest many things. If he can inspire a new standard of culture and courtesy through the whole school system during his term of office he need do no more to leave a name that will be honoured by future generations.

"Spectator."

### THE CHRISTIAN YEAR.

(Continued from page 36.)

in which case they should be gently rebuked and refused.

In general, however, Christian people, if they are to fulfil their designation as a peculiar people, a new Israel, are to do things which cannot be accounted human prudence, but which witness to the superhuman quality of the love of God in Christ Jesus. It is better to err on the side of charity than to forsake the Divine idealism of Christian goodwill.

### SOCIAL SERVICE.

(Continued from page 38.)

victions for drunkenness and assaults with violence which has followed the restrictions on the sale of liquor in England, the commissioners add these significant words: "Our experience of the last three years goes to show that there is no such inherent difficulty in the problem as to render impossible the permanent maintenance of the present level of society." If the allied countries come out of this war sober, law-abiding, industrious, the sufferings of the war will not have been endured in vain, indeed would not have been endured in vain if all else had been lost. If good Archbishop Magee had been alive now he would see England both sober and free.

H.M.

## The Bible Lesson

Rev. Canon Howard, M.A., Chatham, Ont.

Third Sunday After Epiphany, Jan. 26th, 1919.

Subject:

The Ordination of the Seven, Acts 6:1-7.

WE have already seen something of the life of the Christian community in Jerusalem. The distribution of gifts to those who were in need was one feature of that life. At first, as described in chapter 2:44-46, there was no organized or systematic way of making such distribution. In chapter 4:34-35 we see that the apostles were the distributors. Now we come to a third stage. The apostles found this work too burdensome. The number of the disciples was multiplied. The Church had grown to such an extent as to make necessary further organization.

1. How organization developed. There were complaints that the widows among the Greek speaking Jews were neglected, and that aid was given more regularly to those who were strictly Hebrew in speech and customs. There were natural prejudices between these two classes, but the Church desired to be fair towards all. The apostles called a general meeting, which was largely attended, to consider the whole matter. It was proposed by the apostles that seven men should be chosen to take charge of the work of distribution. "To serve tables" probably means to receive the money of those who contributed and to give it to those who had need. Here we see a distinct advance in organization.

2. How the seven were chosen. They were to be selected from the whole body of the Christian people. Just how the selection was made we are not told, but there is no doubt that the best men for this duty were put forward by the consent of the whole Church. That was a principle which has been followed since in providing officers for the Church. They are taken from among the members of the Church, and with the approval of the Church. A reference to the form in the Prayer Book for "the Ordering of Deacons" will show that the assent of the congregation is asked at the very beginning, and later, the candidates are examined publicly before the congregation. This preserves the ancient right of selection, so far as is possible under modern conditions, by giving the whole body the opportunity of stating any impediment that might be in the way. It may be argued further, and with justice, that our process of education for the ministry is, in its nature, a selection from among the congregation.

3. The men chosen. It was laid down by the apostles that they were to be of good report, that they should be men of wisdom, and that the Holy Spirit should be in them. That is they were to be approved both by God and man. It is remarkable that, if we may judge by their names, every one of the seven was of the Grecians. It shows the desire of the Church to banish all cause for complaint. Of these seven there are two who appear again in the history of Acts. Although they were chosen in the first place to have charge of the Church moneys, yet Stephen and Philip became great preachers of the Gospel of Christ. Nothing is told us of the other five. They did good work in other ways. Two out of seven, however, is a good record when the Church attempts to count those of her ordinands who become truly great as preachers of Christ's Gospel.

4. The Apostles' great work. This was prayer and ministry of the Word. These were their chief duties, and they did not want "to leave the Word of God to serve tables." The seven were chosen as assistants to take upon themselves that part of the work of the Church which the apostles assigned to them. Important as was the part given to them it was of far less importance than the ministry of the Word and prayer. In doing the lesser duty two of the seven qualified for the greater work of preaching.

5. The Order of Deacons. The traditional view of the Church regards these seven as deacons and considers this narrative as an account of the origin of the Diaconate. That the Church of England so regards it is seen by the use of this passage as an alternative for the epistle in the service for the Ordination of Deacons. These seven chosen from the congregation, by the congregation were set apart and given authority for their work by the apostles. These apostles had received their authority from Christ Himself and by prayer and the laying-on of hands they appointed the seven and gave them authority to perform the duties of their office. It is important to observe the limitation of functions thus early in the history of the Church. The "whole multitude," or as we would say, the laity, had an important part. They made choice from among their number of those whom they approved as worthy, and they put them forward for the work.

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Father, and our Lord and Saviour. The word for the hour is—the Word of God. That and that alone, with its message of God the Father, and the World Saviour, and the coming King, is the remedy for all the crushing ills of the day, and the solvent of all its problems.

Dyson Hague.

## SOCIAL SERVICE STUDY.

Sir,—I have just received from the Federal Council of the Churches of Christ in America a supply of the new Outlines of Study in Social Service. It is an excellent piece of work, and might well be used as a text book for circles formed for the purpose of studying social service problems. I shall be very glad to send a copy to anyone who will send me a card.

H. Michell.

## CELIBATE CLERGY.

Sir,—I notice in your issue of December 26th, 1918, a letter signed "W," about the advisability of clergymen not marrying if they cannot afford it, and, therefore, implying that they are at fault, and hence there is no ground for "kicking." But, does the writer take into consideration the fact that many parishes expect the clergyman to be married, as they look for considerable activity from his wife. This is where the "kick" comes in. Bank clerks do not marry until they can afford it. But that day comes.

Jan. 7, 1919. Clergyman.

## THE INTERCHANGE OF MINISTERS.

Sir,—In your issue of January 2nd, a letter of F. E. Perrin states: "The Anglican position is based on the Catholic principle of a theocratic origin, whereas the Nonconformist position assumes a congregational origin for the ministry."

If there is a difference intended between "based" and "assumes," I would like to know what it is, as I am under the impression that God can signify his choice of servants in any manner that seems to Him best, and if "Anglican" ministers and "Nonconformist" ministers are both servants of God and used by Him, why should we men make a distinction between them?

Jas. R. Roaf.

Toronto, Jan. 11th, 1919.

## GERMANS IN INTERNATIONAL SOCIETIES?

Sir,—I beg to call the attention of your readers to the following resolution passed by the Executive Council of the National Council last week at Kingston: "Whereas, the object of the National Council of Women is to further the application of the Golden Rule to society, custom and law, and whereas the German nation has often broken the Golden Rule and expressed no repentance for this action; therefore, it is not possible to contemplate that Germany and her allies, while they are unrepentant should continue to participate in the work of a society whose object is to secure the enforcement of a law which they have broken, and therefore, this Executive Committee requests the President of the International Council, after peace is signed, to call a meeting of allied and neutral Councils only, since the National Council of Women of Canada is unwilling to be associated with the women of the Councils of Germany and her allies."

N. E. P.

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## Correspondence

### The Menace of the Age

Sir,—We were told not long ago that the war was going to regenerate the world. These modern prophets were not quite sure about the new heaven, but they were cocksure about the new earth that the world would see when the war had passed away. A little readjustment for the after-war conditions, a little reconstruction of the same, and then the Utopia of a regenerated world! One of the great American weeklies published not long ago a most significant cartoon. It represented an airy female figure, in gauzy skirts, fluttering down the road. Her name was "Millennium," and she held in her hands a mighty scroll entitled: "The Parliament of Man, the Federation of the World." The inscription beneath was suggestive: "Welcome, sweet stranger, but watch your step!" And there in front of her advancing foot, unseen by her visionary eyes, was a gigantic mass of rock, a stumbling stone over which she would presently crash, with the ominous word upon it: "Selfishness."

Whoever the cartoonist was, whether he was animated by a religious motive, or by the satirical spirit of the social philosopher, he could not have more daringly delineated the truth that confronts all thought leaders to-day, that selfishness is the world menace and problem. The suicidal selfishness of the Bolshevik, the fratricidal selfishness of the Sinn Feiner, the material selfishness of the majority socialist; all these are the outcome of that enmity against God, which the Bible describes as the nature of fallen man. While national leaders are summoning to their aid the highest potentialities of political and social philosophy, let ministers of the Gospel everywhere, and Christian people, continue to pour out volumes of prayer that the nations may be brought back to obedience to God, and faith in the Gospel. Socialism will never save man. Unionism will never save man. Humanity has done, and is doing great things; but humanity cannot save. Only Christ can do that, and the Gospel. Not even education, spelled with a capital E, as Jefferson, of New York says, when speaking of the futility of the higher learning, that does not know God the

## PROPHECY.

Sir,—Many in these days are trying to make present events correspond with Scriptural utterances, and it is not hard to find such seeming correspondences. The next step is then to say that the event which thus seems to correspond is what the writer or speaker had in mind when he made the statement. But what warrant is there for that kind of interpretation? Is there not grave danger of confusing the spiritual foresight of the prophet with the mechanical utterance of a fortune-teller?

Then why specially apply the term "God's people" to the Jews? Are God's people a particular race of people according to the flesh, or "They that have My Spirit?" "In Christ there is neither Jew nor Gentile." "He broke down the middle wall of partition." Christ is coming again, but He will not take a retrograde step, and become a superlative Cæsar. An enlightened world is fast casting away Cæsarism. The future rule of Christ will be in entire harmony with His eternal character, which He manifested on earth and spoke of in such words: "I came not to be ministered unto but to minister." Whilst Cæsarism is departing, true kingship is coming to its own. See the crowds in Hyde Park flocking to shake hands with King George, who has never spared himself during the whole war period; see the people of Belgium welcoming King Albert, who has been in the forefront of the war; see the Italians cheering their King Emmanuel, "who has been one with his people." Each of these can say: "I am among you as he that serveth." They are kingly men. And surely Jesus is a veritable King of kings, for He gave His life for many, and when He comes again, it will be "This same Jesus."

