

Canadian Churchman

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CONTENTS

The Christian Year	Rev. Dr. Biagrave
Origin of Anglican Synods in Canada	Ven. Archbishop Raymond
A Forward Movement	Rev. Dyson Hague
The Girl of the New Day	Miss E. M. Knox
The Heart of Poland	Wm. J. Rose
Parish of Cavan Centennial	
From Week to Week	"Spectator"
The Bible Lesson	Rev. Canon Howard

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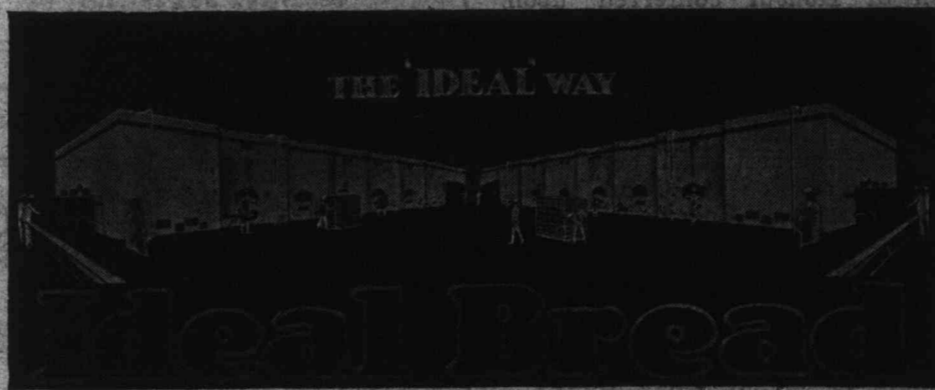
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Personal & General

The King has had a big coal scuttle made from a large German shell.

Rev. N. T. Norgway, has resigned the parish of St. George's, Transcona.

Rev. H. Assiter is leaving Lacombe, diocese of Calgary, for Pennsylvania.

Rev. George Wright, returned from overseas, is taking up work with Rev. Canon McKim, of Edmonton.

Captain the Rev. C. W. Foreman, a former curate of St. Paul's Cathedral, London, Ont., has returned from overseas.

H.R.H. the Prince of Wales will embark on board the battleship H.M.S. "Renown" for Canada on August 5th.

The Bishop of Ottawa has gone to Tadousac, where he will join the members of his family, who have already preceded him there.

The Rev. A. W. H. Francis, who recently retired from the rectorship of Cayuga, diocese of Niagara, has taken up his residence in Dunnville, Ont.

The Rev. F. H. Hartley, the Rector of St. Matthias', Toronto, and his son, Francis, have gone to Burleigh Falls, on Stoney Lake, for a few weeks.

The Rev. Sutherland Macklem and his son, who have been detained owing to lack of steamship accommodation, left Toronto for England on July 14th.

Colonel, the Rev. Canon Almond, C.M.G., the Director-General of the Canadian Chaplains' Service, returned to Canada on the "Cedric" which arrived at Halifax on July 18th.

Mr. F. W. Harcourt, K.C., of Toronto, has been elected Grand Master of the Grand Lodge of Freemasons for Ontario. He is an ex-warden of St. Augustine's, Toronto.

The destruction of the old walls of Paris has begun, and from now on the demolition of the fortifications will be carried out systematically. It may take twenty years to dig away the whole of the walls.

The death occurred in Toronto early in July after a six-weeks' illness of Mr. Martin Leverty, of the Canadian Bank of Commerce. The late Mr. Leverty was a member of St. Stephen's congregation.

The scholars of the Edmonton, London, schools, who have been working a Union Jack, have presented it to the scholars of Edmonton, Canada, in recognition of the gallantry of the new Edmonton soldiers.

The Rev. J. M. Lamb, Rector of St. Cuthbert's, Leaside, Toronto, who has been seriously ill with an attack of appendicitis, is now making good progress towards recovery, but he is still confined to the house.

Captain the Rev. C. W. Buckland has returned to Guelph after serving as a Chaplain for three years in France. His two sons preceded him home. Formerly he was the Rector of St. James' Church, Guelph.

Nursing Sister Lily Gregory was decorated recently with the Special Service Badge. Previous to the war Miss Gregory was staying in London, Ont., and for two years she was the organist of St. George's, West London.

The Rev. N. B. Hawkins, Rector of Trinity Church, Blyth, Ont., was married on July 10th in the Church of the Nativity, Dutton, to Miss Sadie Smith, of that parish. The ceremony was performed by Rev. W. H. Colough, Rector of the parish.

A pretty double wedding took place at St. Mark's, Cloverdale, Victoria, B.C., on July 8th, when the two daughters of the Rev. J. W. Flinton, the Vicar of the parish, were married. The Rev. J. W. Flinton officiated, and the two brides were given away by their eldest brother.

Since the end of hostilities there have been 275 Alpinists killed in the Central Alps. The fatalities have been unusually heavy, considering the restrictions still placed on mountain climbing. During the present year there have been twenty-six ascents of Mont Blanc, chiefly by British and American officers.

Canon Loucks, of Kingston, who recently celebrated 61 years of service in the ministry, passed away on Sunday last in his 90th year. His last active charge was the rectorship of Picton, diocese of Ontario, held for almost thirty years and relinquished owing to ill health in 1903. The Rev. Walter Loucks, All Saints', Winnipeg, is a son.

More than 100,000 Canadians have passed through Buxton railway station, in Derbyshire, during the past two or three years, and they have owed much to Mr. S. Pitt, the station master. On July 12th that official was presented by Colonel P. R. Hanson, the Commandant of the depot, on behalf of all ranks, with a silver tea and coffee service, together with a silver salver, the latter bearing an appreciative inscription.

The Bishop of Ottawa conducted the double funeral of the Misses Weatherdon and Headley, victims of the railway level crossing accident which took place near Brockville on July 9th. The first part of the service was held in Christ Church Cathedral, and the Bishop of Ottawa officiated, the service at the graveside in Birchwood Cemetery being conducted by Rev. J. Dixon. The funeral service was held on July 11th.

There died at the residence of her sister, Miss M. Strachan, St. Hilda's Lodge, Trinity College, Toronto, on Saturday morning last, Mrs. Edward folkes, relict of the late Edward G. E. folkes. The deceased was before her marriage, Miss Agnes Anne Strachan, a daughter of the late John Strachan, formerly judge of the County of Huron, and a granddaughter of the Hon. and Rt. Rev. John Strachan, D.D., first Lord Bishop of Toronto. She was also a niece of Prof. W. Jones, late of Trinity College.

The wedding of the Rev. William Minshaw, J.P., Incumbent of St. James', Peace River, Alberta, and Secretary of the diocese of Athabasca, and of Miss Barbara Hensman Simcoe, third daughter of Mr. John Henry Simcoe, formerly of Stoke Goldington, Bucks, England, took place last month at St. James' Church, Peace River, the Rev. R. Little officiating. The Peace River troop of Boy Scouts of whom the bridegroom is Scoutmaster formed a guard of honour. After the ceremony a reception was held at the Church House.

Lieut.-Col. Noel Marshall, head of the Canadian Red Cross Society, has had the rank of Commander of the Legion of Honour conferred upon him by the Government of France in recognition of the "great services" rendered by the Canadian Red Cross Society to the unfortunate victims of the German invasion of France. In 1915 Col. Marshall was created a Knight of Grace of the Order of St. John of Jerusalem. Col. Marshall has been one of the wardens of St. Matthew's, Toronto, for over twenty years.

There is to be a special meeting of the Board of Management of M.S.-C.C. in Toronto, September 11, just prior to the session of the Provincial Synod in Ottawa.

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Canadian Churchman

Toronto, July 24th, 1919.

Editorial

THE summer meetings of organization for the Forward Movement throughout the Deaneries of the different Dioceses of Canada have sought to plant such seeds as our thought through the summer months will nourish into autumn fruitage. Let us urge upon our readers the fact that, in the minds of those responsible for its initiation, this Movement was designed primarily as a great spiritual campaign, a call to the whole Church for the deepening of Christian conviction, the clarifying of Christian thinking upon the issues now pressing, and the stimulating of Christian service in all departments of activity. There is a very definite money aspect to the Movement. This, however, is by no means primary. It is no whirlwind drive for funds. But it is, be it clearly admitted, an appeal for gifts; first, the gift of self to Jesus Christ, afterward the gifts of material offerings that will assuredly follow. Already literature is being made ready for distribution to keep to the forefront of our thought these spiritual aims. It is imperative that this be used solemnly and eagerly. Our people must be made to understand the eternal importance of this Movement for the releasing of our moral and spiritual forces. There is no doubt of its being the Master's own voice that calls; of a surety the Holy Spirit is moving in our midst. In the past four years our people have tasted the joy of service and know what it means to meet a great challenge. The thoughtful leaders of our rank and file must see to it that the call of Christ and His Church is now presented as a still more vital demand upon the best, the most heroic, that is in us. Is the writer in "The Church in the Furnace" right when he claims this?

"Christianity was intended for the wide world's arena; it is helmed and girded for the quick encounter; it sends out its knights and men-at-arms to battle. And we know little of that, its high venture, amidst the smooth orderliness or the petty disorder of the Church to-day. We have been established into inertia and inanity; and what wonder that we do not win the hearts of men who respond and find themselves only when you make a great demand upon them to give their all for what they feel to be well worth it? "We fail because we pitch our appeal too low. We make it easy to be a Churchman, and men answer that it is not worth while."

If so, then the Forward Movement is the great challenge to the Church's belief in her mission to the world. The summer months can be made to register the great spiritual decisions of the men and women who are adventurous enough to accept it. These are days for thought and study and prayer.

With the rapid demobilization of our Canadian troops many may be unaware that a considerable field still remains under the care of the Chaplains' Services. The field comprises social work with the troops as yet undemobilized and with the sick and wounded in our hospitals. Not to mention the Canadian work still necessary overseas, it may be a surprise to many to know that the Chaplain's Department still administers to sick and wounded in over 150 hospitals across this continent. During the summer months they have arranged, with the help of citizen organizations, a large variety of entertainments, chiefly outings. One we have heard of was a two days trip given to 100 patients and Nursing Sisters, from Calgary to Banff, where hospitality in the homes and hotels was furnished. What a treat for 100 men recovering from the

wounds of war, many of whom were amputation cases who had not been away from the environment of a hospital since they were carried off the battle field! Doubtless many Churches are still anxious to assist the quiet but altogether worthy efforts of the Chaplains along this line. Col. Beattie, Director Chaplain Services, Ottawa, is superintending all such work. Any contributions sent, however, should be forwarded through your diocesan authorities to assure you of due credit.

From time to time our more conservative Churchmen become a little fearful of the modern interest in Social Service. The fear is intelligible, but is it justifiable? Is there not in it very often a failure to realize just what the modern movement is? After all, it is nothing new in essence, merely in form. If Christians are to be like Christ, going about doing good, they are serving socially—or doing social service. This, we are certain, the most conservative will not deny. The district visitor ready to visit the sick, nursing the cripple, relieving the poor, rehabilitating the home of the drunkard, is performing social service. We have become so accustomed to this that we never question it as an expression of the life of the Gospel. Yet the new movement startles and alarms us! Why should it? Is it not the next logical step in the preaching of the Gospel? Is it any less a Christian act to seek to create conditions of life that will reduce and prevent sickness, poverty and distress, than it is to comfort the victims of the now less happy conditions. Are we on more sound ground as Churches when we encourage Good Samaritanism to the unfortunates waylaid on the Jericho road, than when we urge steps to make the Jericho road entirely safe for every traveller? Or must we stick to pouring in oil and wine and paying the innkeeper and let plain "social workers" patrol the road? Isn't the difficulty a good many honestly feel just a failure to recognize that the new movement is merely the old "safe" attitude brought up to date, linked up with new knowledge of the laws of social life and of newly discovered means of prevention and of welfare. Can we preach a full Gospel and refuse to let it work itself out through these new avenues? May it not be that the Holy Spirit is revealing these fresh departments of service as among the "greater things than these shall ye do?"

The problem of housing presses everywhere. Here is what one Church paper has to say of it:—

"Much is heard of the difficulty experienced just now in finding not only houses, but apartments, furnished or unfurnished; but few people suffer more severely in this way than curates who are changing their spheres of work. Several hard cases have come to our knowledge, and it sometimes happens that an assistant Priest is seriously delayed in taking up his new work by the difficulty of finding accommodation—a difficulty which affects town and country alike. The hardship is particularly trying when men have returned from war chaplaincies, and are unable to accept new work because they cannot find a roof to shelter them. Housing is, indeed, the most urgent social question of the moment. It is long since any difficulty has pressed so hardly upon individuals, or had so uncomfortable an influence upon their daily lives. Every month exacerbates it, and, unhappily, we must expect it to be a good deal worse before it is better."

Now here's the surprise. This might have been written of any Canadian town or city, but it wasn't. It is the sober statement of the English situation as viewed by the *Guardian*. The woes of the world are one.

The Christian Year

DEATH OR LIFE

(SEVENTH SUNDAY AFTER TRINITY)

THE Epistle for to-day furnishes a very fruitful and suggestive text: "The wages of sin is death; but the gift of God is eternal life." We are reminded in the epistle that the Christian life implies a readjustment of our members, that we are no longer to serve sense and self, but to respond to the higher promptings of the spirit. The service of sin and the service of righteousness are both classed as conditions of servitude; but the issue of the one is death and the other life. The life of sin is subject to uncleanness and iniquity; and the specie of pay is of the kind such a master would offer. There is an exact correspondence between the service and the reward. The reward is presented in the form of wages such as one rightly earns for service rendered.

We have the impression that when we disregard God's will and choose to follow our own desire, we are assisting the dignity of our right in a personal declaration of independence. As a matter of fact we are not doing our own will at all, but are putting ourselves in subjection to the will of the master of sin. The dignity of our personal right is the high dignity of the service of righteousness, which is the service of God. The question to decide is whether we shall choose to be servants of sin and accept the wages of death, or to become servants of God and secure true liberty and plenitude of life.

WHAT IS DEATH?

The term death connotes for us that which is familiar in our experience. The separation of soul and body. The same term is used in scripture to signify the penalty that awaits the soul that sinneth. It may be an inadequate term; it probably is, but terms, to be intelligible, must bear some relation to things within the compass of experience, even when they are meant to signify conditions which are beyond experience. There has been much speculation, and also much controversy, as to what death means to the soul. It has been taken to mean eternal sufferings in unquenchable fire. Again it has been interpreted as everlasting and unrelenting despair. In recent times there has been a modification of "everlastingness," and the universalist doctrine of final restoration has come to the fore. Texts of scripture can be quoted with more or less relevancy to support these various beliefs. It would be well if the Christian Church could come to some definite agreement upon this subject which is of immense religious and moral value to the world.

