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The Christian Year	Very Rev. D. T. Owen, D.D.
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## Personal & General

Archdeacon Fortin, for over thirty years Rector of Holy Trinity Church, Winnipeg, is retiring on superannuation, after long and faithful service.

The Rev. Pablo Munoz y Diaz, a Roman Priest, was recently received into the ministry of the Anglican Church in Cuba. There are others still on probation.

Miss M. C. West, who for some time has been on the staff of the M.S.C.C. office, was married at Wilfrid, Ont., on September 26th, by the Rev. H. E. Moxon, of Sutton, Ont.

The Rev. H. T. Bourne, of Galt, Ont., passed away on Saturday, Sept. 29th, in his 85th year. The funeral service was held in Trinity Church, Galt, on Tuesday last the 2nd inst.

The Rev. Principal W. H. Vance, of Latimer Hall, Vancouver, B.C., is President of the Win-the-War League of British Columbia, which recently held a monster meeting of some 5,000 people.

The Rev. T. G. Wallace, Rector of St. Stephen's Church, Toronto, has declined an invitation to the rectorship of St. James' Church, London, Ont., in succession to Dean Davis, who is retiring.

Mrs. M. L. Moore, of Stratford, Ont., a devoted member of St. Paul's Church, died suddenly on September 26th, at the age of 72. She did some shopping for herself the previous afternoon.

Mr. Justice Hodgins, Toronto, was appointed a member of the Executive Committee of the Board of Management, M.S.C.C., at the recent meeting in Ottawa, in place of Mr. A. H. Campbell, resigned.

The marriage of Miss Abbott, of Halifax, sister of Dean Almon Abbott, and the Most Rev. C. L. Worrell, will take place on St. Luke's Day, October 18th, the anniversary of the consecration of the Archbishop as Bishop of Nova Scotia.

At the morning service at Christ Church, Vancouver, on September 16th, a new window was unveiled to the memory of the late Lieut. Harold Owen, son of Major Owen, Chaplain to the overseas forces and now in France.

Rev. C. W. Foreman, B.A., assistant Rector of St. Paul's Cathedral, London, Ont., for the last two years, and one of the most promising of the young Anglican clergyman of the diocese of Huron, has enlisted as a private in the Army Medical Corps.

Mr. J. C. Ingles, Hagersville, Ont., passed away on Monday last, the 1st inst., in his 60th year. The late Mr. Ingles was a brother of the Ven. Archdeacon Ingles, of Toronto, and was an earnest supporter of the Church. The funeral was held yesterday, October 3rd, at Niagara Falls South.

It has been announced in the Hamilton papers that the Rev. W. P. Robertson, Rector of Truro, N.S., has accepted an invitation to become Rector of the Church of St. Thomas', in succession to Rev. E. J. Etherington, who resigned some months ago. He will enter upon his duties early in December.

Captain Gerald Miller, son of the Rev. E. G. Miller, Rector of St. Barnabas' Church, Victoria, B.C., has arrived home. He was wounded in the hip on May 10th and is now convalescent.

escent. He was awarded the Military Cross for conspicuous service earlier in the war.

Brigadier-General F. A. Maxwell, V.C., D.S.O., a member of the late Earl Kitchener's staff, has been killed in action, according to a recent report. With the exception of Lieut.-General William R. Birdwood, it is a remarkable fact that all of Earl Kitchener's staff have lost their lives in this war.

Canon Pennefather, D.D., Vicar of Kensington, London, Eng., who passed away recently, was a son of the late Mr. FitzGerald Pennefather, Q.C., of Dublin, Ireland, and was educated at Trinity College, Dublin, where he graduated in 1872. Deceased was a cousin of Canon Fitzgerald, Kingston, Ont.

A cablegram received in Victoria, B.C., on September 27th, announced the death on the previous evening at Wickhurst Manor, Weald, Sevenoaks, England, of Rev. Canon Beanland. He was for a time Rector of the Cathedral in Victoria and a member of the first, second and third General Synods of the Church of England in Canada.

The Rev. W. T. Hallam, D.D., who has been in charge of vocational work in the Orthopaedic Military Hospital, on Davisville Avenue, Toronto, during the past four months, is leaving that work to resume his duties in Wycliffe College. He has been most successful in the above work and we feel certain that he will be very much missed by the "boys."

A striking coincidence occurred the Sunday following the successful lifting of the central span in the Quebec bridge. While the head of the Roman Catholic Church in that city officiated at a thanksgiving service in the Roman Catholic church at one end of the bridge, the Bishop of Quebec, Right Rev. Lenox Williams, held special thanksgiving services in the Anglican church in the parish at the other end.

Among Canadians decorated for valor and distinguished service, names of whom appear in a late list, is Captain John Christie Stewart, for some years a resident of Sherbrooke, Que., and when war broke out, occupying the post of Bursar at Bishop's College, Lennoxville. He went overseas as lieutenant in a Montreal Highland regiment, receiving his captaincy on the field, and has now been awarded the Military Cross.