Presbyter.

## PARISHES FOR RETURNED CHAPLAINS.

[Abridged.]

Sir,—In recent issues of the "Canadian Churchman," there have appeared articles, re "Appointing Chaplains to the best churches in dioceses."

Why? Surely it was their choice to go, and surely they are not going to look for any more compensation

## Preferments, Appointments and Inductions.

Cox, Rev. H. Cecil, M.C., late of Brandon, Man., to be Assistant-Curate at St. John the Evangelist, Montreal. (Diocese of Montreal.)

than should be given to the priests who worked so hard to keep the "Home Fires Burning." And many of those priests took care of the parishes of the Chaplains at the front, and when the Chaplains return, the acting Rectors move out and of necessity have to take what is going, after three or four years of hard work in a parish. And again, what about those Rectors who tried so hard for a chaplaincy, but for some reason failed to get an appointment. In my own case I tried three times for a chaplaincy, but because of my physical condition and serious operation pending (which since I have been obliged to undergo), I was turned down. Then (to get ahead of the military authorities, as the saying is), I tried to enlist as a combatant, but again failed.

Now I wonder if these writers would think it fair to give the "plums" in the diocese of which I am a Rector to returned Chaplains, and pass many another in the same category as myself over.

Let me say, Sir, the Church's work is the same wherever it may be, hence with all due respect to the returned Chaplains, I say they ought to take their turn with the other members of the diocese.

Fair Play.

A most impressive *Te Deum* was rendered in St. George's Cathedral, Jerusalem, on November 19th. The service was remarkable for the number of churches and communities which united in this public thanksgiving for the victory of the Allied arms, the congregation including the Greek Archbishop of Sinai, the Armenian, Coptic, Abyssinian and Syrian Bishops in Jerusalem, the Mufti and the Grand Rabbi, the British Administrator, and representatives of France, Italy and America, of the native civil authorities, and Zionist delegates.

## HAVE YOU

sent in your renewal yet? if you are not sure ask your label—it tells.



## The Churchwoman

NIAGARA BOARD MEETING.

The semi-annual meeting of the Niagara Diocesan Board of the W.A., was held in the parish hall of the Cathedral, on Wednesday, January 8th. It was opened with a celebration of the Holy Communion, Dean Owen officiating, assisted by Rev. E. H. Bowden-Taylor. The attendance of delegates, some from outside parishes, was very good.

Mrs. Leather, Diocesan president, took the chair, and the meeting was opened by Dean Owen with special prayers and intercessions. Mrs. Johnston, of Stewarttown, Mrs. McLellan, of St. George's, Hamilton, and Mrs. Whitehouse, of All Saints', Hamilton, were welcomed as life members. Despite the epidemic, the work of the W.A. seems to have kept up, the Diocesan Dorcas secretary reporting 51 bales, 11 parcels, value \$1,564.27, being sent out. Money sent in for boot and shoe fund, towards outfit, and fruit, amounted to \$71.25, making a total of \$1,635.52. The Juniors sent out 7 parcels and a Christmas bale value \$69.03.

Miss Woolverton, Diocesan secretary-treasurer of the literature committee, announced that the institute which had to be postponed, would be held the last week in February.

The E.C.D.F., amounting to \$208, was voted on as follows: \$50 for a range at Lac La Ronge, \$25 for comforts for sick children at the Sarcee Home, and \$100 for general appeals. Forty-one "Little Helpers" have been added to the Babies' Branch. The Diocesan treasurer read a letter from the Dominion treasurer concerning the increase in the Dominion pledge fund, Niagara's share being \$3,500. Niagara is also pledged to raise \$2,158.50 for work among the Indians and Eskimos before May 1st.

Resolutions of sympathy to Mrs. Hovey, of Burlington, to Mrs. Sparling and Mrs. Dewar, of Hamilton, were carried standing.

The afternoon programme was a most interesting one. Mrs. Dalley, Mrs. Hobson, Miss Slater and Miss Woolverton giving reports of the Triennial meetings, each speaking on a different phase of the meetings.

The Bishop of Niagara spoke of the taking over of the work among the Indians and Eskimos by the M.S.C.C., and Miss Wade told of her work in China, and of conditions there.

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### HAMILTON BOARD MEETING.

The January Board meeting of the W.A. took place on January 9th at St. James' Parish House. Among the various reports the treasurer recorded receipts of \$2,643.60, and an expenditure amounting to \$2,131.25. The Dorcas treasurer reported receipts of \$99.24, and an expenditure of \$224.39. Thirty-nine bales had been sent out during the month, as well as collection plates to Rupert's Land and a set of Communion linen to the diocese of Saskatchewan. A knitting machine had been given to the Dorcas rooms by the Old Girls of Glen Mawr, while two other machines had been promised to the Indian Schools by Port Hope, though this does not yet supply all the need of the schools. The literature department reported a balance on hand of \$81.19. Five branches had already taken advantage of the offer of this department to send out Mission Study teachers to give demonstration lessons on the book used this year: "Jesus Christ and the World's Religions." Three new life members were reported, Mrs. Evans, who had been given this membership by her children, and Miss Bessie Thomas and Miss Winlow, of St. Thomas' Young Women's branch, whose certificates were given in memory of Miss Eleanor Kains, who had been preparing for service in the foreign field. Two life members had

passed away during the month, Mrs. W. Smith and Mrs. Denison, of St. Anne's. Miss Amy Wright had been appointed on the Social Service Committee. The "Leaflet" showed a balance on hand of \$636.02. The January circulation had increased to 4,531. The Babies' Branch, which reported 52 new members, showed receipts of \$298.55. The Junior department reported receipts of \$74.50 and expenditure of \$71.50. Two Christmas parcels had been sent out while a credence table had been given by a branch to Porquis Junction. A half-mile of strips for the collection of pennies for the Indian and Eskimo Endowment Fund had already been taken by the branches. One branch had given a \$50 Victory bond for this fund. Junior superintendents were again urged to use the Children's Corner of the "Leaflet" for their Mission Study. The E.C.D.F. had a balance on hand of \$191.15, which was voted away as follows: \$90 for a

## To the Ladies of the W. A.

Effort is a small word, but very often it means success or failure.

Has your branch made its "real" effort in our subscription campaign yet?

We do not expect the members of the W.A. to assume the role of canvassers, but we do hope they will exert a real effort, and use their influence among the members of the Church in general, for only in this way can our campaign be a financial benefit to your organization and a help to the Church paper.

Every day brings in good results from some branch, and many have already swelled their treasury as a consequence.

The Church Paper is worthy of a place in every Church Home.—Won't you help to place it there?

Make your "real" effort—NOW.

The Canadian Churchman

lantern and subscription in a lantern slide exchange for Carcross, and the remainder for alterations to the Mission House in Mackenzie River diocese. The most important resolution of the meeting, which was carried by a standing vote earnestly begged the Dominion government to reintroduce and press to enactment the amendments to the Criminal Code recommended by the Social Service Council of Canada and by the National Council of the Women of Canada, which amendments had been passed by the House of Commons at its last session but had been rejected by the Senate. The special speakers of the meeting were the Bishop of Ottawa, who gave a brief informal address in the afternoon, and the Rev. R. Axon, B.D., who took the noon-hour devotional service, speaking from the text: "And the Lord turned and looked upon Peter," St. Luke 22: 61. The February Board meeting was announced to take place also at St. James' Parish House on Thursday, February 6th, beginning at 5.15 p.m.

## PEACE

And when He came near He beheld the city and wept over it, saying:—"If thou hadst known, even thou, at least in this thy day the things which belong unto thy Peace! but now they are hid from thine eyes." And He went into the temple, and began to cast out them that sold therein, and them that bought; saying unto them:—"It is written, My house is the house of prayer, but ye have made it a den of thieves." And He taught daily in the temple, but the chief priests and the scribes and the chief of the people sought to destroy Him. And the people were very attentive to hear Him.—St. Luke 9: 41-48.

It is very suggestive that St. Luke, who sought to put things "in order," should have put these "things" in such close sequence,—the weeping over the blindness of Jerusalem; the angry casting out from the temple of the merchants and bankers, and their clients, calling them "thieves"; the fact that the supporters of the established order, the priests, the scribes, and the chief of the people, sought to destroy Him, and the common people were very attentive to Him. Is there nothing here to suggest to us to look round, in this our day, and weep?

Justice, and Freedom, and Peace, are names we constantly hear from the lips of our rulers and chiefs. They have no hesitation in claiming to know how to deal out justice to everyone from the Kaiser down to the humblest workman, as if the matter were as simple as dealing out pounds of tea. They have plans to make us all free and to establish a lasting peace. They are quite right in linking together justice, and freedom, and peace, for without justice and freedom there can be no peace; but many of them seem to forget that God alone is just, as God alone is good, and that to be free is to be a son of God; and that lasting peace is a gift from heaven, reserved for the just and free.