The meaning of the Bible teaching is, however, plain enough to all who are willing to learn. If death means separation of soul and body, so that the body is left lifeless, helpless and useless, then in the higher meaning of the word, death means the separation of God from the soul so that the soul without God corresponds in some degree to the condition of the body without the soul. The soul, by its own choice, or the choice of the personality of which the soul is an ingredient, is separated from the life and light and love of God, and plunged into overwhelming darkness, and the hopeless, helpless inertia of despair. Words fail to describe what the wages of death really and fully mean, but it has been God's eternal will and purpose that man should be saved from death; and the measure of that purpose, in terms of love, is given in the gift of His Son.

(Continued on page 473.)

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The Origin of Anglican Synods in Canada

ARCHDEACON W. O. RAYMOND, LL.D.

WHEN I opened a copy of the "Year Book of the Church of England in Canada" for 1919, my attention was at once attracted by Prof. A. H. Young's sketch of "The Beginning of our Synodical System." In the opening sentence of his article Prof. Young says: "That the Synodical System of the Church of England in Canada came from the United States there can be little doubt." This will be news to not a few of those who have studied the subject. "There can be little doubt," the Professor says; on the contrary there is a great deal of doubt, and the question is not to be easily settled.

The Church of England in the British colonies, at the time when the movement for the extension of the Episcopate had its birth, was following along lines which were then being discussed by leading Churchmen, both in the Mother Country and in the colonies. It is quite true that in the United States the Episcopal Church had begun to feel its way along similar lines, but it is not, I think true that the Church in British North America got the idea of Synods solely, or even primarily, from the United States.

Somewhere about the year 1840, the late Lord Coleridge, the Right Hon. W. E. Gladstone and other leading Churchmen in England founded the "Colonial Bishopsrics Fund," which was instrumental in the endowment of New Zealand, New Brunswick and other colonial Sees. Among the contemporaries of Gladstone and Coleridge to whom the missionary call came with appealing insistence were George Augustus Selwyn, first Bishop of New Zealand, Edward Feild, the first Bishop of Newfoundland, and John Medley, first Bishop of Fredericton. These men were contemporaries at Oxford, and men of marked ability, full of missionary zeal, each ready at his Master's call to forsake his own people and his father's house and go, if needs be, to the ends of the earth. The first to hear and answer the call was Selwyn, the great pioneer missionary to the antipodes, who was consecrated first Bishop of New Zealand in 1841. He may be regarded as the Father of Anglican Synods in the British Colonies. We cannot here dwell on his magnificent enthusiasm and spirit of self-sacrifice in giving up the inviting prospects at home to work among Maories, savages and convicts. Two years after his arrival in New Zealand, he called together a Synod in 1844. It was the first experiment of the kind in a British Colony.

Thirty years later, Selwyn attended the Provincial Synod of Canada, which met in Montreal in September, 1874. He was presented with an address by the House of Bishops and also received one from the Lower House, and was welcomed with great enthusiasm. He now met, "after many days," his old college friend John Medley, who this year was for the first time a member of the Provincial Synod of Canada—five years later he was its metropolitan. The Bishop of New Zealand (lately translated to Lichfield by the express desire of Queen Victoria) delivered to the two Houses of the Synod, in joint session in Montreal, a most interesting account of his experience in New Zealand in the organization of the first Provincial Synod.

Meanwhile, away back in the forties, Mr. Gladstone and others had been pleading for Synod organization, keeping in touch meanwhile with their friends in the colonies, Selwyn, Feild, Mountain, Strachan, Medley and others. To what extent, if any, Bishop Strachan may have been influenced by United States Churchmen in his advocacy of Synods, I do not know. But this I do know, that there was in early days a strong desire on the part of the bishops, clergy and laity of the Church in British North America to have their own colleges and theological schools at such places as Windsor, Fredericton, Lennoxville and Toronto, lest by undue familiarity with republicanism the loyalty of the clergy might be contaminated. Letter after letter is extant, showing how inimical our Church leaders were to the idea of fraternizing with the people of the United States, on the ground of the danger to

their loyalty. We can afford to smile over these old-time prejudices, but nevertheless they did exist; and I confess that it rather took my breath away to read the statement, made by a professor of history in an Anglican Theological University, "That the Synodical System of the Church of England in Canada came from the United States."

At the primary conference of Anglican Bishops held in Quebec in September, 1851, five out of the seven dioceses in British North America were represented. There were present Geo. J. Mountain of Quebec, John Strachan of Toronto, Edward Feild of Newfoundland, John Medley of Fredericton, and Francis Fulford of Montreal. Bishop Anderson of Rupertsland (consecrated in 1849) was not present, owing to the great difficulty—one might almost say impossibility—of communication. Nova Scotia, too, our oldest colonial diocese, was unrepresented, having lost its bishop (John Inglis) less than a year before and his successor Bishop Binney having only recently returned to Halifax after his consecration in England. The proceedings of the conference at Quebec extended over the last week of September. The report of the Bishops is an important document, and is in a sense the Charter of the Church in Canada. We shall only quote the second section, under head of "Convocation," as pertinent to our subject:—

"In consequence of the anomalous state of the Church of England in these colonies, with reference to its general government, and the doubts entertained as to the validity of any code of Ecclesiastical Law, the Bishops of these dioceses experience great difficulty in acting in accordance with their Episcopal Commissions and Prerogatives, and their decisions are liable to misconstruction, as if emanating from their individual will and not from the general body of the Church. We, therefore, consider it desirable, in the first place, that the Bishops, clergy and laity of the Church of England in each diocese should meet together in Synod at such times and in such places as may be agreed on.

"Secondly, that the laity in such Synod should meet by representation, and that their representatives should be communicants.

"Thirdly, it is our opinion that as questions will arise from time to time which will affect the welfare of the Church in these colonies, it is desirable that the Bishops, clergy and laity should meet in Council under a Provincial Metropolitan, with power to frame such rules and regulations for the conduct of our Ecclesiastical affairs as by the said Council may be deemed expedient.

"Fourthly, that the said Council should be divided into two houses, the one consisting of the Bishops of the several dioceses under their Metropolitan, and the other of the presbyters and lay members of the Church assembled (as before mentioned) by representation. Upon these grounds it appears to us necessary that a Metropolitan shall be appointed for the North American Dioceses."

To show conclusively that the movement respecting Synodical organization came from the Mother Land, rather than from the United States, it may be mentioned that on November 16th, 1852, Bishop Medley issued to his clergy a letter on the subject of Synods, in which he states that the matter had already been discussed in his diocese in consequence of a bill introduced by the Right Hon. W. E. Gladstone in the Imperial Parliament. The Bishop, therefore, now proposed that each clergyman should call a meeting in his parish and take the opinion of his parishioners on the simple question:—

"Whether it be expedient that the Bishops, clergy and laity in communion with the Church of England should be empowered to meet in Diocesan or other Synods, and make regulations for the management of their internal Ecclesiastical affairs."

The result was decidedly adverse to the scheme on the part of the laity, who were suspicious that there was some ulterior design of forcing Synods on the people, and that it would give the clergy too much power. In consequence in nearly all the important parishes no delegates were elected and hostile resolutions were adopted. The Bishop thereupon wrote to the clergy with his customary dry humour:—

"I am sure that you will agree with me that if the laity do not themselves desire to meet with us in Synod, and with us to consider and propose such measures as appear likely to promote the well-being of the Church, we should be the last

(Continued on page 480.)

A Forward Movement

By Rev. DYSON HAGUE,
Rector, Church of the Epiphany, Toronto

WE are glad to hear of a Forward Movement in the Church of England in Canada. God knows we need it. If ever there was a disappointed world, and a disappointed Church it is to-day.

Four years and more of ghastly War and—
what?

In the nation's, bewilderment!
In the world, unrest!
In the Church, stupefaction!

After the first surprise men got their breath, and then they hailed the War as the benefactor of the ages. War was to save us. It was to redeem humanity. It was to inaugurate the millennium. The Bishop of London told us, did he not, that the war was to regenerate the world. Many of us fondly dreamed that it would regenerate the Church. The fires of battle were to cleanse the world. The rivers of blood were to purify the land. Slaughter and suffering were to do what the years of worship and peace had failed to accomplish. A new earth was soon to arrive. There was to be a new love of the Word. There was to be a new tone of life. We look around to-day. In Canada at least, and the Canadian Church, we do not see those glorious evidences of a revived Church, and an awakened nation. Our Churches are not crowded. The general tone of morality is not heightened. Church members are not fighting the world and its allurements with new courage, or fronting the enticements of the times with a finer boldness. There is a revival. But it is a revival of selfishness, worldliness, disobedience, irreverence, Sunday non-observance, and a defiance of authority and order, such as has never been known.

A Forward Movement? Yes, we need it, as never before! And surely now is the time. War as a regenerative force has failed! The brotherhood of man in Russia and Germany has failed, because there was no practical recognition of the Fatherhood of God. Reconstructive schemes of social and moral amelioration have failed, and must fail, if Christless, and Bibleless. The one thing needful, is A Forward Movement, in the power of the Holy Ghost—"Ye shall receive the power of the Holy Ghost coming upon you—and ye shall be witnesses unto me." The time has come for a splendid advance on the new new lines of the old old Gospel of our Lord and Saviour Jesus Christ.

The time is ripe!
The need is great!
The chance is glorious!

With the level of morality so low as to create a new social menace in this Canada of ours; with the tone of Church life so apathetic as to create the fear of a national decline; now is the time for lovers of the Lord and His Truth to pray for that revival of spiritual life and power which will deliver us from the miasma of a mere churchy materialism, and the vagueness of a mere humanized new era, and give us a time of refreshing from the Lord Himself, a refreshing and recreating breath from the heights above, to cool our fevered brows, and give us life once more.

For this may our preachers preach, with lips touched as with coals of fire from off God's altar. For this may teachers teach, with hearts and wills uplifted by the vision of the coming day. In this may Christian people pray, in a great symphony of longing. (Matt. 18:19).

The Church in its beginning was energized by the thought of what God has done for men. The Church of late years has been preoccupied largely by the thought of what men can do for God. To-day, in a great forward movement of Faith and Love and Hope, let the Church of England in Canada learn first what God has done, is doing, and will do for us; and in the might of His Glorious power do all we can and should for Him.

We must be as careful to keep friends as to make them.—Lord Avebury.

The Girl of the New Day

by Miss E. M. KNOX, Principal Havergal College, Toronto

CHAPTER XIV.

THE THREE FATES.

BUT now it is time to call a halt. So far it has been interesting enough to stand watching the preliminary march past of the professions, "each after each in due degree," and still more interesting trying to gain a first idea of their respective virtues and limitations. But now we have got far enough to begin looking upon their requirements as a whole and drawing our own conclusions.

We noticed as they went past that they, one and all, after their preliminary bow, began muttering the word "matriculation." Then next after a forest of explanations, we noticed that they finished off with another word which we could hardly catch and which was somewhat more difficult. It reminded us at times of the word "manners" in "Manners Maketh Man," at other times of the French "savoir faire," at other times again, of the English word "charm."

So far as that first word, "matriculation," is concerned, we need not worry. We know where we are and that it is a mere question of hard work and keeping at it. But so far as the second and more mysterious word is concerned, we are not quite so well satisfied. It can hardly be "mannerism," for mannerism is fatal, nor can it be "a manner," for that is more fatal still. It seems a kind of will-o'-the-wisp, which darts away into the bushes the moment you try to lay your hand upon it, or a chameleon which changes colour the moment you look at it. Take it all in all it expresses itself best, perhaps, in the French word "bonhomie," the kind of magic which goes half way to meet you, the kind of magic which knows exactly how to deal with you.

The second difficulty is that the moment you begin to think about this question of charm in yourself you feel stupid and self-conscious and are further away from it than ever. And yet, somehow or another, you have got to get hold of it. You have got to fathom the secret of that mysterious charm, that mysterious way of getting on with your neighbours. You are out on the journey of life, and in that journey you will have to drive an apple cart from morning to night. You must discover the rule of the road if you are to make your way without spilling your apples and spending the rest of your life running after them.

Now, there are certain rules of the road, certain laws of good breeding which are comparatively easy to master and become so instinctive that they are practically part of ourselves; but the rest of the laws are not so instinctive and yet they must equally be mastered. It is perfectly idle trying to get away from them. Robinson Crusoe succeeded, thanks to a shipwreck and a desert island, and enjoyed himself so hugely that at the end of twenty-three years he would gladly, but for the sight of a footprint on the sand, have stayed alone till like the old goat in the cave "he laid him down and died."

But you cannot count upon a shipwreck. You have to practise your shorthand in an office and not on a desert island, and in that office you have got to keep time with your neighbours. But the question is how to do it.

If you want the answer to that question you had better be on the look out for three famous teachers, three women who, like the Fates, away in the mystic background, control the running of your own particular pageant and all the other pageants in general all over the world. These three women are a Mrs. Grundy, a Madame they rejoice in converting the whole world into joy in keeping you and all your neighbours more or less under control.

Here and there in old days a rebel, like Colonel Talbot, might perch himself like an eagle on a cliff, far away from civilization and reign there as autocratically in his log hut with the wheat and sheep skins piled around him as Robinson

Crusoe on an island. But nowadays no one, not even the farthest away trader in a Hudson Bay factory, can escape these three busybodies for they rejoice in converting the whole world in to a vast whispering gallery, echoing and re-echoing at their call. Mrs. Grundy is the most outstanding and annoying of them all. She is the married member of the trio and plumes herself upon this fact and upon meddling from morning till night in affairs which she considers mysterious and altogether beyond the reach of her unmarried and less experienced sisters. In her own estimation she is out on a mission of respectability, and on this account thrusts her experience and advice upon her neighbours. If she succeeds she is pleased and dogmatic; if she fails, as to-day, when the rising generation, like the deaf adder, refuses to "hear the voice of the charmer charm he never so wisely," she is mortified. But she hides her mortification and waits, for she knows well enough that so soon as the world has recovered its balance she will be as tyrannical as before.

It is difficult to know how to take her, for her influence in the main is for the right, only unfortunately the poor old lady loses so heavily through a malicious spice in her makeup that she is at a discount. It is this same twist in her character which leads her to scent sin as eagerly as a cat scents a mouse and to denounce it from the housetops even though nine times out of ten she has a sharp suspicion that it is not nearly so much sin as folly.

She loses, in the second place, through her insatiable thirst after gossip. She is forever poking her crooked finger into her neighbour's pie, and ever upon the smallest provocation, giving nips and pinches. But whether you like her or not you simply must be on her right side, not so much for the sake of the worldly wisdom which she gives you, as for the dread of her tongue. If she hates you, you are at the mercy of a most unscrupulous and awkward enemy, who will set the whole world against you.

Her second sister, Madame l'Etiquette, though meddlesome enough, is not nearly so malicious or unpopular. You know her, she is an elderly, little, restless, dried-up spinster, very set in her way, perpetually descending upon custom and prestige, perpetually trying to set the clock back a hundred years. You soon discover that, like everybody else who is fond of talking about their ancestors, she is herself, despite all her prestige, of very homely origin. She started life originally as an actor and derived her nom de plume from a "ticket" or slip of paper on which she studied the part she would have to play in a coming ceremony.