Mr. R. C. Smith, K.C., for many years a prominent member of the Bar in Montreal, and a member of Christ Church Cathedral, died suddenly on September 22nd, at the age of fifty-eight. The funeral service was held in the above church on Monday, September 24th. The deceased was president of the Montreal Bar Association in 1907, treasurer in 1908, and Batonnier in 1909-10. Among his academic honours were those of LL.D. and D.C.L. He was a life governor of the Montreal General Hospital.

The marriage will shortly take place of the Rev. Edgar W. T. Greenshield, the missionary to the Eskimos of Blacklead Island, Baffins Land, to Miss Jane Marion Kaye, fifth daughter of the late Archdeacon Kaye, of Lincoln, and granddaughter of the late Bishop Kaye, of Lincoln, and of the late Bishop Jackson, of London. Mr. Greenshields, who has been out to the Arctic four times, received from the Queen of the Netherlands the Order of Orange-Nassau for having succoured and supported the crew of the "Jantina Agatha," a Dutch ship which was wrecked in the Arctic.—"Ottawa Citizen."

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October 4, 1917.

# Canadian Churchman

Toronto, October 4th, 1917.

## The Christian Year

The 19th Sunday after Trinity, Oct. 14, 1917

To please God! That is a goal worthy of any man's striving. We have to please God; that is the ambition of the Christian. It is the highest and noblest of all the ambitions which find a place in men's hearts. How can I please God? That simple question would correct many distortions in our lives. We are to seek to please Him, and Him only. If I am a failure among men but have succeeded in pleasing God, my failure among men does not matter. If I am a failure with God but have succeeded in pleasing men, my success with men is of no account. I am a failure, indeed. To please God! That is our task. That is our supreme duty and our highest happiness.

The Collect for this Sunday gives us the right point of view in this matter: "O God, forasmuch as without Thee we are not able to please Thee." Very frankly it admits that we are incapable of pleasing God apart from the help of God. Left to ourselves, this goal set before us is an impossible one. Never by ourselves, in our own unaided strength, can we attain to it. This is an unpalatable doctrine to many in these days, but it is one clearly taught in Holy Scripture and by the Church. St. Paul is very plain about this in to-day's Epistle: "This I say, therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind; having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart." The Tenth Article expresses the same truth when it says, "Wherefore we have no power to do good works, pleasant and acceptable to God, without the grace of God by Christ preventing us." But let us dwell on the comforting side of this doctrine, namely, God's abundant supply of help for us in our supreme work of pleasing Him. Let us thank Him that He has not left us to ourselves, and that He does not expect the impossible of us. God never mocks, He never requires from us more than we can give. He has provided the means whereby we can do those things which are pleasing in His sight. He has filled our lives with His Grace. He has given us His Only Son, in Whom He is well pleased. "Thou art My beloved Son; in Thee I am well pleased." It is in Christ that we are found pleasing to God, and it is in His power we can do those things which are acceptable to Him. It is the new man in Christ who is capable of thus pleasing God. As St. Paul says in the Epistle for the Day, "that ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness."

And then, last of all, the Collect teaches us to rely on the rule and the direction of the Holy Spirit in all matters where we may be at a loss to know what things are pleasing to God. And so we pray, realizing our inability even to know what things are pleasing to Him, "Mercifully grant, that Thy Holy Spirit may in all things direct and rule our hearts; through Jesus Christ our Lord."

## Editorial

### THANKSGIVING.

In the last estimate sent out from the Census and Statistics Office at Ottawa it is stated that, although the average yield per acre for the present year is slightly less than that for 1916, the increase in acreage has more than counterbalanced this, so that the estimated increase in wheat is placed at 19,851,700 bushels. In oats the increase is estimated to be 34,290,000 bushels; in rye, 1,227,550 bushels; and in barley, 16,671,400 bushels.

Do we realize what these figures mean, in the way of food, and of strength to the Allies? We well remember the anxiety of the past spring and early summer. The continued rains in Eastern Canada and the continued drought in the prairies made many a one fear for the future, but just at the most crucial time the change came. Beautiful sunshine in the East and showers in the West transformed the whole scene. The prayers of the faithful were answered and anxiety was changed to rejoicing.

We do not mean for our readers to infer that this is the only reason we have for thanksgiving. We realize fully that sorrow has entered many a home, and that Canada is a much sadder land to-day than it was a year ago. These clouds of sorrow, though, have their silver lining, and we can, indeed, thank God for the spirit of self-sacrifice that has characterized so large a percentage of our young men in this world crisis.

Let us, moreover, remember the marvellous manner in which the Motherland and the colonies have been kept true to the great principles at stake. In spite of political turmoil and party strife, in spite of profiteering, and of labour and other troubles, the heart of the mass of the people has remained steadfast.

Poor Russia! Some may be inclined to regard the situation there with despair. It was, indeed, a keen disappointment that she was not able to hold her own on the Eastern front, but let us not forget what might have happened had the schemes of our enemies in that land been allowed to succeed. In Russia, in the United States, in Greece, in Mexico, in Argentina, and in Sweden, the plans of the enemy have miscarried, or, let us rather say, have been frustrated through the grace of God. We are fighting no ordinary foe, and each additional revelation brings home more strongly than the previous one the dangers through which up to the present we have been carried in safety.