To have a vision of justice, and of freedom, and of peace, is to have a vision of God, and is more likely to humiliate us to the dust than to exalt us with self-satisfied pride, for we see that justice and freedom and peace are all beacon-lights of the final harbor of the human race. Every now and again our battered barque, afloat on the ocean of life, clears one reef of rocks only to reveal to us, in the brighter light of the open ocean, more rocks and reefs ahead. It may be expedient that many of the criminals of the last four or five years should die at our hands, but do not let us make any mistake as to who it is that is thirsting for their blood. It is the devil and not God. It was the voice of "earth" that cried to heaven for vengeance upon Cain, but God saved him, and threatened sevenfold penalty upon the man that took his life. As far as we are concerned, the redemptive power of such sacrifices is nil, or worse than nil. It was the sacrifice of the Lord of Life upon the cross which redeemed the world, and not the sacrifice of an unrepentant thief.

To the Lord belongeth mercy and forgiveness, for mercy and forgiveness, and not man-made, vengeance-stained justice, work redemption, and God wills all men, even our enemies, to be redeemed.

It is a dangerous thing to take into our own hands the execution of the vengeance of God, and justify before the people the removal of tyrants from the earth, at a time, like the present, when we are becoming conscious of forms of tyranny, in our midst, as cruel and as unholly as the one that is passing away before our eyes.—

"Men must reap the things they sow, Force from force must ever flow, Or worse; but 'tis a bitter woe

The John Wanless Co.  
JEWELLERS SINCE 1840  
British Goods—British Policy  
243 Yonge Street Toronto

That love or reason cannot change  
The despot's rage, the slave's revenge."  
—(Shelley.)

It is only through mental strife and the tears and bloody sweat of spiritual conflict that the Spirit of Peace—the "Spirit of the Lord"—"the Spirit of Wisdom and Understanding" shall rest upon us, and the time draw near when men "shall judge not after the sight of their eyes, neither reprove after the hearing of their ears," but with righteous judgment. When that time arrives, and not till then, shall we get "lasting peace," for then "the earth shall be full of the knowledge of the Lord as the waters cover the sea."

W. F. Clarke, M.D.

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### THE SUNDAY SCHOOL ASSOCIATION OF THE DEANERY OF TORONTO.

The January meeting of this Association will be held on Monday, the 20th, at 8 p.m., in the School House of St. Philip's Church. Rev. R. S. Mason will conduct a Round Table conference. Rev. Canon Vernon will give an address on Social Service and the Sunday School. Miss Frances Withers, of the Church Missionary House, New York, has been invited to be present and address the meeting. All S.S. teachers and Social Service workers are invited to be present.

## The War's Aftermath

Tuesday, Jan. 7th.—The war losses sustained by Serbia total \$389,415,000. German papers declare that the Wilson terms of peace only are to be accepted, and that the Clemenceau terms must be refused. There were 522 Paris victims of German attacks. There were 206 people killed and 603 wounded.

Wednesday, Jan. 8th.—Conflict in Berlin; many people killed. Leaders at Peace Conference turn their steps toward Paris. Canadian Siberian force to return in the spring.

Thursday, Jan. 9th.—Election to take place in Germany on January 19th. Fighting continues for possession of Lemberg. French killed in the war were 1,327,000; wounded, 3,000,000; prisoners, 435,000; 30 per cent. of all of those called to the colours are either dead, missing, or unfit for work.

Friday, Jan. 10th.—Fierce battle proceeds in Berlin between Spartacans and Ebert Government forces. Duchy of Luxembourg placed under Allied protection. Bolsheviki capture Vilna and start massacre of civilians.

Saturday, Jan. 11th.—An important forecast of the constitution and functions of the proposed League of Nations has been issued by General Smuts. Main work of Peace Conference to be done by five great Powers, each of which will be represented by five delegates. Bolshevists carry away 2,000 hostages from Riga. Allied nations to bear proportionate share in the cost of food. Two hundred dead in Berlin fighting.

Tuesday, Jan. 14th.—Attempted murder of Paderewski by a Bolsheviki.

## Church

### NEW CHURCH PARISH,

St. Luke's Church that plans are to be erected of a new annual vestry meeting that it is quite operations will be a year. A very all branches of t shown. A new or been installed as the year were \$6 of \$422. The had a very succe a surplus to their assessments have vestry, to show t their Rector, th granted him a l organist, J. Ur given a substant tor's report show candidates for c tisms and 40 fun during the year. the officers for den, Dr. J. B. H warden, J. B. H W. Booth.

### Postcard Pal

What sho political cond (a) British t ish protecto territory wit anteed; (d) gestion.

We invite their answe addressed to man," 613 Building, Tc ruary 3rd, 1

For the b give a copy sired to the Postcards initials only be announc uary 6th, 1!

### NOVA S

The first of a was given las by the Rev. Cathedral staf The general su be Church Hi lar subject of "The British C

### INDUCTION

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### A WELCOM TION, I

On the retr France, a con held in the s the Ascensio seas for the Smye occupie son gave a s



## Church News

### NEW CHURCH FOR ST. LUKE'S PARISH, OTTAWA.

St. Luke's Church is so crowded that plans are to be made for the erection of a new edifice. At the annual vestry meeting it was stated that it is quite likely that building operations will be commenced within a year. A very marked increase in all branches of the church work was shown. A new organ and pulpit have been installed and the receipts for the year were \$6,650, with a balance of \$422. The Women's Guild also had a very successful year, and have a surplus to their credit of \$364. All assessments have been met and the vestry, to show their great regard for their Rector, the Rev. J. Lindsay, granted him a bonus of \$200. The organist, J. Underwood, was also given a substantial bonus. The Rector's report showed 78 marriages, 43 candidates for confirmation, 77 baptisms and 40 funerals had taken place during the year. The following are the officers for 1919: Rector's warden, Dr. J. B. Hollingsworth; people's warden, J. B. Hunt; vestry clerk, H. W. Booth.

### Postcard Symposium Palestine.

What should be the future political condition of Palestine? (a) British territory; (b) British protectorate; (c) Jewish territory with neutrality guaranteed; (d) or any other suggestion.

We invite our readers to send their answers on a postcard addressed to "Canadian Churchman," 613 Continental Life Building, Toronto, before February 3rd, 1919.

For the best answer we will give a copy of any book desired to the value of \$1.50.

Postcards may be signed by initials only and the result will be announced in issue of February 6th, 1919.

### NOVA SCOTIA NOTES.

The first of a series of four lectures was given last Wednesday evening by the Rev. S. B. Wright, of the Cathedral staff, in St. Luke's Hall. The general subject of the series will be Church History and the particular subject of the first lecture was "The British Church."

### INDUCTION AT BURLINGTON, ONT.

The induction of Rev. George W. Tebbs to the parish of St. Luke's, Burlington, took place January 6th. The church was filled with members of the congregation and representatives of the other churches in the town. The institution and induction was conducted by the Bishop of Niagara, and Archdeacon Mackintosh, of Guelph, Rural Dean Cooke, of Milton, read the prayers, and the Dean of Niagara preached the sermon. Archdeacon Perry also assisted in the service. At the close of the service the clergy were entertained at lunch at the home of Mr. and Mrs. Donkin.

### A WELCOME AND PRESENTATION, HAMILTON, ONT.

On the return of Dr. Renison from France, a congregational reunion was held in the school of the Church of the Ascension. He has been overseas for the past year. Mr. Fred. Smye occupied the chair. Dr. Renison gave a splendid address. During

the evening Mrs. Dalley on behalf of the W.A. presented Mrs. G. W. Tebbs with a handsome handbag, and Mr. Alfred Powis on behalf of the congregation presented Rev. George W. Tebbs, who has been in charge during the absence of the Rector, with a cheque for \$225, as a token of appreciation. Mr. A. Hobson, on behalf of the Sunday School, also presented Mr. Tebbs with an engraved walking stick.

### THE BISHOP OF MONTREAL HONOURED.

To mark the tenth anniversary of the consecration of the Bishop of Montreal, Mr. George E. Drummond, one of the best-known Churchmen of the diocese, entertained at dinner at the Mount Royal Club, Montreal, on January 7th, in honour of the Right Rev. John Cragg Farthing, D.D., D.C.L. There was a large turnout of prominent Churchmen. The invited guests included the Very Rev. Dean Evans, Archdeacon Paterson Smyth, Messrs. H. B. Mackenzie, E. F. Hebden, Lansing Lewis, Mr. Justice Greenshields, H. G. Kelley, E. C. Pratt, J. S. Brierley, H. B. Walker, Lt.-Col. F. W. Hibbard, O. R. Rowley, Jas. W. Pyke, T. P. Howard, Lt.-Col. Peers Davidson, B. J. Clergue, C. H. Godfrey, Henry Fry, Grant Habl, C. W. Tinling, A. P. Willis, G. H. Harrower, F. W. Evans, Geo. Durnford, Lt.-Col. F. M. Cole, G. O. Stanton, A. K. Fisk, A. D. Braithwaite, Major-General E. W. Wilson, R. W. Reford, Lt.-Col. W. I. Gear, Sir John Carson, E. Goff Penny, Major G. H. Hooper, Rev. Wm. Robinson and others.

Bishop Farthing was warmly toasted, the speakers being Mr. Drummond, Dean Evans, Dr. Lansing Lewis and Mr. Justice Greenshields, whilst Mr. O. R. Rowley, of the Bank of Montreal, presented his Lordship with a cheque for \$1,000 from the laity of the diocese, and read on their behalf the following address:—

To the Rt. Rev. John Cragg Farthing, D.D., D.C.L., Lord Bishop of Montreal.

On the occasion of the tenth anniversary of your consecration to the episcopate and enthronement as Bishop, the laity desire to mark their appreciation of your inspiring leadership and arduous labours as the head of the Diocese of Montreal.