It is true, she played that part so cleverly and attended so carefully to that slip of paper that the word "Etiquette," or "ticket" became a title of honour, and, what was even more to her credit, everybody began to copy her. People decided that, no matter how fidgety she might be, she usually had commonsense on her side, and that her laws were in the main founded on a knowledge of human nature and sprang from a kindly consideration of the feelings for others.

The youngest sister, Madame Tact, is so very different that you love her and find that she is really one of the most delightful people in the world. She derives her pseudonym from the Latin, "Tango," "a touch upon violin." She is intensely musical; indeed, she is said to look upon the world as a vast orchestra in which she is trying to keep the performers in time with one another and to inspire them with the rhythm and magic of the music. She has no patience with Madame l'Etiquette who is forever fidgeting over the technique of the players. She prefers busying herself with the soul which is trying to express itself through that technique, and to bring out something as fitting and delicate as the breath of a clover field on the breeze.

These are the three women who will do you an excellent turn, according as you pay court to them, the three women who can give you more hints than anyone else in the world. Up to this time you have probably been hardly conscious of them, for they slip in and out of school and home so imperceptibly that you generally follow their lead without actually seeing them. But now that, like the ancient mariner, you will be "the first that ever burst into your own lonely sea," you want to learn the rule of that sea in order to avoid shipwreck.

(Continued on page 481.)

The Church in the Social Movement

Extracts from the Announcement of the Commission on the Church and Social Service of the Federal Council of the Churches of Christ in America.

THE CHURCH'S DISTINCTIVE PROGRAMME.

The right policy for the Church is to study social problems from the point of view of the spirit and teachings of Christ, and, acting loyally and unselfishly upon these teachings, to exert its vast educational influence and use its institutional organization for human happiness, social justice, and the democratic organization of society. This looks towards a positive programme, which may here coincide with social movements and tendencies, there oppose them, but in which the Church knows its own mind and has the power of united action. Within this co-operation liberal and even radical positions may be held with propriety by leaders and minority groups in the Church, for the broadest liberty and fellowship are desirable. It is only necessary that all should remember that they represent a wide and generally conservative membership, which must be led, not driven, and which responds to wise, patient and educative leadership.

A MINISTRY OF EDUCATION.

The period of readjustment requires above all else patient, honest and critical thought. The problems pressing for solution have a spiritual phase which the Church should interpret and emphasize. More than ever the training of ministers should include economics, sociology and politics. The preacher should take seriously his teaching office and be a leader of thought among his people. He should induce the employers of his Church to make conscientious study of their problems and duties; and the wage earners, likewise, seeking also to bring the groups together in sympathetic understanding.

MORAL RECONSTRUCTION.

The experiences of the war have demonstrated anew that the progress of humanity is dependent not alone upon social organization, but upon the strength of the moral emotions and the discipline of character. The war over, the Church should return to its historic functions of Christian nurture, evangelism and religious education, with new sanctions, and a sure knowledge that its ministry to the inner life and to the building of character are, after all, its greatest contribution to social welfare. If the governments of the world have learned the lesson of the war, they will encourage the Church in these vital undertakings, and they will themselves turn with renewed energy to the work of education. They will drive hard at that moral discipline which alone can fortify our democratic ideals. Every movement of social reform will be partial and disappointing until a powerful work of education, both general and religious, has been accomplished.

THE CHRISTIAN YEAR.

(Continued from page 471.)

THE GIFT OF LIFE.

The reward of faithfulness to the royal behests of an enlightened and spirit-filled conscience is eternal life. The apostle wishes to observe doctrinal precision in the presentation of this truth, and so he does not say that the wages of righteousness is eternal life because by so doing we might postulate merit on our part, and so think that we could buy the reward of life by service. While it is true the choice of righteousness leads to life as surely as the choice of sin leads to death, it is also true that that life does not inhere in us, nor is it attached to merit on our part, but is the free and full and perfect gift of God. The knowledge of this will arouse our thankfulness, and stimulate holy zeal in God's service. "The GIFT of God is eternal life through Jesus Christ our Lord."

THE HEART OF POLAND

WILLIAM J. ROSE, M.A.,

British Student Movement Secretary in Silesia.

CHAPTER IV.

MODEL PEDAGOGY.

ON the last day of the week, I was taken to see one of the newest school buildings in Warsaw, the gift of a wealthy manufacturing family, whose name will go down to history for their munificence—the Szlenkiers. Three names are associated with this place: that of the rich founder, that of the Master, who built it, and was its first principal, the present School-inspector Kaspar Tosio, and that of the present Head, Pan Przanowski, whose patience and courtesy in giving the best part of half a day to his visitor made the following account possible. It is a Model Boys' Ward School—and is a credit to the wisdom of the man who, having means, chose the wisest pedagogue he could find, and gave him a free hand to create an institution that should serve his native city for all time.

The building itself is a royal one; with a residence for the principal, a fine garden in front, and a modest playground, surrounded with garden-plots at the back. All this was under snow when I saw it; but a huge plan was shown me, made by the boys, which gave a clear idea of the variety of gardening, breeding of small animals, rearing of shrubs, trees and the like, which the coming of spring each year ushers in.

There are over 300 boys in the seven classes. One condition only is attached to admission, viz., that the boy shall come of a poor family! A few pay; but of the total costs of administration last year, some 175,000 marks, there was taken in fees only 4,000. When the school was reorganized and put into its new home a decade ago, the Russian Government at once took umbrage at the Manual Training Department—the distinctive feature of the whole!—and threatened to close it up. The only way out was to transfer the institution from the control of the Ministry of Education to that of the Ministry of Finance—dubbing it a Commercial School. This done, the "manual labour" was allowed, and the Russians only insisted on the ability to read and write as a condition of entrance.

This condition has now been removed. Boys of seven and upwards are taken, of either Creed, and are given seven years of training in all that makes for useful living.

"We prepare our lads rather for the art of living than for any High School or University. Of course, if they want to, they can go on, and in four years be ready for Matriculation; but we do not encourage them. We prefer for them a practical walk in life. For this reason our interest is more how they learn than how much they learn. That is like you have it in America, is it not? You teach the youngsters to learn for themselves. With us the teacher never explains anything one of the class can explain, in this way they are brought to learn what self-help and mutual helping of one another is—a good preparation for citizenship.

"Our special concern," the Principal went on, "is this. To teach the boys that work is no disgrace, but rather a merit—even that done with their hands. You know how people look at this thing in Europe. The matter was no easy one, and I soon found that only example would achieve it. Let me give you an instance.

"We need manure for our garden-beds. The easiest place to get it was the street, where the sweepers had gathered it together. Do you suppose the boys would go out with carts or barrows for it? No sign of it! They were afraid their sisters or some one else would see them at such a job! So I took off my coat and went myself with them. I only had to do it twice. There was no more trouble. It was the same with the hauling every day of the big kettles of soup for eleven o'clock lunch for the poorer pupils. At first no one would volunteer; but then they all

wanted to do it. The thing became a sort of honour done those sent!

"The astonishing thing is how this all reacted on discipline. In a whole year we haven't expelled a boy. In the upper four classes the whole thing is in the hands of the boys themselves. They have their own courts, and punish in their own way. This latter seldom goes farther than boycott, or exclusion from certain rights for a period of days or even weeks. In serious cases the Principal is asked to take the matter up. Where nothing else is possible the boy is removed from the school. I have an arrangement with two other Principals in the city, that they take such boys, and I in turn take from them. The transferred pupil thus has a wholly fresh start, as no one knows whence he has come or why. It is the rarest thing for such a lad to give trouble twice."

I was shown the scheme in vogue for keeping records of the pupils when they leave; a matter far too much neglected the world over. The Principal knows exactly what they are all doing, is always ready with counsel and help in finding places or securing promotions from one situation to another. At his special invitation all the Old Boys are gathered each Christmas to a big reception, where the programme of music and other good things is provided by the School Chorus and Orchestra. I brought away with me a copy of the weekly journal, "Selfgovernment." It is full of original contributions of real merit.

MANUAL TRAINING WORK.

But all this, which any school should have, is not the thing which makes the Szlenkier famous, far and near. The Manual Training Work, of which it is the pioneer in the land, has done this. The Principal, who was first trained as an engineer in the University of Lwow, was for some years a professor at the huge commercial college in Warsaw. He told me of the struggle he had to get the City Fathers to make the necessary grant some time ago for this manual work in all the adequately-equipped schools of the city.

Before that time the only thing possible had been to carry on Normal courses, which had at least prepared some four-score teachers for the work as soon as the class-rooms were ready. One had now only to convince the City Council and get the necessary grant for the equipment. Words failed utterly. The Mayor was obdurate, and an adverse decision was certain: when Pan Przanowski asked as a personal favour, that the matter be deferred for twenty-four hours. He used the night and morning to prepare the best possible exhibit of the work done at his own school,—in the Council Chamber itself. The Mayor on seeing it was forced to give in. The grant was made, and Warsaw is proud now to be spending nearly as much on this branch of study as does Paris itself!

I saw the boys at work, and brought away samples of their drawing, their cut-paper pictures, of their modelling from clay, and finally of wood carving. All I can say of it is, that I had no such joy in my Canadian school-days; and it is one of the regrets of my life. I can't even draw an ink-bottle so that anybody would know what it is! Whereas the least talented of these boys can draw anything from still-life at nine years of age, learns then to model from clay, and to make the cutest bits of bric-a-brac from wood—all as part of his schooling. And he certainly doesn't learn any less history or mathematics because of it. He goes rather from strength to strength, until he can do you a copy of a Botticelli, or sketch to perfection any piece of architectural grandeur in the land. Dexterity of hand and accuracy of eye are combined to make every artizan an artist. *Hoc Ruskin velit!*

It was very fine to see boys with frayed coats and other garments to match, enjoying the best of teaching, being taught to make note-books and even bind them, to make pictures I should like to have in my study, and frame them himself—

in a word, to face every situation when it arises, and meet every need. One thing is insisted on throughout—that the boy who has made a cardboard box, let us say, from a design furnished by his teacher, must then make one of a similar sort, after a design of his own. Nothing will so surely provoke originality as this!

Yet the most wonderful things I saw were maps—maps of every sort and every place, political ones, ethnographical ones, physical ones done in relief with clay and gypsum; all beautifully executed in colours, with accurate lettering and the rest—all the work of the pupils! If they are to make an excursion they begin weeks ahead to prepare for it, making a map of the route, jotting down the fullest notes of what they are to see and the like—all in a note-book which they then take with them, and use as a sketch-book for the journey itself. I saw some of them and they made me green with envy. How good it would be if we all could learn in this glorious way not to go through life with our eyes shut!

In the basement I found the first swimming-bath I had seen in the city. It is small, but it suffices. I brought away photographs of the work done during the summer months in the grounds outside. Gardening is taught, grafting, bee-keeping, feeding of doves, chickens, rabbits, etc.—so much of the good thing that I actually wanted to see something rather more ordinary, something to criticize. I did not succeed in finding it. One of the teachers scolded the lads in the recreation-hall for being noisy as the visitor was passing along. I wanted to rebuke—the teacher.

I had heard that my host, the Inspector, had put all he knew into the school—that his spirit was there. I believe it. To my question as to how many such schools there are in Warsaw I was told "eight." And how many do you need? Eighty.

Three days later I spoke to a large audience of teachers, professors, pastors, parents, etc., Roman Catholic, Protestant and Jewish, on the work and the aims of the Red Triangle Organizations in various parts of the world. Although I was very tired, and murdered the stately Polish language abominably, the company listened with unbroken interest, and at the close I was stormed with requests to remain and repeat the address in as many different places in the city as possible. The Principal of the Szlenkier undertook to gather all his old boys on short notice, and let them hear the tale. The best I could do was take up the parable on my return to Poland in the summer. I have engaged to give my first talk on the Red Triangle, on the All Round Man, at the Szlenkier School.

(To be Continued.)

What good or what evil have I done? Have I injured or afflicted any one? Is there no one weeping under the wrongs I have done him? Is there no poor unfortunate person whom I might have relieved, and to whom I have refused assistance? No feeble creature, no sinner, whose frailties and faults I ought to have borne with; whose amendment I should have tried by fraternal remonstrances to have effected; and whom, instead of this, I have made to feel the effects of my anger and wrath? Is there no one in low condition whom I have treated with haughtiness, no timid and modest person whom I have tyrannized over and oppressed? Is there no one who, at this moment, is lamenting my conduct towards him? Have I judged no one with too much severity, and reproached no one unjustly? . . . I will do what I can to repair the injury. I will not be ashamed to acknowledge my fault and correct it, were it my inferior, my servant, or the lowest person upon earth that I have injured. . . . O God! confirm me in this purpose, and give me strength to execute it.—G. J. Zollikofer.

If at any time we are injured by others, and find feelings of anger arising in ourselves, we should ever be careful, before attempting to reprove and amend them, to obtain a victory over our own hearts. Otherwise our reproofs, though fully deserved, and although it may be our duty to give them, will be likely to be in vain.—T. C. Upham.

From

"Spectator"

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From Week to Week

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

THE death of Rev. T. J. Stiles, of St. Alban's Church, Ottawa, came as a very great shock and sorrow to the writer. He was a man of unusual energy and enthusiasm, of devoted love to the Church, of endless fidelity to the duties of a pastor, and an exceedingly good companion. He has probably differed with "Spectator" hundreds of times, but there was always something so frank, vigorous and manly about his opposition that it didn't matter what he said. There was, you knew, a true heart behind it. His refreshing sense of humour, his readiness of repartee made him most companionable everywhere. The real thing that mattered with him was his Church and what the Church stands for. It was a living, vitalizing organism, springing out of Divine love and energized by Divine power, and in that conception he gave all that he possessed.

Many are wondering what the world will gain by the conviction and punishment of those responsible for the late war. Have they not been dethroned, discredited among their own people and scattered as refugees over the face of the earth? What greater or more effective retribution could they suffer than this? Their plans have proven futile, their ambitions blasted, the verdict of failure is written upon their careers' gravestone. If conscience abides, remorse must overshadow all. There is, however, another aspect to this question. The world has not pronounced a judicial judgment upon these criminals. If things are allowed to stand as they are historians will differ according to their prejudices and their information, and there will be no judgment for the world to refer to as the outcome of a fair and searching enquiry. It is one thing to leave these men to the judgment of posterity, with all its uncertainties and appeals to sentiment and hatred. It is an entirely different matter to have in the world's archives the verdict of a tribunal that has been reached after judicial research by competent men. The evidence, as well as the verdict, will be preserved, and the influence upon coming generations cannot fail of effect. It will not merely be a presumption of guilt or innocence, or a mingling of the two, but a finding. It will be a definite pronouncement at one point in the world's history upon men who have been strongly suspected of crime in its most outrageous magnitude and method. It cannot but have a clarifying and steadying effect upon the course of events in the future. But what if a verdict of "not guilty" be returned? In that case, whatever the rest of the world might think or do, "Spectator" is quite sure that Britons everywhere will accept the verdict. If such a tribunal reaches such a finding, then we have no desire to spend precious time through the years to come defending falsehood. Somebody is responsible for the greatest calamity that has ever fallen upon the human race. The fixing of that responsibility will go far to make such a thing impossible, or almost impossible, in the future.