We are not unmindful that the cares of your high office have never been light. The needs for the ministrations of the Church in the fast-spreading suburbs of this growing city, the lack of men seeking the sacred ministry as a career, and your unflinching sympathy with your hard-pressed and under-paid clergy, are but instances of the many cares and anxieties that have been bravely met. Nor can we be unmindful of those great public causes in our city and community, to which you have ever been ready to freely give your time, energy and ability.

Moreover, we do not overlook the fact that the normal cares and responsibilities of your position have been greatly augmented, and many others added, by the terrible war, in which after long years of stress and strain, the cause of justice has been so signally triumphant.

That the work of the Diocese should have made progress, as well in this time of war as of peace, is a matter of deep thankfulness to all earnest-minded Churchmen, and is largely due to the wisdom and the unsparing devotion you have brought to the guidance of its affairs.

We ask your acceptance of the gift which accompanies this address, and the expression of our earnest hope and prayer that to you and yours will be given health, strength and prosperity in full measure for the years to come, and that you may be long spared to be the head of the Diocese of Montreal.

The Bishop made a happy reply, and expressed great thankfulness for

## SPECIAL NOTICE

We have been requested to publish the subject from the front of our Christmas cover "The Madonna and Child" as a picture.

If we receive sufficient orders we could reproduce this suitable for framing at a cost of 25 cents each. (postage paid.)

Will any readers interested please advise us in order that we may determine if the demand would warrant our undertaking the work.

THE CANADIAN CHURCHMAN - 613 Continental Life Building, Toronto

the kindness continuously shown him ever since he came to Montreal, and for the interest of the laity in the work of the Church.

### GIFTS IN KIND AT OTTERVILLE, ONT.

When the members of St. Charles' Church, Dereham, met recently at a social in the parish hall, one of the largest attendances in many years being recorded, a lantern address was given by the Rector on "Egypt." The men of the parish did a splendid thing when each bought a sack of oats—27 sacks in all—and presented to Rev. F. Vair. Mr. Vair has been Rector of this large parish for nearly six years, and on every hand there is evidence of his untiring energies, and the marks of deep spiritual service.

### TRINITY COLLEGE SCHOOL OLD BOYS' REUNION.

#### Memorial Proposed.

A meeting of the Trinity College School Old Boys' Association was held in Toronto on January 7th. It was preceded by a dinner at which nearly a hundred Old Boys of the school sat down. The boys of the last twenty years or so are largely overseas, but some fortunate enough to have returned, were present. Among the older Old Boys were Chancellor J. A. Worrell, Frank Darling, Rev. Canon Jarvis, Rev. R. J. Moore, E. Douglas Armour, Lionel H. Clarke, Archdeacon Ingles. Letters of regret were read from Dr. Bethune, who was for many years Headmaster of the school, and also from Bishop C. H. Brent, Chaplain-in-Chief of the United States Army. Mr. J. Grayson Smith, president of the association, occupied the chair, and at the dinner interesting speeches were made by Capt. R. J. Renison, Lieut.-Col. Ewart Osborne and Lieut.-Col. J. M. Syer. Capt. Renison gave a most graphic description of the work of the Canadians as the spearhead of the great advance which began at the battle of Amiens on the morning of August 7th last. Col. Syer told of the glorious death of Major Travers Lucas, another Old Boy, who was recommended for the V.C.

The school has sent 561 boys in all overseas, which is one-quarter of all the boys who have ever been at the school during its fifty odd years of existence. Of that 112 have fallen and two are still unaccounted for.

Ninety-seven distinctions were won, including 2 recommended for V.C., 22 D.S.O., 42 M.C., 3 Croix de Guerre, 9 C.M.G., 3 C.B., 2 K.C.B., 2 D.F.C., and a number of foreign orders.

The association decided to proceed with the campaign to collect funds for the erection of a junior school building as a memorial to those who have fallen in the war.

### RIDLEY COLLEGE OLD BOYS AT WINNIPEG.

A gathering of the Old Boys of Ridley College, St. Catharines, was held on January 4th, at the Manitoba Club, Winnipeg, when it was decided to organize a Western Branch of the Old Boys' Association. H. L. Griffith, M.A., a member of the faculty, who is also an Old Boy, came from St. Catharines to be present at the meeting. Mr. Griffith, in his address, referred to the Ridley Honour Roll, which contained the names of 400 of the Old Boys serving at the front, indicating the splendid showing made by the members of the College. H. Gerald Wade was appointed president and H. D. Gooderham, honorary secretary-treasurer. Mr. Wade was appointed representative of the Western Branch at the annual meeting of the Old Boys' organization in the East.

### EARLSCOURT MEMORIAL SERVICE.

St. Chad's, Earls Court, was the scene of a solemn memorial service on January 5th, when the Earls Court branch of the Great War Veterans' Association honoured the memory of two hundred and fifty fallen comrades who had been killed in action or died of wounds. Special Lessons, Isaiah 63:1-10 and Revelation 19:11-17, were read, the Rector, Rev. A. J. Reid, preaching a special sermon on the Second Lesson. A notable feature of the service was the singing of "O Valiant Hearts," a hymn composed by Mr. Arkwright, an Englishman,

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Accidents, or worse, frequently occur without giving the sufferer time to make his WILL. Such an event defeats the wishes of those who leave property. "Make Your Will NOW," is a good resolution, for unless a WILL is made while you are in sound health, it may be disputed. Booklets and full information about choosing and appointing an Executor supplied on request. Interviews solicited.

### THE TORONTO GENERAL TRUSTS CORPORATION

Hon. Featherston Osler, K.C., D.C.L., President A. D. Langmuir, General Manager.  
W. G. Watson, Asst. Gen. Manager.  
HEAD OFFICE 83 BAY STREET, TORONTO

who has lost three sons in the war. The same has been sung at St. Margaret's, London, and St. George's Cathedral, Kingston. It is noteworthy that the G.W.V.A. should come to the Anglican Church for their memorial service, for the two hundred and fifty commemorated included men of every denomination, who had lived in Earls-court and the surrounding parts.

mer, at a cost of \$1,400, the greater part of which is on hand. All departments of the church work, showed progress. The vestry voted the Rector, Rev. R. H. Brett, a gift of \$50, and also increased his stipend \$100 per annum. Officers appointed were: Mr. R. Barton, people's warden; Mr. R. Davey, Rector's warden; Dr. Coleman, delegate to Synod.

#### RELIGIOUS CENSUS OF TORONTO.

The religious census taken by the assessors reveals the strength of the various communions and the increase during the past year. The Anglican, Presbyterian and Methodist communities still hold first places in the order named, and each has made a pro rata increase in adherents during the past 12 months. The comparative figures are as follows, but it is understood that they are to be regarded as only approximately accurate:—

	1918.	1917.
Anglican .....	145,343	141,539
Presbyterian ....	96,403	93,355
Methodist .....	84,082	82,453
Roman Catholic ..	55,850	52,317
Hebrew .....	32,306	31,138
Baptist .....	22,802	22,112
Congregational ..	4,472	5,033
Salvation Army ..	2,948	2,715
Lutheran .....	1,789	1,911
Disciples of Christ	928	927
Christian Science .	1,497	1,453
Unitarian .....	389	391
Miscellaneous and not specified ...	40,872	38,486
	489,681	473,829

#### WEST HAMILTON MEN'S CLUB.

At a meeting held on January 7th, in the parish hall of Holy Trinity Church, Hamilton, the West Hamilton Men's Club was organized for 1919. Plans were discussed which are expected to increase the membership to the hundred mark, and special arrangements are being made to induce the mountain soldiers to interest themselves in the club, which will be purely a social one. Many of the men now overseas are members, and a fitting reception will be given them on their return.

#### PROSPERITY AT PALMERSTON, ONT.

The annual vestry meeting of St. Paul's Church, Palmerston, was held in the church on January 7th. Receipts from all sources amounted to \$2,714.55; expenditure, \$1,950.81; balance on hand, \$763.74. The congregation is renovating the parish hall, which will be completed next sum-

#### MEMORIAL WINDOW FOR ALL SAINTS' CATHEDRAL, HALIFAX.

At the annual meeting of the Diocesan Women's Cathedral League at Halifax, the president, Mrs. Keator, in the chair, the annual reports of president, secretary, treasurer and calendar fund secretary were all encouraging. The Dean addressed the members with regard to the significance of the splendid stained glass window which is to be erected in All Saints' Cathedral—the great east window—which is to hold in memory the hundreds of Nova Scotia boys who have been content to die that the Empire might live. It will serve to exalt in the public mind and the mind of all who worship within the church, the sacrifice made by those to whom it will be a memorial, and, indeed, all sacrifice of self; and finally, it will stand for the catholic principle of universal brotherhood, since it is not to be a memorial to men who were members of the Church of England only, but to all the men from this province who died.

#### THE UNITY OF CHRISTIANS.

In connection with the Octave of Prayer for Unity (January 18-25th), the Bishop of Toronto has issued a Pastoral calling upon his clergy "to try to arouse amongst our people a deeper interest in regard to this most important subject, urging our Blessed Lord's prayer and the Apostle Paul's ideal. He calls attention to "the almost universal longing amongst Christians for unity, which is one of the most hopeful signs of the times."

#### SOCIAL SERVICE WORK.

Canon Vernon, the General Secretary of the Council for Social Service, spent Sunday the 12th in Hamilton, preaching at St. Thomas' and St. Peter's. On Monday morning he was present at a meeting of the clergy of the deanery of Hamilton, presided over by Canon Daw, at which the Bishop of Niagara was present. He gave a brief talk on the work of the Council for Social Service. On Sunday, the 19th, he was in Kingston, preaching at the Cathedral in the morning and at St. James' in the evening.

## Stirring Reminiscences of the Battle Front

Rev. R. J. RENISON, D.D.

Rev. Dr. Renison, who has recently returned from the battle-front, delivered the first of a series of sermons on the war, in the Church of Ascension, Hamilton, January 5th. Capt. Renison has been in France for the past ten months, and has a thrilling story to tell of the part the Canadians took in the great offensive.

"Amiens is the first where the advance began. About the middle of July the whole corps was drawn from the line which it had been holding for some months near Arras.

#### City of the Dead.

"The men realized that they were being kept for some purpose, but enjoyed their ten days' rest. All sorts of rumours went about; stories of going back to Ypres and other places. Suddenly, to the delight of all, the corps began to move south until it got near Armentieres, the objective of the great German drive, the city of the dead, a great city of 200,000, with only a solitary French policeman left. It was the central point between the French and German armies. For several days, we marched at night over the poplar-lined roads of Picardy—roads made by Napoleon—and slept by day in houses and barns of the towns. A lovely moonlight night, on August 6, found the air alive with aeroplanes, and all the Canadian forces, the 1st, 2nd, 3rd and 4th divisions, the cavalry, Machine Gun brigade, Tank battalions, all together—the first time in the history of the war. Voices from Montreal, Toronto, Ottawa, Hamilton, Winnipeg, Calgary, Vancouver, all mingled. The front line was a weird sight; it was being held by the Australians, and supposed to be very quiet. There were all colours of lights ascending, and it seemed like marching into the gates of hell. The corps moved with mathematical precision, everything was ready on the morning of the 7th, and yet we waited for a day. Then the greatest barrage in history was begun. The word went down the line from the commander-in-chief to the platoon commander; each talked to his men as though they were the only ones in the war and had the greatest work to do. That night in going from dugout to dugout, I found the men, almost without exception, thinking of home, and writing letters. There was no opportunity for service. I gave each a short sermon of five words: "The Lord is my shepherd"—it was good philosophy and religion.

#### The Great Battle.

"August 8th was the beginning of the great battle. The French army was on the right, the Australian to the left, and the great British army to their left. They covered a forty-mile front. The Canadians occupied the spearhead formation at the head. They held a 7,500 yard front, and as they advanced opened up to 11,000 yards front line. There was no preparation except a new barrage not yet tried out. At 4.20 p.m., the fight began, the heavens seemed to take fire; then the artillery went into action. No one thought of himself; the tanks did wonderful work in the breaking up of machine gun nests: I think the men in the tanks are the greatest heroes of the whole war. Their deeds can never be told; nor their heroism—it was glorious. In half an hour we began to see the German prisoners coming through the mist. The commander of my brigade, Col. E. A. Jones, D.S.O. and bar, was killed just as we reached our objective. Going back to bury him, gave me an opportunity of seeing the whole machinery of the

battle, and it was wonderful. To one who loves horses, to see half of them shot down, and the others standing as though on parade, was inspiring. They seemed to know they were doing something for humanity.

"Wonderful work was done by the cavalry and construction battalions; they were already five or six miles in the German lines rebuilding roads. Already signs printed in German were up telling the prisoners which way to go and where the hospitals were. All kinds of provisions and munitions were carried by them, and mail was delivered to us nine miles within the German lines that night—letters written in England two days before. The story cannot be told; 10,000 prisoners in two days and 27 towns and villages freed is part of it.

#### Wonderful Organization.

"Then there is the other side, and I hope history will not idealize it, the pain and sorrow in the main dressing station, where the wounded were cared for. I saw a wonderful organization. Medical officers, with a haversack, and a corps of stretcher bearers went, without thought of themselves, into the very midst of the fight. That day the prisoners were put to work and helped carry out the wounded. During the four days of the battle, the main dressing station advanced five times. I was privileged to see every wounded man. More than 2,000 were lying at one time on the ground, with the temperature at 80 degrees in the shade. I never heard one complain. It was a great sermon on unselfishness.

"One thing we must believe in if we have faith in the future of humanity, and that is that a well of kindness dwells in every man and brings out his nobility. It is a reproach to the Church that we have not been able to touch that splendid well, which is in reality religion. No one who has seen much of men could fail to see that wealth of splendour in the average boy.

"To many men I tried to bear testimony of what Jesus Christ is, and we ought to realize that it is an absolutely unthinkable thing to be content to let things remain in the country, city and Church as they have been. We must try to live up to the revelation of God, that the sacrifice of our men be not in vain.

"To those who have a special reason to think of France as sacred, I say those who have laid down their lives have in many instances given a more complete account in life than many who live to an old age. Their example is splendid; they are supreme."—*Hamilton Spectator.*

#### MEMORIAL REREDOS, AT ST. MATTHEW'S, TORONTO.

The congregation of St. Matthew's, Toronto, are raising funds to place a carved oak reredos in the church to the memory of the late Rev. Canon Farncomb, a former Rector.

#### DEATH OF THE RECTOR OF RIDGETOWN.

Rev. T. J. Hamilton, B.A., Rector of the church in Ridgetown, Ont., died on December 29th, of influenza after an illness of only a few days. Mr. Hamilton came to Ridgetown from Southampton about four years ago and was highly respected, not only by his own congregation, but by the public in general. He is survived by his widow and three sons, who have been seriously ill with influenza.

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R. DAWSON  
REID  
MANCHESTER  
MANCHESTER  
28 Wellington  
Seven large Steam

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MAJOR GEN

The funeral of R. Hemming, C. his late residence Kingston, to St. on January 10th being borne b from the house C. Battery, st Park, fired the guns. The ch Capt. A. A. onto, nephew; M.C., U.S.A., I Hemming; M field, N.J.; M sister of Mrs. mourners we Dougall, C.M Governor-Gene gar, C.M.G., re of Militia an Major-Gen. Jo General; Col. The funeral se Major the Ve sisted by Major Senior Chapla No. 3. As the in the vault at Battery fired donald Park.

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MANCHESTER SHIP CANAL CO.  
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Seven large Steamers with Canadian Service

**Sunday School War Memorial**

**SUMMARY BY DIOCESES.**  
Comparative Statement up to  
January 7th, 1919.

Diocese	No. of Parishes (Approx.)	No. of Schools Reported	Amounts Reported
Algoma	52	20	1,155
Athabasca	12	2	100
Caledonia	16	4	200
Calgary	45	6	375
Columbia	20	4	50
Caribou	10	1	161
Edmonton	25	1	100
Fredericton	60	26	1,333
Huron	156	115	8,948
Keewatin	12	2	100
Kootenay	22	6	300
Montreal	130	22	2,109
Moosonee	6	..	200
New Westminster	50	12	700
Niagara	82	53	6,440
Nova Scotia	105	17	1,050
Ontario	50	35	2,225
Ottawa	75	45	3,487
Qu'Appelle	94	20	1,200
Quebec	56	14	855
Rupert's Land	112	28	1,880
Saskatchewan	68	10	600
Toronto	215	106	14,110
Yukon	8	2	55
Personal, individuals, etc.	..	..	1,105

**M.S.C.C. Returns**

**A SPLENDID YEAR.**

The financial returns from the various dioceses for M.S.C.C. funds are not yet complete. Among those which have been sent in the following have fully met or exceeded their apportionment:—

Athabasca, Mackenzie River, Montreal, Niagara, Ottawa, Quebec, Rupert's Land. The diocese of Ontario was asked for \$63,000 in 1917 and \$83,000 in 1918. They accepted for 1918 an apportionment of \$73,000 and they have exceeded it.

**INDUCTION AT THE CHURCH OF THE EPIPHANY, TORONTO.**

On the Epiphany there was inducted to the rectorship of the Church of the Epiphany, Toronto, the Rev. Dyson Hague, M.A., succeeding Canon Bryan, now Rector Emeritus. As Vicar, Mr. Hague has been carrying the burden of the work for the last six years. The Bishop and Rural Dean James officiated at the induction. Canon Dixon preached the sermon. At the close the Bishop reminded the people that this induction was devoid of the pathetic interest generally associated with inductions, in the regret of the one who has passed. He forecasted a successful ministry for Mr. Hague.

Before coming to Toronto he was Rector of the Bishop Cronyn Memorial Church at London, Ont., where he was a Canon of St. Paul's Cathedral. Previously he was Assistant at St. George's, Montreal, under Bishop Carmichael for some years. He had been Professor of Liturgics at Wycliffe College and preacher at the Church of the Redeemer, Toronto, with Canon Septimus Jones as Rector. His ministry at St. Paul's, Halifax, is still a memory among old members there, and was a happy time for Rector and people. St. Paul's, Brockville, was one of his earliest charges.

Mr. Hague has made a name for himself as an earnest, eloquent preacher, and his interest in Diocesan and General Synod is well known. He

has done good service on the Hymn Book and Prayer Book Revision Committees of the General Synod.