The Great War Veterans' Association has done much valuable work, not only for its members, but for all returned soldiers. All the benefits it has claimed for its own personnel it has freely shared with the men who have not joined its ranks nor done anything to sustain its efforts. "Spectator" does not know who is responsible for the six months' war gratuity, but he ventures to state that it was not only an act of simple justice, but one of the wisest acts of the present Government. It has done more to settle and satisfy war-worn men on their return to their native land than all the receptions and votes of thanks, memorials and club rooms put together. The result is seen in the steadying influence they are exerting when men who stayed at home and occupied their positions in safety and profit are trying to foment disturbance. Half the men, however, that have returned from overseas have not joined the Veterans' Association, and yet they are benefiting by its labours. In many places the young business man, the professional man, the student class and those of officer rank are keeping away from the Association. All classes and ranks fought together in France, and it is most desirable, both for the ex-soldiers and the country, that they should

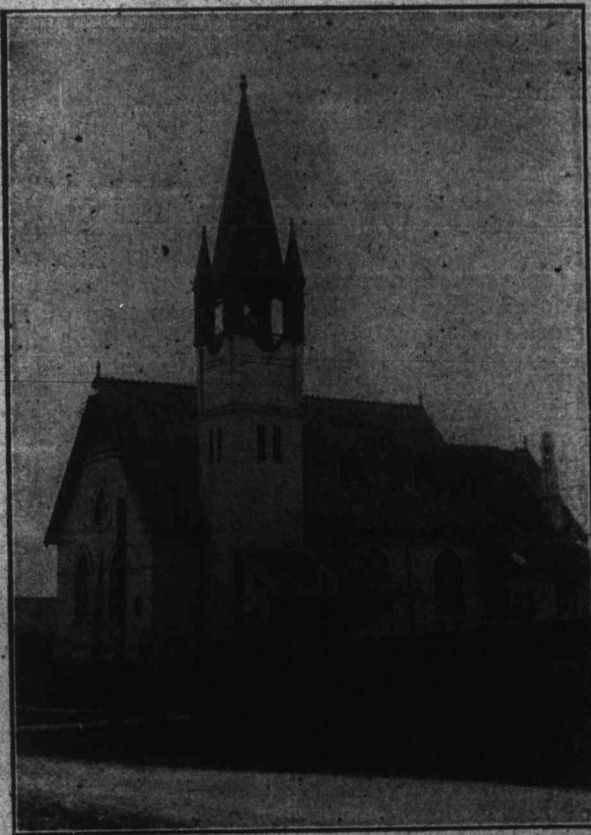
work together at home. Men of judgment are increasingly needed to steady this organization through the strenuous days before it.

"Spectator" would like to make a plea for the men who enlisted and served for a time in the Canadian army, but never got overseas. Many, without the slightest solicitation, applied and were received on the strength. Their services were accepted for months in the days of recruiting and training. They gave up positions in good faith and out of a good heart, believing that their medical examination at the outset was final and a guarantee of their fitness. Doctors differ, and in the army the judgment of the last doctor is the one that is regarded as infallible. At the port of embarkation many a true-hearted Canadian has had his patriotic ardour quenched, his future marred, his position in the community more or less wrecked. His name is written on no honour roll; he is admitted to no Veterans' Association; his application is not considered when an overseas man is his rival for a position; his children and grandchildren may be reproached as the offspring of a slacker; he receives no gratuity, nor is he anything more than an on-looker—a humiliated and broken-hearted on-looker—at a great struggle in which an unescapable fate has decreed that he could have no vital part. Is there no room for consideration of the claims of such men upon the appreciation, if not the gratitude, of their country? Have the men who fought and returned no feeling of comradeship with such as these? Is it not possible that a new organization might be formed, to be known as the "Associates of the Great War," by means of which those who have had an honourable discharge after service of one month or over in Canada could band themselves together for mutual fellowship, so that the candle of their zeal for their country may not be extinguished? There are thousands of men in Canada in the position described, and it may be worth their while to think of some action that will secure for them a place in Canada's effort, a place which is by no means dishonourable, even if it has been circumscribed.

"Spectator."

WHAT OTHERS ARE DOING.

Maharaj Kumar, of Tikari Bihar, has executed a deed of trust, devoting his entire personal estate, valued at about \$7,000,000, to founding an institution for the education of Indian women. In the institution creed and caste are to be no bar. English history is to be taught thoroughly, and all girls will be allowed to stay till they reach the age of eighteen. A site for the college has been given by one of the leading lawyers. The Maharaj, who was brought up by English tutors in India, and has been a great traveller, was one of the first Indian princes to fight in France.



CHRIST CHURCH, BAILLIEBORO, ONT.

(See article, "100 Anniversary, Parish of Cavan," on page 476.)

The Bible Lesson

Rev. Canon Howard, M.A., Montreal, P.Q.

Seventh Sunday after Trinity, August 3rd, 1919.

Subject: The Feeding of the Five Thousand, St. Mark 6:30-46.

THE Apostles had returned from the first mission on which they had been sent. They recounted their experiences on that mission and told about their teaching. Then Jesus took them apart into a desert place—that is, a place little frequented by the crowds—in order that they might have leisure for quiet converse. It was one of those occasions of retirement referred to in our last lesson. How great a privilege it was for them to have those hours of sweet communion with their Great Teacher! The value of such a withdrawal cannot be over-estimated. This is the purpose of the Church in the use of Lent and of "Quiet Days" and of all our Sundays. We can't be strong in our Christian life unless we seek strength in quietness and prayer.

1. The Multitude Seeking Jesus.—The popularity of Jesus was rapidly increasing. In it were all the elements of curiosity, expectation and wonder which moved those who had heard of His great works. They ran round the end of the lake and came to the place whither Jesus was taking the Twelve for rest and quiet communing. Some of the multitude were devout believers in Jesus, but most of them were curiously seeking they knew not what.

2. The Divine Compassion.—Jesus never looked upon a great multitude without feelings of compassion. This multitude had intruded upon the quiet retirement which He sought, but His only thought was that of pity and sympathy. He regarded them as sheep not having a shepherd. His plans at once were changed, and, on account of their great need, He began to teach the multitude. What were those lessons we do not know, but we may be sure that they concerned the spiritual needs of these people, whom He desired to lead as their Good Shepherd. The day declined, but the interest of the multitude was unabated. The disciples suggested sending them away that they might obtain food. Then Jesus showed that His compassion not only reached to their spiritual needs, but that He was also interested in their bodily requirements. "Give ye them to eat" was the command which showed His sympathy and His intention.

3. The Divine love of order is shown by the arrangement of the multitude by companies, in orderly ranks, so that the disciples might go up and down these lines distributing the food which Jesus was about to provide. The same love of order appears in all God's works. In the Church as well Jesus arranged for its continuance and administration. These very Apostles were learning, in this symbolic miracle, how they were to serve. Let no one think that order, in the Church or in the nation, is without Divine sanction. Also in our own lives God undoubtedly approves that which we call a well-ordered life. St. Paul teaches that we should "live soberly, righteously and godly in this present world." The spirit of disorder, wherever it exhibits itself, is, in its essence, atheistic.

4. The Divine Use of Means.—Jesus called for the resources which the disciples had. St. John tells us that Andrew found a lad who had five barley cakes and two little fishes. These were the slender resources which the disciples were able to procure. They thought them altogether inadequate, and so they were without the Divine blessing. Jesus used these, and by His power made them enough for the needs of that day. He gave thanks and brake, and they became sufficient. The Church is often similarly placed. In their work these same Apostles must have thought on many occasions how inadequate were these resources for the work that was to be done in the world. This miracle was a symbol to them and a reminder of the fact that God would supply their needs.

Let us learn that the resources of the Church are always sufficient if they are given to God for God's blessing upon them. The Forward Movement in our Canadian Church is dependent upon the realization of this fact. We think that the Church's resources are small compared with the work which is to be done. With willing hearts to offer, and with the Divine blessing to consecrate our service and our gifts, all that is proposed can be done.

100th Anniversary, Parish of Cavan

(DIOCESE OF TORONTO)

ON Sunday, July 6th, the Bishop of Toronto visited the parish of Cavan, of which Canon William Cartwright Allen, M.A., is the Rector, on the occasion of its centennial festival. His lordship preached appropriate and inspiring historical sermons at three services: Celebration of Holy Communion at St. John's Church, Ida, in the morning; afternoon service at Trinity Church, Cavan; and evening service at St. Thomas' Church, Millbrook.

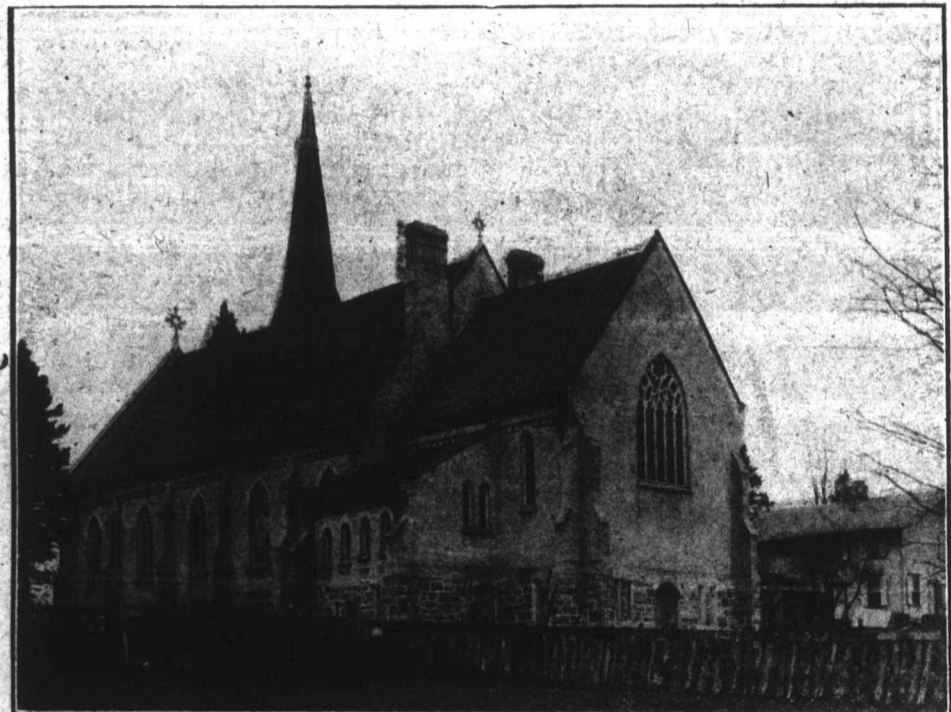
In connection with this notable commemoration we have been fortunate to obtain for our readers the following historical sketch from the pen of Mr. A. A. Smith, Millbrook:—

In presenting a short sketch of the history of the parish since 1819, a brief reference to the political condition of the country at that time might be of interest.

Prior to the year 1788, the Province of Quebec, as Canada was then called, was divided into two districts: Upper and Lower Canada. On July

of Canada was to change the German names given to the districts formed by Lord Dorchester to the English ones of Eastern, Midland, Home and Western Districts, our district being called the "Home District." Alterations and subdivisions were subsequently made, and in time the district comprising the counties of Northumberland and Durham was known as the Newcastle District, with its county seat at Amherst, now that part of Cobourg where the House of Refuge stands.

Such, then, was the political status of the country when, in 1793, King George issued his letters patent for the formation of the diocese to be known as "The Bishopric of Quebec." The Rev. Jacob Mountain was consecrated its first Bishop at Lambeth, on the 7th of July, 1793. He set sail at once and after a voyage of thirteen weeks arrived safely in Quebec All Saints', November 1st, 1793. The diocese of Quebec is the 5th oldest Anglican diocese outside the British Isles, Connecticut, New York, Penn-



ST. THOMAS' CHURCH, MILLBROOK.

24th of that year, Lord Dorchester, under the authority of certain Acts of the Legislative Council, issued his proclamation forming certain new districts, which, in honour of the German origin of the King, George III., were called Lunenburg, Mecklenburg, Nassau and Hesse, and another one called Gaspé. Of these, Nassau, extending from the Bay of Quinte to Long Point on Lake Erie and from the southern to the northern limits of the Province, embraced the territory in which Cavan is now situate.

In the year 1792 Lieut.-Gov. Simcoe divided Upper Canada into 19 counties for representation purposes. Of these, the 12th was Northumberland and the 13th Durham. Not, however, Northumberland and Durham as we now know them, but the six townships along the lake front, with a vaguely defined hinterland. For instance, the northern boundary of Durham was described simply as a "tract of land belonging to the Mississauga Indians," and at a later date as the tract of land "which lies to the southward of the small lakes above Rice Lake."

These counties sent representatives to Parliament which met at Newark (Niagara) in September, 1792. This was the beginning of Parliamentary Government in Canada, and it is particularly interesting at this juncture to recall that one of the Acts of this first session of the First Parliament

sylvania and Nova Scotia being the only older ones. The diocese was originally co-terminous with Canada as then known. It is stated that at this time there were but five clergymen of the Church of England in all Canada. Bishop Mountain immediately set to work to organize and develop his vast charge, but as to the results of his efforts I have been unable to gain information until the year 1819.

In the annual report of the Society for the Propagation of the Gospel in Foreign Parts for the years 1819-1820, it is stated that: "At the instance of the Bishop of Quebec, the Hon. and Rev. Dr. Stewart has been appointed missionary for visiting in rotation those townships which are not prepared for establishment. . . . Independently of this arrangement, new missions have been opened at Belleville, Perth, Aubigny, Amherstburg, Ernesttown, Hamilton (township now Cobourg), Upper Canada, and the appointments filled by Messrs. Thompson, Harris, Burrage, Rolph, Stoughton and McCauley, respectively."

Mr. McCauley was assigned to Hamilton Township and a very interesting account of his work there appears in the sketch prepared by the Rev. F. J. Sawers in connection with the celebration of the 100th anniversary of St. Peter's Church, Cobourg, on the 26th of January last.

Of the origin and antecedents of Mr. Thompson, when and where he was ordained or when he came to Canada, I have been unable so far to obtain any information. From the above report it appears that he was originally appointed to Belleville. That he was located in Port Hope in the year 1819 is certain, for the title page and first entry in our parish register is as follows:—

"Port Hope, Township of Hope, District of Newcastle, Upper Canada.

Imprimis James Martyn, son of James and Leonora Fisher, baptized 26th July, 1819."

The township of Cavan, with the township of Manvers, and part of Monaghan, had been laid out and surveyed in the years 1816-17, and opened out for settlers, who had rapidly flocked in.