**CHINESE CHRISTMAS GIFT AT VANCOUVER, B.C.**

An altogether unique affair was the Christmas entertainment given by the men of the Anglican Chinese Mission to their friends. There were about 300 Chinese, and 20 white people present, and the whole of the programme, with the exception of the reading from the Bible of the Christmas story and a few hymns, was in Chinese. Towards the end, the Rev. George Lim Yuen, holding a mysterious piece of blue paper in his hand, made a speech, after which Mrs. Godfrey was asked to come to the platform, and the Rev. N. L. Ward translated what had been said and ended by presenting a cheque for \$600 for the new Chinese Preaching Hall Fund. This sum had been collected by the Christian Chinese themselves, few in number, and none of them wealthy, some being quite poor, because they had themselves heard "the glad tidings," and because they wished their brethren to share in their joy. They know that this hall is an absolute necessity, and they have given splendidly and liberally and, as the Archdeacon of Columbia, who spoke a few words before the close, said, they have set us a splendid example, for there are not many parishes with so few members who would raise \$600 by freewill offerings in a month. It is now "up to us," to use a slang expression, to help those who have so generously tried to help their weaker brethren.

At the close of the very memorable evening, one tried to sum up impressions. Brightness and enthusiasm reigned on every side. Yet chiefly one carried away the memory of some of the faces, strong and happy, but above all, shining with that light which is given alone by God the Holy Ghost.

**Over the Top**

**SUNDAY SCHOOL WAR MEMORIAL PASSES ITS FIRST OBJECTIVE.**

New Objective—\$60,000.

It is with the greatest pleasure that we are able to announce the success of the Sunday School War Memorial in reaching and passing its first objective of \$50,000. This announcement as we go to press, is made possible by the following telegram just received by Dr. Taylor, from the Sunday Schools of St. John:—

"Following supplementary report—St. John City Sunday Schools. St. Luke's has five bonds on hand which the children will pay for. Stone Sunday Schools gave up a sleigh drive for another bond. St. John's another. Mission Church one. Trinity Church School two on hand and expect two more at least. St. George's will act later. Total additional to previous report, twelve bonds—\$600.00.

(Signed) R. A. Armstrong."

The success already achieved should not lessen effort, but should be a new incentive to all our Sunday Schools which have not yet contributed, to decide now to take their share in this movement. It should be distinctly understood that the fund is not completed. Every dollar given by the Sunday Schools will relieve the whole Church in the large undertaking which is before it, to raise a capital fund estimated at at least \$250,000, in order to establish the Indian and Eskimo work in our Dominion on a satisfactory and sound basis.



The Sunday School War Memorial Fund has great possibilities still ahead of it. Approximately six hundred out of fifteen hundred schools have so far reported. No doubt, when circumstances permit, all other schools will take action. It is confidently hoped that every school in the Dominion will eventually have some share in this splendid, united effort which has inspired the whole Church and has set the example for much larger achievements in the future.

**CANADIAN CITIZENSHIP CAMPAIGN.**

It is called the Canadian Citizenship Campaign, under the auspices of the Y.M.C.A., the Chaplain's Service and the Khaki University. The plan is this: That as the troops now are thinking of their home-going, that their minds should be filled with high ideals of what our citizenship in Canada should mean to us all; that they should carry back into civil life the same high ideals of bravery, brotherhood, and sacrifice, that they in such a marked way have manifested in military life; that they should be prepared to face the problems which are marching toward them with thoughtful, sane minds; that a newer and better Canada may grow out of the old; a land "fit for heroes to live in." That is the thought and plan. The speakers chosen include Right Rev. Bishop Stringer (Yukon), Rev. Dr. Symonds (Christ Church) Cathedral, Montreal; Rev. A. H. Sovereign, M.A., B.D. (St. Mark's Church, Vancouver, B.C.), Rev. Dr. Eakins (Toronto), Rev. Dr. Day (Toronto), Mr. Taylor Statten (National Y.M.C.A. Boys' Secretary). These speakers go from camp to camp speaking every night in the theatres, halls and camp huts, thus reaching practically all the men. In the New Year the speakers will go to France and Belgium and Germany, speaking to the four divisions wherever they may be.

**MINISTERIAL ASSOCIATION AT OTTAWA.**

Bishop Roper Speaks.

At the last meeting of the Ministerial Association of Ottawa, Bishop Roper spoke on the work of the Federal War Service Commission, of which he is chairman. He said that the ministers of churches should be prompt and arrange with the Returned Soldiers' Commission, and fully co-operate with them in the re-establishment of the returned soldier into civil life. He also outlined the work being done by the repatriation committee in helping the families returning from England. Capt. J. Thackeray spoke to the association on the work of the repatriation and employment committee. He said the clergy could do much to help the committee, by being teachers to the returned men. Dr. S. P. Rose was in the chair.



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is electrically blended and mechanically packed. So speedy is the transfer from the gardens, that all the original freshness of the virgin leaf is preserved for your enjoyment.

### CONFIRMATION AT STELLARTON, N.S.

A Confirmation service was held recently in Christ Church, Stellarton, N.S., when the Archbishop of Nova Scotia confirmed 27 candidates, seven males and 20 females. His Grace preached from the text, "Quit you like men, be strong," in which he exhorted the candidates to stand firmly for the great principles of the Christian Church. The Rector, the Rev. Edward Morris, and the Rev. G. R. Harrison, of Westville, assisted in the service.

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### PARISH DEBT PAID OFF NORTH BAY, ONT.

The various church organizations of St. John's, North Bay, have done splendid work in helping to clear the church of debt. The W.A. has given to the wardens for the reduction of the debt and its recurring interest \$2,000! All of \$1,200 of this sum has been made up by the house-to-house collections, a number giving 25 cents monthly. Another help has been the Lenten self-denial offerings. Those who responded to the Rector's appeal each Lent and used the envelope, and presented it on Easter Day, found that the debt has been reduced in this way by \$1,120.

The men as a separate body have also had their work. A Men's Auxiliary was formed one year to raise \$1,000 towards the debt, and this sum and a little more was raised and a cheque for the amount was placed on the plate! On another Sunday the men had a special envelope collection for this same object, and just a little under \$300 was the result. For this last campaign the men have collected another \$1,000 and over.

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### DEAN LLWYD ON BOLSHHEVISM.

Dean Llwyd delivered an address in the Y.M.C.A. at Halifax recently on Bolshheism. The Dean, who visited Russia some years ago when the movement had its beginning, was able to speak with authority on the subject. He first defined Bolshheism, which means large, in contrast to Minsheism, which means small. He described the rise of the cult in Russia, Germany and elsewhere, and explained that its motives, aims and purposes, were not all bad. Conditions which contribute to its cause are to be found outside of Russia and Germany; in fact wherever tyranny, luxury, corruption and inordinate ambition are, there is or will be Bolshheism. Under Czarism in Russia the state of affairs was so desperate that the Bolshhevists, who were largely among the labouring classes, concluded that their only hope of escape was the complete overthrow and destruction of all industrial and social systems, and of all government. Believing that all countries were in a similar state the Bolshhevists are attempt-

ing to sow the seeds of the movement throughout the world. The Dean drew a striking contrast between Russia and Great Britain, but he went on to say that causes for Bolshheism do exist in Canada and Great Britain and that to the extent to which they exist, Bolshheism or some other thing of a like nature will be present. The evil of Bolshheism is not in the end sought, which is world-brotherhood, but in the means used to attain the end. The lecturer concluded with an earnest appeal to the men of the churches and the Y.M.C.A. to labour more arduously to eliminate the causes of social unrest in the country.

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### HELIGOLAND.

(Continued from page 39.)

Lord Salisbury in the House of Peers for disregarding it. The Prime Minister's somewhat unsatisfactory reply was that local must give way to imperial interests. The objections of the Heligoland, however, to being handed over to the tender mercies of German military and police officers, would have been very good ground for refusing that part of the Kaiser's proposals which related to the island, and for insisting on keeping consideration of the condition of affairs in the North Sea separate and distinct from discussion of African territorial questions. But by the time Lord Rosebery raised his voice in protest, it was too late to go back on what had been done.

Count Münster had spoken of making Heligoland a great harbour of refuge, open to British vessels, and all others that might need to put into it. He also pressed the argument that German friendship for Great Britain would be strengthened. Heligoland became a German Malta—a naval base, not a harbor of refuge. German friendship was not strengthened. The cession of Heligoland for German recognition of Britain's protectorate over Zanzibar was denounced by Bismarck and others as a crafty device whereby Britain had checkmated the cherished German design of erecting an African Empire. There were other Germans, however, who realized the true value of Heligoland, and despised Britain for giving up so important a strategical point, and this view ultimately prevailed.

At the time when the war broke out, the German Empire must have spent the equivalent of at least two millions sterling on harbour works and fortifications in Heligoland. There are now two harbours, which during the war served as a base for the operations of light cruisers, destroyers, and submarines. On the highest point of the island a new lighthouse was erected, the lantern of which stands at a height of 460 feet above the sea and is furnished with an electric apparatus of 42 million candle-power, visible at a distance of 30 miles. Massive walls of concrete were built

wherever the sandstone rocks showed signs of being eaten away by the sea.

The armament of the island consists of five batteries of four guns each. Two of these batteries are made up of 12-inch long guns; three of 11-inch and 17-inch howitzers. The turrets in which the guns are mounted are built up of Gunson plate, which has resisted the impact of shells weighing over a ton fired at short range. The island was provided with a very complete system of defence against air-craft—a system all the more necessary as a Zeppelin "hangar" was erected on the Oberland.

The islet of Sand continued to be a summer resort until the war broke out, but most if not all of Heligoland itself must have been "verboten."

What difference would it have made in this war if Great Britain had not ceded Heligoland to Germany?

It is difficult to say. But it is not likely that the difference would have been to our advantage. We should almost certainly have left the island unfortified. Even if we had installed fortifications and deepened the harbour, Heligoland would still have been a very much exposed outpost. It would have been constantly under attack, and with it the vessels in its harbour, by air-craft, and I have pointed out that it lies only 32½ miles from the nearest point of the mainland. The blockading of Emden, Bremen, Hamburg, and all the great ports of Germany, has been maintained, so far as one can see, just as effectively along the line from the Orkneys to Norway as it could have been maintained with Heligoland as an exposed advance-post.