One of the first of these was John Deyell, who, with his wife Margaret Lancashire, came from Monaghan, Ireland, and settled on Lot 23, Con. III., in 1816, and who assisted in the survey, gave the site for the first school house and built the first grist and saw mill, here where Millbrook now stands. Many others, whose names are familiar to all through their descendants, came about the same time.

Such was the influx of settlers into Cavan that Mr. Thompson thought he could be more useful here than in Port Hope. In the Scadding Collection of Bishop Strachan Letters, there appears this interesting extract from a draught of a letter of Dr. Jacob Mountain, first Bishop of Quebec to his Excellency Sir Peregrine Maitland, Lieut.-Gov. of Upper Canada, dated at Quebec, August 20th, 1819:—

"The Rev. Mr. Thompson was sent to U.C. by the Society at the request of the inhabitants of the Township of Hope; and he has been for a short time in that Township; but he thinks that he should be more usefully placed at Cavan; and, as my information goes, he appears to be right."

This recommendation appears to have been acted on and Mr. Thompson to have removed to Cavan shortly after in the same year, but even before the change was officially made, it is clear that he actually ministered in Cavan, for the second and three succeeding entries in the first parish register are as follows:—

"Amelia Ann, daughter of David & Ann Carr, baptized in Cavan, 26th July, 1819."

"George, son of John and Jane Stewart, in Cavan, baptized 26th July, 1819."

"Susanna, daughter of James & Marg. Reynolds, in Cavan, baptized 26th July, 1819."

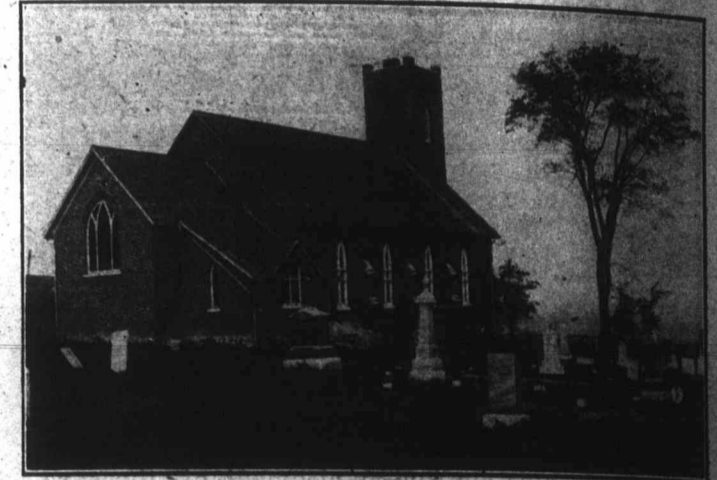
"John, son of David and Mary Huggins, of Cavan, baptized 26th July, 1819."

These entries are all signed by Mr. Thompson, and it will be noted bear the identically same date as the first entry.

In the following year, 1820, the Bishop of Quebec (Dr. Mountain) held a visitation at York, where the clergy of the Province assembled to hear his charge. In the annual report of the S.P.G. for 1821-22, it is stated that the Bishop completed a visitation of the diocese during the preceding year, and held Confirmations at every place in which a missionary was established. The number of missionaries employed in Upper Canada at this date was, according to this report, 21. Cavan

appears specifically mentioned for the first time in this report, with Mr. Thompson's name as missionary here.

In Bishop Bethune's Memoirs of the Rt. Rev. John Strachan, first Bishop of Toronto, it is stated that: "In 1820 the only clergymen of the Church of England between Toronto and Belleville were one at Cobourg and one in the township of Cavan"; and also that there were only 16 in Upper Canada outside the village of York (now Toronto).



ST. JOHN'S CHURCH, IDA.

Mr. Thompson continued as minister of Cavan until the year 1833. A full record of the ceremonies performed by him is contained in the parish register. It would be most interesting, did time permit, to refer more fully to these, both because of the association of the names therein recorded, with their descendants, and because of the insight it gives into the distances travelled, when, as yet, there were no roads, the hardships endured and the difficulties overcome.

During his incumbency Mr. Thompson acquired a farm property, consisting of part of Lot 12, Con. X., Cavan. On this a log building was erected for church services, the first of any kind in the township. Unfortunately, it was destroyed by lightning.

On February 10th, 1833, the first entry signed by the Rev. Samuel Armour appears in the register, and, doubtless, it was about that time that he took charge, though Mr. Thompson continued to officiate at many ceremonies until his death eleven years later.

Mr. Armour was the father of the late Chief Justice Sir John Armour, and prior to coming to Cavan was located at Peterborough. In the S.P.G. reports for 1828-29, appears the statement: "Mr. S. Armour is our missionary [at Peterborough, in the



TRINITY CHURCH, CAVAN.

township of Monaghan) and has the management of the Government School."

On October 15th, 1834, Confirmation was held in the church on Lot 12, Con. X. (presumably the log church), by the Lord Bishop of Quebec (Hon. and Rt. Rev. Charles James Stewart, 2nd Bishop), when 58 persons were confirmed.

(Continued on page 482.)

July 24, 1919.

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Correspondence

"THE OPEN PULPIT," ETC.

Sir,—The Bishop of Ottawa in his recent Charge dealt with the "proposals of what is known as the 'Open Pulpit,' and the 'Open Communion.'" As president of the Church Unity League, whose activities were suspended during the war, which advocated, but under certain restrictions, the admission to Anglican pulpits of ministers of other Churches, and the Open Communion, perhaps I may be permitted to offer a few remarks on these topics.

I should not feel called upon to criticize the Bishop's words on this head, did I not consider the grounds upon which he adopts a negative attitude towards the proposals as untenable and extraordinary. It is impossible, says the Bishop, to take such steps until other fundamental questions are determined. It will be as well to try and be as precise as possible in defining the "steps" proposed. The "Open Pulpit" has never meant, in any movement I know of, that all and sundry shall be invited to our pulpits at any time. It means that on appropriate occasions and for reasons which the Bishop of the diocese might consider reasonable, permission might be granted a minister of another Church to deliver his message in an Anglican pulpit. In like manner, the "Open Communion" means, not an unrestricted, but a restricted admission to the Holy Communion (the Lord's table, not "our altars," as the phrase sometimes is).

Now I would like to remark that both these things have been and are being done in an irregular, unsystematic and illogical fashion. Many instances could be collected in Canada and even more in England. If these things are a breach of fundamentals, I am surprised that the Bishop of Ottawa takes no action against them. The League of Church Unity did not advance its proposals as something new and radical, but as regularizing something which was already unwritten law.

But I should like, respectfully, to ask the Bishop what fundamentals prevent, Dr. Herridge, let us say, from preaching on some appropriate occasion from an Anglican pulpit. Is

it that he is not a Christian? The Bishop will not say this. Is it because he is not episcopally ordained? While this would be generally recognized, and by Dr. Herridge himself, as a valid objection to his regular ministrations in the Anglican Church, it surely is not a fundamental objection to his giving an occasional address. The question might reasonably be argued on grounds of expediency, I admit, but surely not on such high ground as the Bishop puts it. To suppose that a fundamental principle of the Gospel is invaded by such an act is, to very many Anglicans, an untenable and extraordinary proposition. The opposite would seem to me nearer the truth. There is a good deal in the Gospels that helps us to arrive at a conclusion as to the mind of Christ on these matters, and it supports the inclusive rather than the exclusive attitude. Ecclesiastical canons, rules and regulations are as likely to overrule the mind of Christ, as those Rabbinic canons, rules and regulations, which He said, made the law of God of none effect.

The Bishop proceeds in solemn fashion to indicate that the "Open Pulpit" and "Open Communion" would endanger "the faith that was revealed by God and once for all delivered to the Saints," and so on. It is very surprising that any one who is in the slightest degree familiar with modern exegesis and its methods and conditions should make such an uncritical use of this famous text, "the faith once for all delivered to the saints." Few texts are so frequently abused as this, yet few demand a more careful and, may I urge, a more charitable use. Can the Bishop or any one else tell us precisely what it was that the author of this book of Jude (a book questioned even by the primitive Church) meant by these words? Can he write out for us the words of this "faith once for all delivered," and say these were the words which the author's readers understood him to be referring to? He cannot. But it is possible to maintain this text has nothing whatever to do with the question the Bishop raises.

I cannot recall that any of those numerous people who delight in using this text, seek to study it in its context with a view to discovering as nearly as possible what it actually means. Yet so able and conservative a scholar as Dr. Plummer in the Expositor's Bible says: "The Faith" (i.e., as used in this passage from Jude), "does not mean any set formula or articles of belief, nor the internal reception of Christian doctrine, but the substance of it, it is equivalent to what St. Paul and the Evangelists call the Gospel—*viz.*, that body of truth which brings salvation to the soul that receives it." It is not therefore good exegesis to make "the faith" of which St. Jude writes the equivalent of even the Apostles' Creed, still less to use it for the purpose of creating the impression that it militates against Christian fellowship of the kind now under consideration, or has anything at all to do with it.

This conclusion is confirmed when one studies the phrase in connection with its context—an obvious rule of exegesis, but much honoured in the breach. It then becomes abundantly clear that "the faith" is throughout never dissociated from morality and though there is a reference to doctrine in the narrower sense of the word, yet it is not separated as in the Creeds from direct connection with ethics. Indeed, the emphasis falls lightly on the dogmatic and heavily upon the ethical context of Christianity. These people of whom the author writes, who have erred from the faith once for all delivered, do not correspond at all to our Presbyterian, Congregational and Methodist friends, who, we are told on account of fundamentals, may not open their lips in our churches. The men whom St. Jude is thinking of, are

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"ungodly men turning the grace of our God into lasciviousness and denying our only Master and Lord Jesus Christ." Then they are compared to rebellious Israelites in the desert, "who believed not." What was it these Israelites did not believe? Was it anything corresponding to a dogmatic creed? By no means. We find they were in a state of fear and despair of the successful issue of their journey and desired to return to the flesh pots of Egypt. Again, the author compares the men of whom he writes to the wicked angels; and yet again to the inhabitants of Sodom and Gomorrah, who had "given themselves over to fornication and gone after strange flesh." He declares of them that "in their dreamings they defile the flesh," and so on. Now what has all this to do with a Presbyterian or other minister occasionally speaking in our churches or sharing in the fellowship of the Lord's table? Surely the subject requires, and especially in these days, more careful and accurate treatment. I am sure the Bishop does not want to widen the breach between the Reformed Churches. But such treatment of the subject must tend in that direction.

There is a large and growing number of clergy who have ceased to believe that our divisions rest upon fundamentals. That conviction can claim to rest upon the best Anglican scholarship of the last forty or fifty years. It accords, too, with plain commonsense of the Christian religion, a religion which is spiritual and ethical rather than dogmatic and ecclesiastical. That is why in this matter, the opinion of the layman has great weight. And when the League of Christian Unity submitted its proposals to the laity of Ottawa, they were told that 90 per cent. of the laity of that city approved of them. It is not merely in the interest of this or that school of thought that these things must be plainly stated, but in that of Christianity itself. Traditionalism once led to the rejection of Christ. Some of us believe with all our hearts and heads, that traditionalism is tending in dangerous directions to-day. And we are constrained to give voice to our convictions. The trouble with the Church is not principally to be found in declining numbers, but in its declining vitality, a far more important matter.

So far as I may presume to speak for the League of Christian Unity, it is not with us a question of sitting lightly to fundamentals. It is rather the question of what are fundamen-

tals. We believe that some fundamentals are being sacrificed for things that are not fundamentals at all. The weightier matter of the law, Christian fellowship and love are being sacrificed for tithings of "mint, anise and cummin"—mere matters of expediency. This, by no means new danger, seems particularly threatening in these days, and, therefore, we are constrained to speak out plainly. We hold that the Fatherhood of God and the Brotherhood of Man, as revealed in Jesus Christ, are the fundamentals of Christianity, and that the world needs them to-day more than ever before and more than anything else. Moreover, some of us at any rate, believe that in the light of our knowledge to-day, the assertion that a man who has not been episcopally ordained or confirmed, cannot have fellowship with us at the Lord's table, or speak to us from our pulpits is a quite unnecessary hindrance to the advancement of Human Brotherhood, and of the Kingdom of God upon earth.

Herbert Symonds.
Christ Church Cathedral,
Montreal, Que.

"THE HISTORIC MINISTRY."

[Abridged.]

Sir,—No one will regret that Canon Plumtre has seen fit to take issue with the Archbishop of Algoma on this great question of the ministry—it is always well that both sides should be squarely faced. The Canon implicitly declares that the Archbishop is out of touch with the results of modern scholarship. This criticism of the Archbishop's article neither quotes, mentions, nor utilizes the fund of material presented in the most recent works on the historic ministry. We hear nothing of Dr. Maclean's brilliant article in the "Encyclopædia of Religion and Ethics," reviewing the evidence to date. More remarkable still, the collected Essays of Drs. C. H. Turner, J. Armitage Robinson, A. J. Mason, W. H. Frere, F. E. Brightman and the Archbishop of Dublin, in the late Dr. Swete's "The Early History of the Church and the Ministry" are entirely unnoticed.

One statement in particular is misleading. The writer says on page 354 in the issue of May 29th: "The Roman Church was almost certainly Presbyterian in the time of Clement, and the Church of Alexandria retained Presbyterian government till 313 A.D., the Presbyters appoint-

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It is equally true to say that "the presbyters and laymen of Toronto appoint their Bishop without episcopal assistance or interference." They most certainly do. But Toronto diocese is in no wise Presbyterian. Consecration and election are scarcely akin. But let us see how "modern learning" views the matter. Our foremost liturgiologist, in agreement with our greatest living ecclesiastical historian, has this to say: "It is true that there are instances of ordination in this period which, it has been supposed, were conferred by presbyters; but these supposed instances appear to be based either upon misinterpretation or upon reports which are doubtful in point of fact. What needs to be said of them can be dismissed in a note." ("Early Hist. Ch. and Min.," p. 402.)

Then, in the third part of the note that follows, Dr. Brightman continues: "S. Jerome relates what appears to mean that, from the first down to the episcopates of Heraclas and Dionysius, the presbyters of Alexandria 'always elected one of their own number,' enthroned him, and called him bishop without consecration. . . . It is impossible here to discuss this story at length, and it must suffice to say (a) that Jerome's account of what happened 150 years before finds no confirmation in the writings of Origen, who was contemporary with the supposed revolution, nor in the 'History of Eusebius'; and (b) it has been suggested by Mr. Turner ('Cambridge Mediaeval History,' pp. 160sq.), that the whole story is only an echo of the demonstrably false report circulated by the Arian party that Athanasias himself had been consecrated only by presbyters."

The matter had already been well met in Bishop Gore's "Church and the Ministry," but in the new edition edited by Mr. Turner, the argument is brought up to date. As to the first part of his statement, with which Mr. Watham, in his paper for June 19th agrees, there is possibly little absolute evidence to the contrary. Nevertheless, neither gentleman is justified in making so dogmatic a statement. Most of the early writers regard Clement himself as Bishop of Rome. In their chronologies he is invariably listed as third "from St. Peter," or "from Peter and Paul." What would Mr. Watham have us infer from his assertion that "when Ignatius wrote, Rome had no Bishop"? He cannot fairly mean that the Roman Church was "presbyterian," because Rome undoubtedly had a Bishop—Anicetus—who exercised powers not possessed by his presbyters during the lifetime of Ignatius and his contemporary Polycarp, Bishop of Smyrna.

Dr. Brightman (p. 394), again cites an interesting point which illustrates

our meaning: "The minister of the Eucharist is always either bishop or presbyter. For example, Ignatius implies that the Bishop is the normal celebrant. When S. Polycarp was in Rome, the pope Anicetus, 'out of reverence,' yielded him the Eucharist, that is to say, he invited him to take his place at the altar." Brightman's essay will convince any reader that the Bishop was not only regarded (in Ignatius' time) as indispensable for the ordering of the ministry, but that the administration of the other Sacraments was seldom entrusted to the presbyters. The Bishop was, if possible, even more absolute than in Cyprian's day. The Bishop was usually the minister of Baptism, Confirmation, the Eucharist, Holy Orders, Absolution, Unction. He might delegate some of these powers but only actually did so upon rare occasions. He, and not the presbyter, was generally called priest (sacerdos, hierus) because of his office as Celebrant of the Holy Mysteries. Later, these distinctly sacerdotal functions became more completely the privilege of the presbyters. Mr. Watham, in his criticism of Lightfoot, is not at one with so reliable a scholar and so sane a critic as Dr. Swete, who declares that "Bishop Lightfoot's account of the origin of the Episcopate is reaffirmed." ("Early Hist. of the Church and Ministry, XIII.")

This is not to be taken as a contradiction of Lightfoot's theory that "the Episcopate was created out of the Presbytery . . ." but simply a recognition of the fact that we have a fuller understanding of the primitive meaning of "presbuteros," "episcopos," etc. Obviously, the first presbyters were in effect the bishops of to-day—i.e., they were literally an order of Bishops. In the early sub-apostolic age the condition described in the above paragraph arose. The Archbishop of Dublin, in his remarkable article on the "Cyprianic Doctrine of the Ministry" (in the above quoted book) has a significant paragraph. He writes:—

"In truth, it is a perversion of history to regard the authority of the bishop over his presbyters as a development which was unknown in early times, and which only came into prominence after the days of Constantine, when the Church was 'established.' The facts point in the opposite direction. The 'evolution of the presbyterate,' rather than the 'evolution of the episcopate,' is the process which history offers to our view. As Mr. Turner puts it: 'In the fourth and fifth centuries presbyters are establishing a new independence in face of the bishop, rather than the bishops exerting a new and stricter authority over the presbyters.'" ("Cambridge Med. Hist. 1," p. 163.)

In his article on the "Early Forms of Ordination," in the same volume, Dr. Frere shows conclusively that this judgment of the Archbishop of Dublin is correct (pp. 301 ff). And Prof. J. Armitage Robinson, in expounding the work of Lightfoot in the light of recent investigation confirms the judgment. Space will be saved by quoting his own summary:—

"This conception is that which Lightfoot—formed directly from the New Testament—viz., that the New Testament already shows a permanent ministry being instituted by the Divinely commissioned authority of the Apostles: First Deacons, then Presbyter-Bishops were appointed; and the lines laid down along which the second century Episcopate would presently come into being." ("Early Hist. Church and Ministry," p. 58.)

The Archbishop of Algoma has modern learning on his side when he asserts that "Episcopacy is an Apostolic institution," "which thrusts its roots down into the mind of Christ expressed in the choice, the commission, and the inspiration of the Apostles."

Eric Montizambert.
Little Current.

Commencing July 1st, 1919

the subscription price of The Canadian Churchman will be as follows:

Canada, and other points in British Postal Union, \$2.00 per year (in advance)
United States and Foreign \$2.50

All remittances received will be credited at \$1.50 rate to June 30, 1919, and at \$2.00 rate thereafter.

All Over the Dominion Preferments and Appointments

St. Catherine's Church, Bird's Hill has been consecrated by the Archbishop of Rupert's Land.

Captain the Rev. R. W. Ridgeway, M.C., has returned to his parish at Clanwilliam, after an absence of nearly four years.

The meeting of the Synod of the Diocese of Rupert's Land, which has been twice postponed, has been definitely fixed to take place on October 14th next.

Rev. R. E. Lemon, Rector of Rivers, Man., is now on his way home from England, where he has been since the spring. He expects to take up his work again at Rivers immediately after his return.

In the course of a recent interview at Sydney, N.S., Dr. Grenfell, C.M.G., said that his Mission was trying to open hospitals at Bay of Islands and Twillingate, where they are greatly needed. A new nursing station is to be erected shortly south of the Straits of Belle Isle.

Mr. R. K. Wilkes, a Rupert's Land diocesan lay reader, is in charge of the Mission of Oswald, Woodland and Lake Francis for the summer months. To make a complete round of his district on Sunday he comes a distance of over seventy miles. Winona has been recently added to this group of Missions.

The Primate, in the presence of a very large congregation, inducted the Rev. J. H. Thomas as Rector of St. George's, Transcona, Man., on July 13th. The new Rector is a graduate of St. John's College, Winnipeg, and he previously had charge of the parishes of Bethany and Clanwilliam, in both of which parishes his labours were greatly appreciated.

At the half-yearly meeting of Trinity Church, Streetsville, Ont., the wardens reported favourably. It was decided to secure tenders at once for the renovating of the church, which will cost in the neighbourhood of \$1,000. A memorial tablet to the men who gave their lives for the nation will be erected. A vacation to the Rector, the Rev. E. F. Hockley, was voted.

The Rev. C. S. and Mrs. McGaffin bade farewell to the members of the congregation of All Saints', Collingwood, on July 13th. At the close of the evening service on that day they were presented with a purse of gold as an expression of goodwill and respect. Two days later Mr. and Mrs. McGaffin left for their new parish, Vancouver, accompanied with the best wishes of a large circle of friends.

It was recently decided to place in Trinity Church, Cornwall, a new organ, to cost \$8,200. A month ago the Rector, the Rev. W. Netten, M.A., undertook to raise this sum personally in the parish, and on Sunday, July 13th, he announced from the pulpit that the amount had been over-subscribed, and that the whole had come from within the parish itself. Another beautiful stained glass window has just been unveiled in the church. It represents Christ healing the sick, and is erected to the memory of Arthur, Hannah and Elizabeth Cline.

Mr. J. M. MacCormick, superintendent of the Church Camp Mission,

Walker, Rev. A., to be Incumbent of Perdue (diocese of Saskatchewan).

Jackson, Rev. F. T., Incumbent of Gilbert Plains, to be Rector of Rathwell (diocese of Rupert's Land.)

Lave, Rev. A., Incumbent of Humboldt, Rosthern and Wingard (diocese of Saskatchewan), to be Rector of Lacombe (diocese of Calgary).

Hirst Ross, Rev. J., Rector of Jarvis and Rural Dean of Haldimand, to be Rector of Cayuga (diocese of Niagara), succeeding Rev. A. N. H. Francis, retired.

Stewart, Rev. T. H., M.A. (M.C.), late Chaplain of the 81st Batt. C.E.F. and 5th C.M.R., and formerly assistant at St. Aidan's, Toronto, to be Rector of Orangeville (diocese of Niagara.)

sails from Montreal on the Melita on July 24th, to take up his new work in London, England, at the headquarters staff. To show their affection for "Mack" the men of St. Stephen's Church, Winnipeg, presented him with a beautiful gold mounted walking stick, at the depot as he was leaving for the east. A host of friends across the Dominion will join them in their good wishes.

The late Rev. Joseph Fennell, beloved of his parishioners, laboured for many years in the parish of Holy Trinity, Upper Hamilton, and some of his old friends have presented to the Church a lectern in memory of his faithful services there. In its quiet dignity of design and its steady purpose of upholding the Word of God, the lectern makes a particularly fitting memorial to Mr. Fennell. A new pulpit of brass has also been placed in the Church by the present Rector, Rev. Griffin Thompson and his family, as a thankoffering to God for their safe delivery from grievous trouble which had recently overshadowed them.

Archdeacon Armitage, in a recent sermon at St. Paul's, Halifax, gave a startling exposure of the designs of Bolshevism, as evidenced in the Estonian newspaper, *Saaremaa*, a copy of which reached England by the way of Stockholm, the sermon of a Bolshevik preacher, or teacher, by the name of Waller, delivered in the Church of Werro, in Livonia, is reported. The Archdeacon said that this sermon contained the most terrible words ever heard from the pulpit of old St. Paul's, for this preacher declared that "The Lord as autocrat and slaveholder keeps the inhabitants of Paradise in the dark, but the Devil, as instructor and revolutionist, opened Eve's eyes, and gave in this way all the good ideas to man. God is a despot and autocrat. The Devil was the first revolutionist who has indicated the right way. To you, my comrades, I communicate in the name of the Devil that you all belong to the Devil. May the spirit of the Devil accompany you and give you strength to maintain the revolution." This is a challenge, said the Archdeacon, to the Church of God. It must be met by a deeper devotion to Christ and His great missionary work.

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THERE is no more nourishing food than

Ingersoll Cream Cheese

Impressive in its very simplicity was the dedicating service of the beautiful new reredos in St. Paul's Church, Stratford, Ont., on July 13th. The reredos was the gift of the congregation as a whole in memory of their late Rector, the Rev. James Walter Hodgins, who died about a year ago after serving nine years in the parish. Mr. Percy Dodd, Lay Reader, read a short presentation address, and the Rev. S. A. Macdonell accepted the gift on behalf of the church. Rev. Canon G. B. Sage, D.D., of St. George's Church, London, repeated a prayer of dedication. Rev. Canon Sage, who had been a life-long friend of Mr. Hodgins, preached the sermon from the

CHATS WITH THE CLERGY No 6.

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text, "The righteous shall be in everlasting remembrance." The reredos is a superb piece of work, and harmonizes with the church furnishings. A brass plate is to be inserted bearing this inscription:—

"To the Glory of God and

In Loving Memory of The Rev. James Walter Hodgins, Rector 1909 to 1917.

Erected by the Congregation of St. Paul's Church."

Church in the Motherland

Sir Heath Harrison has offered Oxford University £25,000 to provide travelling scholarships for the study of modern languages.

Dr. J. D. Langley, Bishop of Bendigo, Aust., and Dr. Golding-Bird, the first Bishop of Kalgoorlie, West Aus., have resigned their Sees.

Canon G. A. Hollis, a graduate of Keble College, Oxford, has been appointed Principal of Wells' Theological College in succession to the Rev. R. H. Lightfoot.

The Rev. A. M. Johnson, Vicar of St. Paul's pro-Cathedral, Wellington, N.Z., has been appointed Archdeacon of Wellington in succession to the late Archdeacon Fancourt.

As a war memorial every borough in Kent will have a chance of dedicating an arch of the new cloisters of Canterbury Cathedral. The full building plan will cost £22,000.

Repton School is raising £25,000 for a war memorial, and on the last Speech Day it was announced that £13,000 had been subscribed in addition to £4,000 for a special purpose.

The governors of Westminster School, have appointed the Rev. H. Cortley-White as Headmaster in succession to the Rev. Dr. Gow who retires at the end of the mid-summer term.

Dr. Burge, the newly-appointed Bishop of Oxford and for some years past the Bishop of Southwark, recently succeeded the late Bishop Boyd Carpenter as Clerk of the Closet to the King.

At Ewhurst, near Guildford, Surrey, Eng., out of the total population (about 1,000), 94 per cent. of the males of military age served in the army during the war. Over 80 of these have now returned.

The Lady Patricia Ramsay has consented to become patroness of the fund which is now being raised to provide a flag of silk, hand-embroidered, to be placed over the tomb of General Wolfe in the Parish Church at Greenwich.

Liverpool Cathedral will benefit very largely on the death of the widow of Mr. James Hugh Allan, of Liverpool, the son of the founder of the Allan Steamship Line, who died lately. He left an estate of nearly two million dollars.

Canon De Chair, who has spent the whole of his clerical life in the Diocese of Norwich, is leaving the diocese to live in retirement at Brighton. He took a leading part in the recent obsequies of Nurse Edith Cavell at Norwich Cathedral.

There was an unusual sight at the Bishop of Peterborough's recent ordination for there were present 40 Boy Scouts whose Scoutmaster, the Rev. R. H. Hanson, of St. Mark's, Peterborough, was admitted to Priest's Orders at that service.

Two memorial tablets to the memory of the late Canon Allen Edwards were recently unveiled in All Saints' Church, South Lambeth, and in St. Augustine's, Clapham Rise, both

London churches, of which the late Canon had been at one time Vicar.

The Rev. Prebendary Rudolf, who is very well-known in Canada, is about to retire from the secretaryship of the Waifs and Strays' Society of England. The Rev. W. Fowell Swann, the Vicar of St. Wilfrid's, Harrogate, has been appointed as his successor.

A most impressive memorial service was held in St. Paul's Cathedral, London, on July 8th in memory of the late Capt. Charles Fryatt, who was murdered by the Germans in 1916. At the close of the service the body of the deceased was taken by train to Dovercourt, and finally laid to rest in the parish churchyard at that place.

Leicester has ceased to be a town and is once more a city. It is an interesting fact that in the 9th century Leicester was the seat of a bishopric. It was called a "burch" in 918 and a city in Domesday Book. Leicester has now a suffagan Bishop in the person of Dr. Norman M. Lang, a brother of the Archbishop of York.

A memorial to Thomas à Kempis has been unveiled on St. Ajnietenberg near Zwolle where the "Imitation of Christ" was written. It consists of a stone monument representing the Cross with the monogram of Christ and the symbols of the four evangelists. There are two inscriptions. The first is: "In Cruce Salus," and the second: "Here in the service of the Lord Thomas à Kempis lived and wrote the 'Imitation of Christ.'"

Four Bishops were consecrated in St. Paul's Cathedral, London, on St. John the Baptist's Day. Owing to the death of the Archbishop of Canterbury's elder brother the Bishop of London acted as Consecrator. Assisting him in the act of consecration were eighteen Bishops and amongst them were the Bishops of Athabasca and British Honduras, Drs. E. F. Robins and E. A. Dunn, respectively, the latter Bishop being the eldest son of the late Bishop of Quebec.

PORT HOPE COMMUNITY TRIBUTE.

A very notable memorial service was held in Port Hope, Ont., recently. It was the citizens official tribute to the men who were killed, or died on active service, during the war. Four hundred and seventy-six men from Port Hope actually went overseas, and sixty-five made the final offering of a soldier. The Rev. Jas. A. Elliott, of St. John's Church, gathered the photographs of the deceased soldiers and had them beautifully mounted in two large frames. He also compiled the facts pertaining to the military careers of the men and wrote short sketches of their lives before and during the war. These were all type-written in duplicate and suitably bound in loose leaf form. The books further contained a complete list of the men who enlisted from the town, the names of the men who won distinctions, and the nature of those distinctions, the names of the ladies of the town who went overseas in the capacity of nursing sisters and historical sketches of the war work of the citizens at home.