In German hands, however, Heligoland is certain to be in the future, as it has been since 1890, a menace to the peace of Europe and indeed of the world.

Great Britain ought to resume possession of the island, dismantle the fortifications, and restore its proper inhabitants to the freedom they enjoyed aforesaid under her flag.

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### CHAPLAIN'S ADDRESS AT CROIX, FRANCE.

Peace Celebration.

On this day we are bidden by those in authority to assemble ourselves and publicly offer our thanksgivings to Almighty God for the great event which took place in the early part of the week—the signing of the armistice, and virtually the end of the war—a war the blackest and the most terrible in the world's history. It is meet and right that we should assemble and thank God for the great things He has done.

We have passed through many grave and terrible perils by land, sea and air, and now it has pleased God, after our prayers to Him, many indeed of which seemed to be unheard, to put an end to this awful strife of nations. Many have been delivered out of the hands of the enemy. In this they rejoice to-day. Grant that they fulfil the rest—that is from henceforth they might serve God without fear "in holiness and righteousness before Him all the days of their life." There are many things we have learnt from this war. Things we could not have learnt without it. For there are lessons we have to learn and in them adversity and affliction must be our teachers. At first, owing to unpreparedness, the enemy seemed to be rapidly gaining the upper hand. At the beginning of the war, there was a great deal of criticism upon the subject "Unpreparedness," but it showed this virtue, we did not want the war and moreover we were trusting our neighbouring nations. And so at the first, things were very dark and black, but we took hold full of hope and full of

courage and now we are called upon not to forget Whose arm it was that has at last brought deliverance.

The Psalmist has said: "I myself have seen the ungodly flourishing like a green bay tree," but what further do we learn of them. Their end is to wither away, for later on in the same Psalm he says: "I went by and lo he was gone. I sought him, but his place could no where be found." And what is true of the life of an individual, is also true of the life of a nation. The children of Israel had to learn this by slow and painful experience. They had been forewarned that when God had graciously delivered them out of the hand of the enemy, they were not to forget Whose arm it was that had brought that deliverance. But what do we learn of them? "Yet within a while they forgot God their Saviour Who had done such great things for them, till at length He was compelled to deliver them into the hand of the enemy. Then it was that they knew that God was their strength and that the high God was their Redeemer." This correction, instead of being a curse proved a blessing. For it was a sign that if they had forgotten God He had not forgotten them.

So we to-day must thank God and take courage. We have many things to thank God for. We thank God for the thousands who gladly came forth in response to their country's call. We thank God for the many heroic deeds displayed on the field of battle. We thank God because He has given us the victory. And we thank God because we believe that out of this terrible struggle and loss of precious lives and widespread destruction of valuable property, there will come forth the blessings of a permanent and an abiding peace for God has sometimes in His inscrutable Providence put a nation as well as an individual to a school of severe discipline, and out of that discipline the nation has come forth purified and fortified. A nation that has been living in the lap of luxury for years, is apt to lose its virility and true greatness. I firmly believe it to be beyond question that after the terrible experience of the past four years and three months, the Allied Nations will become brighter, purer and more fortified.

Only let us keep God before us. Let us give Him the praise and glory.

Problems are bound to arise of a grave and national importance. We shall need wisdom and courage in knowing how to deal with them. Let us see that we cherish those principles for which our brothers have so nobly fought for and died—the principles of truth, honour, liberty, righteousness and justice. Let us see that those things for which they were so ready to die will be the things for which we shall gladly live.

This address was delivered by Rev. (Capt.) W. H. Cassap, who resigned his charge of the parishes of Levis and New Liverpool to take duty at the front.

### What Jimson Heard

The customer in the chair next to Jimson had just asked the barber why he didn't use Campana's Italian Balm. The barber looked surprised, and asked, "What for?" to which Jimson replied thusly: "Why, to keep the face soft and smooth. Up at my house my wife uses it, I use it, and come to think of it, the nurse uses it on the baby." E. G. West and Co., Wholesale Druggists, 80 George St., Toronto.

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Captain Hayes, D.S.O., of the S.S. "Olympic," was on December 16th, presented with a silver salver by the city of Halifax and a loving cup by the Board of Trade of that city.

Dear Cousins,—

No, I have not I completely forgot you may be for as you didn't see I wrote it, but I thought it would do my level sure you'll see I member one time there was no explanation at it had an ext for it got into t all right. He Printer man's a mat; swept o was eventually you suppose? all places! So have their adv

I like to tell everybody, has do. You and I our eyes open. this week to a from the war, tures enough, fall with his a hurt! And I h wears two cr great adventu to put a macl and take forty sort of advent like. But it se every day. Y you meet anyl son isn't going yours. You wake up in tl not going to thing you've n go somewhere before.

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Next week's Chorus, under Albert Ham, presence of a guished and graced Masse the Governor-orary patron nounced his sent, and he a party from his Honor the Ontario, Lad; drie, Reque received for real, Ottawa from cities a smaller plac gement of sian violinist lar interest; doubt, be cr evening of t

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On the 2nd in Rev. L. G. O. an





## Boys and Girls

Dear Cousins,—

No, I have not gone away, nor have I completely forgotten you, though you may be forgiven for thinking it, as you didn't see my letter last week. I wrote it, but I expect it didn't get down to the office in time, though I thought it would. This week, I am doing my level best, and am pretty sure you'll see my letter. Do you remember one time before Christmas, there was no letter from me, and no explanation at all? Well, that week, it had an extraordinary adventure, for it got into the Editor's own hands all right. He slipped it under the Printer man's door; it got lost under a mat; swept out by the cleaner, and was eventually discovered—where do you suppose? In the garbage can, of all places! So you see, even letters have their adventures.

I like to think that everything, everybody, has adventures. And we do. You and I, too, if only we keep our eyes open. I have been talking this week to a soldier, only just back from the war, and he has had adventures enough, for his last one was to fall with his aeroplane, and be badly hurt! And I have a brother, too, who wears two crosses because he had great adventures, and once managed to put a machine-gun out of action and take forty prisoners. That's the sort of adventure you'd like and I'd like. But it seems to me we get them every day. You never know, when you meet anybody, whether that person isn't going to be a big friend of yours. You never know when you wake up in the morning, if you are not going to be asked to do something you've never done before, or to go somewhere you've never been before.

It's all a wonderful surprise-packet, I think, and it reminds me of a dear old friend I have in England who calls life a Quest, and calls certain friends Knights. So there is a Knight Courage—whom I know—and a Knight Intrepid, and a Knight Daring, even a Knight Quietness, all of them doing their work from day to day, but all knowing that, like the knights of old time, they are out to "speak truth, right wrong, and follow the King." Don't you like the idea? I wonder which Knight you'd like to be, any of you?

Your affectionate Cousin,

Mike.

## The National Chorus

Next week's concert by the National Chorus, under the direction of Dr. Albert Ham, will be marked by the presence of one of the most distinguished audiences that has ever graced Massey Hall. His Excellency the Governor-General of Canada, honorary patron of the chorus, has announced his intention of being present, and he will be accompanied by a party from Rideau Hall, as well as his Honor the Lieutenant-Governor of Ontario, Lady Hendrie and Miss Hendrie. Requests for seats have been received from such centres as Montreal, Ottawa and London, and also from cities across the line and many smaller places in Ontario. The engagement of Zimbalist, the noted Russian violinist, has added to the popular interest and Massey Hall will, no doubt, be crowded to capacity on the evening of the 23rd.

### BIRTH NOTICE

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by I. T. THURSTON

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LOST—A POCKETBOOK.

I. (Continued.)

When they had all disappeared around the corner of the street, Tode sprang down and putting his mouth to the opening at the bottom of the barrel whispered hastily:—

"Keep still 'til I see if she's gone sure," and he raced up to the corner where he watched until the woman was out of sight. Then he ran back and lifted the barrel off, saying:—

"It's all right—she's gone, sure 'nough."

The girl cast an anxious glance up and down the street as she sprang up.

"Oh dear!" she exclaimed. "I don't know where to go!" and Tode saw that her eyes were full of tears.

He looked at her curiously.

"Might go down t' the wharf. Ol' woman wouldn't be likely ter go there, would she?" he suggested.

"I don't think so. I've never been there," replied the girl. "Which way is it?"

"Come on—I'll show ye," and Tode set off at a rapid pace.

The girl followed as fast as she could, but the child was a limp weight in her arms and she soon began to lag behind and breathe heavily.

"What's the matter? Why don't ye hurry up?" exclaimed the boy with an impatient backward glance.

"I—can't. He's so—heavy," panted the girl breathlessly.

Tode did not offer to take the child. He only put his hands in his pockets and waited for her, and then went on more slowly.

When they reached the wharf, he led the way to a quiet corner where the girl dropped down with a sigh of relief and weariness, while he leaned against a post and looked down at her. Presently he remarked:—

"What's yer name?"

"Nan Hastings," replied the girl.

"How'd she get hold o' ye?" pursued the boy, with a backward jerk of his thumb that Nan rightly concluded was meant to indicate the Leary woman.

She answered slowly: "It was when mother died. We had a nice home. We were not poor folks. My father was an engineer, and he was killed in an accident before Little Brother was born, and that almost broke mother's heart. After the baby came she was sick all the time and she couldn't work much, and so we used up all the money we had, and mother got sicker, and at last she told me she was going to die." The girl's voice trembled and she was silent for a moment; then she went on: "She made me kneel down by the bed and promise her that I would always take care of Little Brother and bring him up to be a good man as father was. I promised, and I am going to do it."