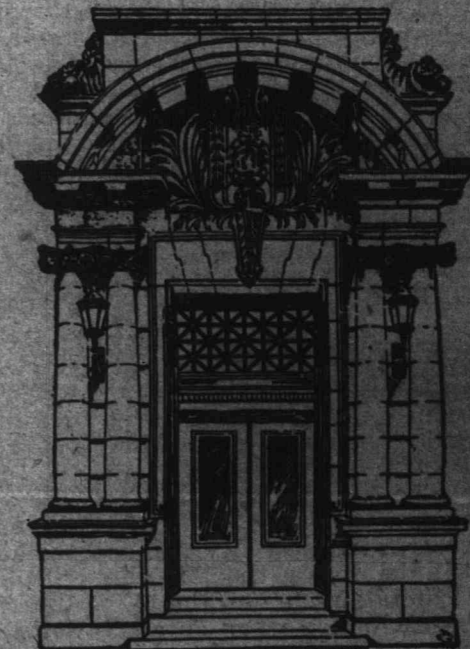
At the ceremony referred to, the mayor and town council were officially present and the clergy of the various churches were there also and participated in the proceedings. It was estimated that fully 1,500 people crowded the armories on the occasion, and it was the universal feeling that no more devout and reverent ceremony had ever been held in the town. An important feature of the service was the presentation of the photographs and books of record to the mayor, Mr. S. B. Burnham for safe keeping. The portraits have been affixed to the wall of the entrance corridor of the Town Hall.



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The book of records has been placed in the town vault and the duplicate copy in the Carnegie library for the use of the public. The Hon. N. W. Rowell, president of the Privy Council, was the speaker of the occasion. The returned soldiers attended on parade and the Daughters of the Empire were present in their corporate capacity. At a subsequent meeting of the town council Mr. Elliott was officially thanked for the work he had done in organizing and bringing to a successful conclusion a work, that will be of increasing value as time goes on, and a tribute, that fittingly expressed the sentiments of the citizens.



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A VACATION HINT

BEFORE leaving on your vacation, store your valuable papers, such as Your Will, Victory Bonds, Insurance Policies, Stock Certificates, Deeds, etc., in a box of your own in our Safety Deposit Vaults. They will then be protected against fire, burglary, loss or falling into the hands of others. Box rents from \$3 up, according to size. Phone or call for particulars.

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ANGLICAN MISSION TO JAPANESE.

Missions to Japanese have been established in two dioceses, New Westminster and Caledonia, under the superintendency of Rev. F. W. C. Kennedy. There are native Japanese workers in both centres. Mr. and Mrs. N. Moriyasu and Miss Hokavi in Vancouver, and Mr. and Mrs. Z. Higashi, in Prince Rupert. With these have been working Mrs. Patrick, and, for a time, Miss Rowland. The Anglican Mission has succeeded in establishing, not only the customary evening service, but also a morning service and a thriving Sunday School, both in Vancouver and Prince Rupert. There have been eleven baptisms and eight confirmations. As many as 150 have registered for instruction at the Church Night School. An effort is being made to erect a hall for public meetings in connection with Vancouver East. The whole work deserves our support and constant prayers.

DIOCESE OF EDMONTON NOTES.

The Rev. O'Neill Fisher who went overseas as a private, but who was appointed to a chaplaincy later, returned to Edmonton early in June, and is spending a short time at Jasper.

The Rev. G. N. Finn, formerly assistant at Christ Church, Edmonton, returned to the city last month, and will be for a time at the Military Hospital, as he had the misfortune to break his leg when on active service, and has still to undergo massage treatment.

The Bishop of Edmonton held an ordination service at St. Paul's, Edmonton, on Trinity Sunday, when the Rev. B. H. Nugent Wilson, incumbent of Holy Trinity Church, Tofield, was advanced to the priesthood.

Miss Laura Field, who has been acting as honorary deaconess in the parishes of Holy Trinity and St. John the Evangelist, during the past five years, has left for England, with her sister, Miss Alice Field.

Mrs. Alwyn, of Christ Church parish, has succeeded Miss Field as superintendent of the Sunday School by Post.

The annual meeting of the Anglican Sunday School Association was held in All Saints' schoolroom on

June 16th, when the Rev. T. W. Scott, Rector of St. Peter's, was elected president, and Miss Fanny Beebey secretary.

DIOCESE OF MACKENZIE RIVER NOTES.

Rev. William Gibson, of Wycliffe College, Toronto, was ordained to the priesthood on Whitsunday, in St. Paul's pro-Cathedral Church, Chipewyan, Alberta, by the Bishop of Mackenzie River. The service of institution was also conducted by the Bishop on the evening of the same day. The work at Chipewyan is being well maintained by Mr. Gibson and his wife (who received her training at the Deaconess House, Toronto). There is a good day-school, and a Sunday School, with about 35 scholars, the Primary Department of which has been conducted for many years past by Mrs. Lucas.

The meetings of the Senior and Junior W.A., under the presidency of Mrs. Lucas, have given much cause for encouragement.

The Bishop of Mackenzie River has left Chipewyan to undertake the visitation of his vast diocese, involving a journey of 3,000 miles and an absence of seven weeks. Upon his return to Chipewyan, he hopes to continue his journey as far as Toronto, accompanied by Mrs. Lucas, who has not seen her two soldier sons for four years.

Mr. G. E. Merritt, of the Coronation Gulf Eskimo Mission, is returning to his work after a well-earned furlough. He will be heartily welcomed by his fellow-worker, the Rev. E. Hester. Let many prayers ascend to God in their behalf, and for an accession of much needed workers in connection with the Hay River and Eskimo Missions.

DIOCESE OF SASKATCHEWAN NOTES.

Rev. G. F. French, M.A., becomes Principal of Emmanuel College, Saskatoon. About twenty students are expected to resume work next autumn.

The Bishop has held Confirmations at Humboldt, Mancroft, Montreal Lake, Rosthern, Wingard, Duck Lake, Lloydminster.

The debt on the rectory at Humboldt has been completely liquidated under the able inspiration of the retiring Rector, Rev. P. J. Andrews.

A pleasant and profitable time was spent by the C.C.C.S. students and clergy, who were invited to Saskatoon to meet the C.C.C.S. secretary, Rev. Dr. Mullins. Holy Communion was celebrated in St. James' Church, by the Archdeacon of Prince Albert, assisted by Dr. Mullins, Canon Smith and Rev. J. E. Purdie. Dr. Mullins delivered a short devotional address. The Communion service was followed by breakfast provided in St. James' Parish Hall by the ladies of the parish. An informal conference followed and luncheon was taken at the University, complimentary addresses being delivered by Revs. A. Cross, J. F. Haynes, A. E. Minchin, G. W. Bowring, Canon Smith and Dr. Murray, to which Dr. Mullins responded. The Diocesan Conference and Summer School was held at Meota from July 16 to 23.

THE SUMMER SCHOOLS.

(Contributed.)

THE Church of England Summer Schools for the year 1919 have been very successful, beginning on the 23rd June and ending the middle of July. One was held at Windsor, N.S., where Dr. Boyle acted as Dean with an attendance of eighty-two. Knowleton, in Quebec, with Dean Shreve as Dean of the School, was another success, with an attendance of about sixty. At Ottawa, with the Rev. C. F. Clarke as Dean, the total attendance was eighty-nine, which included the leaders, thus filling the school to its full capacity, and representatives from six dioceses being present. St. Catharines, with Dr. Cotton as Dean, had an attendance of eighty-five, this number also including the leaders. This school was also a very pronounced success, with an innovation of special lectures on the various "isms" now rampant in the world. Lake Couchiching with Mr. R. W. Allin as Dean, represented an experiment in the way of Summer Schools. The spot chosen was that of the Y.M.C.A. Canadian Training Camp; the accommodation being three-quarters under canvas, and to which all took very kindly. The total attendance, including leaders, was one hundred and three, and everyone present asked that such an "experiment" be repeated next year. Everything here went along "swimmingly," this literally as well as ideally, as the camp was surrounded by water. The school at Sudbury was attended by some forty odd people, including leaders, and was one of the most successful Summer Schools. Though the school was small, the Archbishop of Algoma being present assured its success. At the moment of writing, word has not been received from the schools at Swift Current, Medicine Hat, Moose Jaw, Calgary, or Victoria, as they have just closed within the last day or two. The only unfortunate circumstance was the tie-up in Winnipeg owing to the strike, and which compelled the cancellation of the school at Kenora.

THE ORIGIN OF ANGLICAN SYNODS IN CANADA.

(Continued from page 472.)

persons in the world to attempt to force privileges upon others which they do not wish to possess.

"I have been suspected of being a vehement advocate of Synodical action, when I only expressed an opinion favourable to it, without taking any active measures to promote it. Is it not plain that, were it possible that seven Bishops of the Church should unite in dark and dangerous designs against the liberties of their brethren, the calling of pub-

SUMMER RESORTS

SUMMER boarders taken—special rates for September; good meals; all conveniences; tennis court; three minutes' walk from Fenelon River or Cameron Lake; good fishing. Misses Abbott, Maryboro' Lodge, Fenelon Falls, Ontario.

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lic assemblies in which the clergy and laity should meet would be the most absurd of all possible methods to compass that end? . . . In the spring of 1852 I went to England, and was there occupied, except during a severe illness, in the business of the diocese. But during the whole time of my visit I never saw Mr. Gladstone, nor had I any opportunity, had I been desirous to do so, of concocting any plan for the introduction of Synods with him or any other person, being wholly occupied in the business of the diocese. I learned, however, that petitions against Mr. Gladstone's bill had been sent home from New Brunswick."

Fourteen years passed before Bishop Medley could again be induced to mention the subject of a Synod in New Brunswick. Meanwhile, Synods were organized in nearly every other Canadian diocese. It was not until July 5th, 1866, that a meeting of clerical and lay delegates was held at Fredericton to once more consider the question of Synodical organization, and the sentiment being favourable, a committee was appointed to draft a constitution. For six years longer, however, a considerable number of important parishes persisted in holding aloof under the mistaken impression that the movement was the creation of Mr. Gladstone and his friends, with the ulterior design of propagating the advanced views of the "Oxford Movement." It was not until the Synod was incorporated by the Provincial Legislature of New Brunswick in 1872 that all the parishes cordially united in its support. A Provincial Synod, which was intended to include the civil provinces of Ontario, Quebec, New Brunswick, Nova Scotia and Prince Edward Island, was formed at Montreal in 1861, but as late as 1873 the Synod of Fredericton decided by a majority of both orders "not to join the Provincial Synod at present." The next year, however, it experienced a change of heart, and decided, by a vote of 50 to 46, to join the Provincial Synod.

And so it came about that, two months afterwards, the diminutive figure of Bishop Medley entered the hall of the Provincial Synod in Montreal, backed by unquestionably the finest delegation of clergy and laity that diocese has ever sent to any Synodical assembly—twelve clerical and eleven lay delegates. Of such a delegation Bishop Medley was pardonably proud. They entered, side by side, with a very able delegation from the Diocese of Nova Scotia—also present for the first time. They were received with enthusiasm, and made their presence felt in the debates.

This is rather a scrappy account of the evolution of a Synod in one corner of the Dominion. The story in other parts of Canada probably would not be dissimilar.

It is quite possible that in the discussions at Toronto in 1853 with regard to Synods there may have been references to the precedents and practice followed by the sister Church in the United States in its Diocesan and General Conventions, and it is not improbable that Bishop Strachan may have made a study of the constitution of the diocese of his friend, Bishop Hobart, but to claim, as Prof. Young does, that the General Synod of Canada and our four Provincial Synods "conform to the Toronto type, which was evolved consciously on the American model," is to claim a good deal too much.

One of the fundamental points discussed by the primary conference at Quebec in 1851 was the necessity that Bishops, clergy and laity should meet in council under a Provincial Metropolitan. Initial action was not taken concerning this matter by the Church in British America, as Prof. Young himself admits, but in New Zealand and Australia, so that Canada, in this respect, has followed the example

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of other British colonies. In fact, it is rather difficult to reconcile the statement that the four Provincial Synods of Canada all conform to a type, "evolved consciously on the American model," with the fact that the Church in the United States has to-day neither Provincial Synods nor Metropolitans.

Let me say, in conclusion, that I do not wish to be understood as claiming that the Diocesan and General Conventions of the Church in the United States were without some influence in the organization of Synodical Church government in Canada. I simply claim that the Church of England in British North America did not get the idea of Synods solely, or even primarily, from the United States.

THE GIRL OF THE NEW DAY.

(Continued from page 473.)

So far as Mrs. Grundy is concerned you need be under no apprehension for she will be most explicit in her directions. She will tell you now that you are in the city you must be forever on your p's and q's, and remember that the invisible shield of your mother's and father's protection is no longer around you. She goes, moreover, into particulars, calls a spade a spade, and tells you that your room in a boarding house is by no means a reception room like your mother's drawing room, and that, therefore, you cannot receive your boy friends there. She tells you moreover, that you must be on your guard, remember that a chance acquaintance is a chance acquaintance, and that you must not go about so often with any of your boy friends that your names may be coupled together. She forbids taking expensive presents, going to dance halls, above all, letting any one touch you, even on the shoulder, or take the slightest liberty with you. Finally, no matter how many scandals she starts herself, she tells you you must never start scandal, bids you "open your mouth with wisdom," bids you "abstain from the least appearance

of evil." Madame l'Etiquette, fidgety as she may be, is a pleasant change on the whole after Mrs. Grundy, especially at first. Later on, it is true, you find that she is very irritating for she has an awkward habit, not only of blocking your way, but of blocking it most mysteriously over what in reality seems nothing at all. She will turn against you and choose a second best candidate for a lectureship in the university simply because she fancied you were chewing gum; she will set you aside and refuse to give you the best patients in a hospital simply because she heard you clearing your throat or thought she saw you fidgeting.

But supposing you think such trifling is folly and decide to shake yourself free, and do as you choose over trifles, Madame l'Etiquette still gets the better of you. She makes you feel that every break in her laws reflects either upon home or school training, so that in the long run you wince more over those breaks which you have made than over some moral wrong which you have committed.

But, after all, what are these laws of Etiquette? Some of them are as old as the hills and deal with habits which make us pleasant or unpleasant to our neighbours. The oldest of these laws are so well known and have been practised so long that we obey them as a rule without thinking. We none of us engage an official barber, like Edward IV., once a week to cleanse our "head, legges or feet," and reward him by "two loaves and a picher of wine." We none of us, like Erasmus, remind the "childe of noble blode" that "to lick dishes is the propertie of cattes."