The girl spoke earnestly with the light of a solemn purpose in her dark eyes.

Tode began to be interested. "And she died?" he prompted.

"Yes, she died. She wrote to some of her relatives before she died asking them to help Little Brother and me, but there was no answer to the letter, and after she died all our furniture was sold to pay the doctor and the funeral bills. The doctor wanted to send us to an orphan asylum, but Mary Leary had worked for us, and she told me that if we went to an asylum they would take Little Brother away from me and I'd never see him any more, and she said if I'd go home with her she'd find me a place to work and I could keep the

baby. So I went home with her. It was a horrid place"—Nan shuddered—"and I found out pretty soon that she drank whiskey, but I hadn't any other place to go, so I had to stay there, but lately she's been taking the baby out every day and he's been growing so pale and sick-looking, and yesterday I caught her giving him whiskey, and then I knew she did it to make him look sick so that she would get more money when she went out begging with him."

"An' so you cut an' run?" put in Tode, as the girl paused.

"Yes—and I'll never go back to her, but—I don't know what I can do. Do you know any place where I can stay and work for Little Brother?"

The dark eyes looked up into the boy's face with a wistful, pleading glance, as the girl spoke.

"I'd know no place," replied Tode, shrugging his shoulders carelessly. He did not feel called upon to help this girl. Tode considered girls entirely unnecessary evils.

Nan looked disappointed, but she said no more.

"He's wakin' up, I guess," remarked Tode, glancing at the baby.

The little thing stirred uneasily, and then the heavy, blue-veined lids were lifted slowly, and a pair of big innocent blue eyes looked straight into Tode's. A long, steadfast, unchild-like look it was, a look that somehow held the boy's eyes in spite of himself, and then a faint tremulous smile quivered over the pale lips, and the baby hands were lifted to the boy.

That look and smile had a strange, a wonderful effect on Tode. Something seemed to spring into life in his heart in that instant. Up to this hour he had never known what love was, for he had never loved any human being, but as he gazed into the pure depths of those blue eyes and saw the baby fingers flutter feebly toward him, his heart went out in love to the child, and he held out his arms to take him.

Nan hesitated, with a quick glance at Tode's dirty hands and garments, but he cried imperiously:—

"Give him here. He wants to come to me," and she allowed him to take the child from her arms. As he felt himself lifted in that strong grasp, Little Brother smiled again, and nestled with a long breath of content against Tode's dirty jacket.

"See—he likes me!" cried the boy, his face all aglow with the strange, sweet delight that possessed him. He sat still holding the child, afraid to move lest he disturb his charge, but in a few minutes the baby began to fret.

"What's he want?" questioned Tode, anxiously.

Nan looked distressed. "I'm afraid he's hungry," she replied. "Oh dear, what shall I do!"

She seemed ready to cry herself, but Tode sprang up.

"You come along," he exclaimed, briefly, and he started off with the child still in his arms, and Nan followed wondering. She shrank back as he pushed open the door of a restaurant, but Tode went in and after a moment's hesitation, she followed.

"What'll he take—some beef?" inquired the boy.

"Oh no!" cried Nan, hastily, "some bread and milk will be best for him."

"All right. Here you—bring us a quart o' milk an' a loaf o' bread," called Tode, sharply, to a waiter.

When these were brought he added: "Now fetch on a steak an' a oyster stew."

Then he turned with a puzzled look to Nan. "How does he take it? D'ye pour it down his throat?" he asked.

"No, no!" cried Nan hastily, as he seized the bowl of milk. "You must feed it to him with a spoon."

"All right!" and utterly regardless of the grinning waiters Tode began to feed the baby, depositing quite as much in his neck as in his mouth, while Nan looked on, longing to take

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the matter into her own hands, but afraid to interfere. Suddenly Tode glanced at her.

"Why don't ye eat?" he said, with a gesture toward the food on the table.

The girl coloured and drew back.

"Oh I can't," she exclaimed hastily, "I ain't—I don't want anything."

"Ain't ye hungry?" demanded Tode in a masterful tone.

"N—not much," stammered Nan, but the boy saw a hungry gleam in her eyes as she glanced at the food.

"Y'are, too! Now you just put that out o' sight in a hurry!"

But Nan shook her head. "I'm no beggar," she said proudly, "and some time I'm going to pay you for that," and she pointed to the bowl of bread and milk.

"Shucks!" exclaimed the boy. "See here! I've ordered that stuff an' I'll have it to pay for anyhow, so you might's well eat it. I don't want it," and he devoted himself again to the child.

Nan turned her head resolutely away, but she was so hungry and the food did smell so good that she could not resist it. She tasted the oysters and in three minutes the bowl was empty, and a good bit of the steak had disappeared before she pushed aside her plate.

"Thank you," she said gratefully, "It did taste so good!"

"Huh!" grunted Tode. This was the first time in his life that anybody had said "thank you" to him.

He handed the baby over to Nan and, though he had said he was not hungry, finished the steak and a big piece of pie in addition and then the three left the restaurant.

(To be continued.)

## "I Need Hardly Say

how thankful I was to get out alive, and fully made up my mind that I would write and tell you how useful Dr. Chase's Ointment was," writes a survivor of the Gallipoli Peninsula campaign. "We found that it afforded instant relief from poison from shrubs and bushes, and got to use it for all manner of minor wounds and grazes."



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**TEARS AND SMILES—A CHAPLAIN'S STORY.**

A Canadian Chaplain, who made record time in gaining his commission, marrying and getting to France, writes in a letter to a friend:—

"The house in which we are billeted contains an old woman and her two daughters, left behind by the Boche. The father has been carried away, a captive, behind the German lines, the son is a military prisoner of war. Two nights ago, the enemy slept in the room in which I am writing. Outside in the garden is a little push barrow-truck, intended to carry the goods and chattels of these poor people, when they were forced—as they thought—to trudge to Belgium. Our unexpected relief has meant that they remain in their own home. The barrow stands unused in the garden. I sat in their kitchen last evening, while they unpacked their things; hung little knick-knacks in their places on the walls; put back into drawers the humble togs which play so large a part in a woman's life. It has been a great deliverance for them. The Boche is an unspeakable hound, fit only to be destroyed. That these people escaped from his claws is something for which they are truly thankful.

"There is a little story of how I bagged a Colonel's glory. It happened in this wise. Near by is a large town, freed by us last week, in which 25,000 civilians have been delivered from captivity. As you can imagine, the troops are receiving a great welcome. The advance guards of one of our Canadian infantry brigades cleared the town. The Boche retired precipitately. Then came the full infantry brigade in all the glory of bands and martial music. Intending to see what happened, I walked towards the town. A staff car passed, empty. I signalled the driver, he stopped, I clambered in, then off we rode to the scene of excitement. To hinder our following, the Boche had exploded a tremendous mine crater in the Grand Place, therefore everything had to detour. We detoured and came to the road down which the infantry was marching. The crowd of civilians was dense! Along came the band; the people roared! Honk! Honk! went our car horn. They opened to let us pass. The driver's intention was to cut across the road between the band and the head of the column. So thick was the crowd, however, that it was impossible and we had to follow the band. Picture the scene. The band ahead, all instruments bedecked and bespangled with flowers and tricolours, every man with rosettes or flags in his hat; a cheery, raving mob, ready to throw themselves upon us in sheer exuberance of joy. The

strains of the exhilarating 'Marsel-laise' rousing the utmost patriotism. Behind me, marching with his men, was the Colonel. Seeing the car following the band, a green maple leaf emblazoned on its panels, the people evidently thought that I was leading the whole procession. They jumped on the steps of the car, waved, shouted, cheered, threw flowers and kisses, clapped, insisted on shaking hands, in fact gave me the most triumphant march you could imagine.

"It was borrowed, or usurped, glory, and I wonder now what that Colonel thought seeing me, a stranger, come in for all the plaudits of that vast throng. Yet I could scarcely keep from tears.

"The women wept and shouted at the same time, waved flags and dried their eyes together. Oh, it was wonderful! Poor people, they are haggard and thin, underfed and poorly clad. They look on us as saviours and are ready to throw themselves at our feet. The forever accursed German will get scant sympathy and less mercy when our men catch up with them. We have seen tangible results of the war; we have delivered the captives from their prison-house; and all the men are drunk with enthusiasm to go forward for—Revenge!"

**Here and There**

All traffic was suspended for one minute in New York on Jan. 8th, the church bells tolled and the various exchanges were closed for the afternoon in consequence of the death of former President Roosevelt.

To have individually disposed of 71 German snipers is the proud record of Private Stephen Toney, a Nova Scotia Indian, who was a member of the 193rd Nova Scotia Battalion. He has lately returned to his home in Canada from the western front, and he has been recommended for the Victoria Cross.

It is a very remarkable fact that the inmates of prisons per 100,000 of the population of England and Wales, which was, in the first year of the century, no fewer than 483.4, has now sunk to 88.7. A great deal of reduction has taken place during the war. Ten years ago, say the Prison Commissioners in their annual report, 67,000 persons went to prison for seven days or less. Last year the number was 2,900. As compared with 1913-14, the total number of prisoners received last year shows a decrease of 44 per cent. Convictions for drunkenness have fallen by 93 per cent. Full and continuous employment for all and restrictions on the consumption of alcohol are the main reasons for this happy state of affairs.

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