But other bygone admonitions are interesting in another way. One thing we cannot help noticing. "Lytle Johan" is bidden to "rise betimes, speak faire, and say his prayers," but apparently left to his own devices as to washing. Probably, like his neighbours, he hardly washes at all, and relies upon a pouncet box to overcome a general sense of fustiness.

"Use not waggery with thy head," is not altogether a useless injunction even nowadays against tricks of manner. Chaucer's Prioress is still a good example as to the wiping of the

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The Canadian Churchman

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"overlippe" "so clene that in hire cuppe there was no ferthing sene of grece;" still teaches the care to let "no morsel from her lippes falle."

Etiquette has arbitrary laws as well as personal laws. These may be of a particular country, like Ireland, where the rebel of Bacon's day, prayed that he might be hanged in a withe and not in a halter because a withe is the etiquette of rebels. Schools have their own arbitrary laws, like Rugby, where East tells Tom Brown that "only louts wear caps" and that "fellows who want to get on must have nothing odd about them."

Etiquette is a perfect crank upon the subject of other people's goods. She can forgive an accident, though none too graciously. She has been known to have mercy, for instance, on an unfortunate man who, wild with toothache at midnight and unable to find a light, upset a table with a pot of ink upon it and next morning discovered footprints all over the delicate carpet, curtains and even the bed clothes of a finicking host. But she is absolutely merciless over purely selfish carelessness, and is as irritated even as Mrs. Boswell herself over Dr. Johnson's bespattering the carpet with wax by twisting the candles upside down in order to quicken their burning.

But setting all details aside, what about the thousand and one other laws which cannot be set aside? These have worried people of all time; even Marie Antoinette herself, who lost all patience over the multiplicity of regulations, and christened Countess Noailles "Madame l'Etiquette herself" for having them so easily at her finger ends.

There are endless books on Etiquette. Madame Sauvelles alone has "Milles Questions d'Etiquette," but they convey comparatively little compared with the pathetic marks in the manuals of almost every library of the painful study bestowed upon them. The truth is Madame l'Etiquette is more whimsical even than Mrs. Grundy and punishes the very pupils who try to please her best by making them all the more self-conscious and awkward. As a matter of fact there is only one Golden Rule, and that is Lockes': "Keep good company and observe that company."

"Good company" never takes advantage and wedges its way into a car four places ahead of its lawful right; never tries, by fidgeting, to get a man to yield a seat; never, if a seat is yielded, accepts it as a right instead of giving acknowledgment. "Good company" requires swift answers to invitations, courteous replies to letters, unselfish entertainment of guests, swift return of books and articles borrowed.

(To be continued.)

100th ANNIVERSARY, PARISH
OF CAVAN.

(Continued from page 476.)

On March 3rd, 1835, Mr. Thompson granted to the Bishop of Quebec two acres off his farm as the site for a Church and burial ground. On January 16th, of the following year, 1836, Lot 10, Con. X, and Lot 17, Con. IV. (about two miles east of Millbrook) were granted by the Crown to the rectory of Cavan as glebe lands. A frame church was built on the plot donated by Mr. Thompson, which appears to have been completed in 1837. On March 27th of that year a marriage was solemnized in it, and in his record of this marriage, Mr. Armour refers to this church as "the first church in Cavan." In it on Sunday, November 27th, 1837, he formally read himself in as the "Rector of Cavan," under the certificate of George O. Stuart, Archdeacon of Kingston, and the seal of Charles James Stewart, Bishop of Quebec. This church was duly consecrated by

his Lordship Bishop Strachan, 1st Bishop of Toronto, on July 11th, 1840.

Mr. Thompson died on the 24th of March, 1844, and was buried in the plot he himself had donated.

From the glebe, east of Millbrook, about two acres was set apart for a church and burial ground, and on this site St. Paul's Church was erected. The limits of the parish had not at this time been defined, nor for many years afterwards, and the ministrations of both Mr. Thompson and Mr. Armour extended over a considerable portion of the county of Durham and even beyond. Indeed, it was not until 1853, the year of Mr. Armour's death that the question of fixing parish boundaries was first discussed in the Synod, and not until five years later that definite action was taken.

Mr. Armour was buried at St. John's Church cemetery, on February 27th, 1853, after an incumbency of 20 years, during which time the township had advanced from a sparsely settled wilderness to a prosperous community, with a population much larger than at the present time.

In the summer of the same year, the Rev. T. W. Allen was appointed Rector of Cavan, with its two churches, St. John's and St. Paul's. Millbrook, however, had grown to be a town of considerable size and importance, with a considerable Church population, and felt the need of Church services. These were at first held in the town hall, but in the year 1856, a site was acquired and a church built where the present church stands. This continued to be used until the present beautiful and commodious church was erected in 1866. In 1866 the frame church of St. John's was replaced by the present substantial brick structure. Trinity Church was erected in 1876, about four miles west of Millbrook. After the separation of the Millbrook congregation, St. Paul's Church continued to be used, but in or about the year 1870, a church was built on the hill east of Baillieboro, which was in use until 1891, when the present beautiful building of Christ Church was erected in Baillieboro. St. Paul's Church was demolished, but later a mortuary chapel was erected on its site.

Mr. Allen's work in Cavan was such that, in time, it came to be known as "The Model Parish." He himself attained successively the titles of Rural Dean, Canon and finally Archdeacon, and received the degree of D.C.L., *honoris causa* from his Alma Mater, which evidences to some extent the esteem and honour in which he was held. He died full of years and honours in 1905, after a ministry of over 52 years, having lived to see the two churches grow to five and the central one, St. Thomas', Millbrook, free of debt and consecrated to the service of God. For many years before his death he was ably assisted by his son, the Rev. (now Canon) W. C. Allen, who succeeded him and carried on the good work so effectively that the remaining churches were within a few years also freed of debt and were on Sunday, October 11th, 1908, duly consecrated by Bishop Reeve.

An account of this service appeared in the *Canadian Churchman*, of October 12th, 1908, and among those noted as being present on that important occasion were the honoured and well-beloved Dr. Henry Turner, who had ushered into this life so many of the earlier residents of Cavan, and who had taken so large a part in the civic, educational and religious life of the community and who, though parted from us by a continent's width, still lives, we are glad to say, though within but a few years of his own centennial; and also Inspector Alfred Shaw, of the R.N.W.-M.P., afterwards Lt.-Col. Shaw, who yielded up his life in the prime of his manhood on the battlefields of Flanders in those early dark days of the war, winning, though he did not live to know it, that most coveted of



all honours, the Victoria Cross. He was a son of Cavan of whom Cavan ought ever to be proud.

In closing this sketch, I desire to express my great indebtedness to Professor Young, of Trinity College, Toronto, for his kindly and willing assistance in furnishing data as to the early history of the parish.


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LITTLE MASTER. A STORY OF CEYLON.
By A. Kathleen Shorten.

THE home in Ceylon where "Little Master" lived was not a happy Christian home. "Big Master," as the father was called, was a stern Buddhist, and hated the name of the "Jesus religion." He became indifferent toward his wife because the first three children sent to them had been girls, and the youngest, called Seela, was a little cripple. When her father found that she would not be able to walk without crutches, he never willingly looked at her again. As soon as she would hear his voice she would limp away out of sight—sad, lonely and heartsore little girl.

When "Little Master" came there was great rejoicing, for would there not be one now to bear the grand old family name, of which "Big Master" was so proud?

A new ayah came to this home, and, unlike the last one, her heart went out to the little, crippled Seela at once.

When the little girl saw that Annua did not shrink from her, she threw her arms around the old nurse's neck and sobbed: "Annua! Annua! Why am I like this? No one loves me. I am so sad!"

Then Annua took her in her arms and told her the old, old story of Jesus and his love for children. How he took them in his arms and blessed them and dried their tears.

"More! more! Tell me more," she would cry as the old nurse ceased.

Behind the curtain "Little Master" was listening, and he, too, learned about the love of Jesus, and very softly, in the Singhalese tongue, she sang to them the children's hymn:—

"Jesus loves me, this I know,
For the Bible tells me so."

"Big Master" found out that Annua was a Christian, that she had been at the Mission School, and he was angry, very angry. Annua grew sick, and one night she disappeared.

Poor little Seela fretted for her kind nurse, and nothing would comfort her. She grew weaker and weaker, and when her fever became higher they sent for the devil dancers to drive away the evil spirit, for Seela kept calling, "Annua! Annua! Sing about Jesus."

When the devil dancers stopped their yelling for a moment, from behind the curtain came an answer to the little girl's pleading. A shrill, young voice sang out:—

"Jesus loves me, this I know,
For the Bible tells me so;
Little ones to Him belong,
They are weak—"

"Big Master" clapped his hand over the lad's mouth, but Seela rose up with a glad cry, a triumphant smile on her face:—

"But He is strong."

The devil dancers slunk away, but "Big Master," with eyes burning like coals, came out and paid them well. Seela was now with the dear Jesus Who loved her, happy for ever.

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CHAPTER X. (Continued.)
A Bitter Disappointment.

"Oh—you want to see Mrs. Martin, do you? Well, I think you've got cheek to come here at all after leaving the way you did," Brown growled. He held the door so that the boy could not enter, and seemed more than half inclined to shut it in his face.

"Oh, please, Brown, do let me in," pleaded the boy, with such a heart-broken tone in his voice, that Brown relented—he wasn't half so gruff as he pretended to be—and answered, grudgingly,

"Well, come in, if you must, an' I'll find out if Mrs. Martin will see you."

With a sudden gleam of joy in his eyes, Theodore slipped in.

"Come along!" Brown called over his shoulder, and the boy followed to the housekeeper's sitting-room. The door of the room stood open, and Mrs. Martin sat by the window with a newspaper in her hand. She glanced up over her spectacles as Brown's tall figure appeared at the door.

"Mrs. Martin, this boy says he wants to see you," he announced, and then sauntered indifferently away to his own quarters.

Mrs. Martin took off her glasses as she called, "Come in, boy, and tell me what you want."

Theo walked slowly toward her, hoping that she would recognize him, but she did not. Indeed, it was a wonder that Brown had recognized him, so different was his appearance in his rough, worn clothes from that of the handsomely dressed lad, whose sudden departure had so grieved the kind-hearted housekeeper.

"Don't you know me, Mrs. Martin?" the boy faltered, sorrowfully, as he paused beside her chair.

"No, I'm sure I—why! You don't mean to say that you are our deaf and dumb boy!" exclaimed the good woman, as she peered earnestly into the grey eyes looking down so wistfully into hers.

"Yes; I'm the bad boy you were so good to, but I've been keepin' straight ever since I was here, Mrs. Martin," he answered, earnestly. "I have, truly."

"Bless your dear heart, child," cried the good woman, springing up hastily and seizing the boy's hands. "I'm sure you have. I guess I know a bad face when I see one, and it don't look like yours. Sit down, dear, and tell me all about it."

In the fewest possible words Theo told his story, making no attempt to excuse anything. The housekeeper listened with keen interest, asking a question now and then, and reading in his face the confirmation of all he said. He did not say very much about the bishop, but the few words that he did say and the look in his eyes as he said them, showed her what a hold upon the boy's heart her master had so unconsciously gained, and her own interest in the friendless lad grew deeper.

When his story was told, she wiped her eyes as she said, slowly, "And to think that you've been working all these weeks to save up that money! Well, well, how glad the dear bishop will be! He's said all the time that you were a good boy."

"Oh, has he?" cried Theo, his face all alight with sudden joy. "I was afraid he'd think I was all bad when he found out how I'd cheated him."

"No, no!" exclaimed Mrs. Martin. "He was grieved over your going off so, and he has tried his best to find

you, but you see he didn't know where to look for you."

"Did he try to find me, Mrs. Martin? Oh, I'm so glad! And can I see him now, please?"

The boy's voice trembled with eagerness as he spoke.

The housekeeper's kind face was full of pity and sympathy as she exclaimed, "Why, my boy, didn't you know? The bishop is in California. He went a week ago to stay three months."

All the glad brightness faded from the face as he heard this. He did not speak, but he turned aside, and brushed his sleeve hastily across his eyes. Mrs. Martin laid her hand gently on his shoulder.

"I'm so sorry," she said, "and he will be too, when he knows of your

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"I might also mention that Dr. Chase's Catarrh Powder has proven of great benefit to me. I had difficulty with a stoppage in my nose and head, but the Catarrh Powder relieved it, and I have not been bothered in this way since."

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coming. I will write him all about it."

Still the boy stood silent. It seemed to him that he could not bear it. It had not once occurred to him that the bishop might be away, and now there was no possibility of seeing him for three long months. It seemed an eternity to the boy. And to think that he was there—at home—a week ago!

"If they hadn't stole that five dollars from me, I might 'a' seen him last week," the boy said to himself, bitter thoughts of Dick Hunt rising in his heart. At last he turned again to the housekeeper and at the change in his face her eyes filled with quick tears.

He took from his pocket the little roll of money and held it out, saying in a low unsteady voice,

"You send it to him—an' tell him—won't you?"

"I'll write him all about it," the housekeeper repeated, "and don't you be discouraged, dear. He'll want to see you just as soon as he gets home, I know he will. Tell me where you live, so I can send you word when he comes."

In a dull, listless voice the boy gave the street and number, and she wrote the address on a slip of paper.

"Remember, Theodore, I shall write the bishop all you have told me, and how you are trying to find the Finney boy and to help others just as he does," said the good woman, knowing instinctively that this would comfort the boy in his bitter disappointment.

He brightened a little at her words but he only said, briefly,

"Yes—tell him that," and then he went sorrowfully away.

Mrs. Martin stood at the window and looked after him as he went slowly down the street, his hands in his pockets and his eyes on the ground, while Tag, well aware that something was wrong, trotted beside him with drooping ears and tail.

"Tell me that that's a bad boy!" the good woman said to herself. "I know better! I don't care what that Mr. Gibson said. I never took much stock in Mr. Gibson myself, anyhow. He always had something to say against anybody that the bishop took an interest in. There—I wish I'd told Theodore that he was here only as a substitute, and had to leave when the regular secretary was well enough to come back. I declare my heart aches when I think of that poor little fellow's face when I told him that the bishop was gone. Ah well, this is a world of disappointment!" and with a sigh she turned away from the window.

Nan sat in a rocking-chair with Little Brother in her arms, when Theodore opened the door.

"Oh Theo—what is it? What is the matter?" she cried, as she saw his face.

He dropped wearily into a seat and told her in a few words the result of his visit.

"Oh, I am so sorry!" she exclaimed. "And it seems so hard to think that you would have seen the bishop if you hadn't lost that five dollars!"

The boy sighed, but made no reply. He could not talk about it then, and presently he got up and went out.

(To be continued.)

A young man with a reputation for wit, while passing along a crowded thoroughfare, accompanied by several friends, espied an oyster-stall displaying a notice, "Fine oysters—1s. per dozen."

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"Er—with or without what?" weakly stammered the would-be funny one.

"Pearls!" roared the dealer in shell-fish and the discomfited joker hurriedly rejoined his friends.—Tit-Bits.

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