Canadians never had greater cause for thanksgiving than they have this year. God has blessed us abundantly, and this fact should be recognized in such a way that those who are loath to acknowledge a divine source for blessings are forced to see that the hand of God has been guiding events during the past year. There is a tendency, we know, in certain quarters to make "Providence" responsible for occurrences that are the direct result of human effort or human error, but there is at the same time a very great hesitation, even on the part of many Christians, to recognize and acknowledge the power and mercy of God.

Let us thank God for his many blessings, and at the same time let us pray that He will cleanse us from every unworthy motive and

make us more effective instruments in the defence of those blessings.

\* \* \* \* \*

The result of the discussion at the meeting of the Sunday School Commission at Ottawa re lesson scheme is, briefly, as follows: The graded lesson scheme for the main school, i.e., for children from nine to fourteen years of age, was adopted on the understanding that the selection of Scripture passages should be made to correspond as far as possible with those of the International graded series. In the Junior Bible Class department the International Improved Uniform series was agreed to as an optional course. The above was agreed to as a sort of compromise, and it remains to be seen whether it will meet the needs of the case or not.

\* \* \* \* \*

The power possessed by Provincial Legislatures regarding the importation of liquor was made quite clear at the recent meeting of the Council for Social Service, but we venture to think that it is not understood by a vast majority of the rank and file of the electorate. A great deal has been said regarding the duty of the Dominion Parliament in this matter, and a great deal of blame has been laid at its door. When we know that each Provincial House has the power at present to stop the importation into its territory from outside, but that in practically every case the power of certain influences within each province is strong enough to prevent legislation being enacted to accomplish this, it is easy to see which foot the boot belongs to. If, as has been said, the present prohibitory laws are in reality a species of class legislation, making the ability to secure liquor dependent upon the length of a man's purse-strings, it is evident that much still remains to be done.

\* \* \* \* \*

We desire to draw the attention of our readers to Mr. David Ross McCord's appeal, printed in our correspondence columns, for manuscripts, books and other objects of historical and national interest that have to do with the pioneer work of the Church in all parts of our Dominion. Mr. McCord has for very many years been devoting himself to the collection of materials illustrating the history of Canada, and at Temple Grove, Montreal, has a remarkable collection, which has grown to the dimensions of a National Museum. Although well over threescore years and ten, Mr. McCord is still full of mental and physical vigour, and keen as ever in saving landmarks and forging Imperial links. Practically all the relics of the Church in other departments are already in the Museum. We most warmly endorse his appeal, and earnestly request our readers to communicate with him without delay if they are in possession of, or know of others who are possessed of, such things as he asks for. There can be no doubt that an immense amount of valuable historical material has been irretrievably lost or destroyed in the past. Probably there is still much that is of deepest interest hidden away in remote parsonages, vestries and other places, which, unless rescued, will find its way to the rubbish heap. By sending such things to Mr. McCord they will be examined by an expert, their historical value accurately appraised; they will be preserved, catalogued and described, and become part of our national heritage.

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## Thoughts for the Thoughtful

"Where the will is ready, the feet are light."

\* \* \* \* \*

With God go over the sea; without Him, not over the threshold.—Russian Proverb.

\* \* \* \* \*

"Those who say they will forgive but can't forget an injury, simply bury the hatchet while they leave the handle out ready for immediate use."

\* \* \* \* \*

The golden moments in the stream of life rush past us, and we see nothing but sand; the angels come to visit us, and we only know them when they are gone.—George Eliot.

\* \* \* \* \*

One smile can glorify a day  
One word true hope impart;  
The least disciple need not say,  
"There are no alms to give away,"  
If love be in the heart.

\* \* \* \* \*

I never yet found a Christian who was disappointed in Christ, although I have found a great many who were disappointed in themselves. It is now twenty-three years since I first caught a glimpse of Him and He has been growing on me ever since. There is not a want in the soul which He will not meet.—Dwight L. Moody.

\* \* \* \* \*

There is a great power in the little word "No," when it is spoken resolutely and courageously. It has often been like a giant rock by the sea, as it has met and hurled back the mighty waves of temptation. Whatsoever is wrong, we must meet with a firm, strong "No"; but whatever is right, we should welcome into our life with a hearty, cheerful "Yes."

\* \* \* \* \*

We have much to do with the ripening of our own character. It is only when we abide in Christ that our lives grow in Christlikeness. Sorrow and pain blight the life that is not hid with Christ in God, and make more beautiful and more fruitful the life that is truly in Christ. If we live thus continually under the influence of the divine grace, our characters shall grow, with the year, into mellow ripeness.—Dr. J. R. Miller.

\* \* \* \* \*

The telling of the Resurrection is not done exclusively in sermons and from pulpits. It is done through the daily life. A Christian's belief in the resurrection of the Lord Jesus Christ ought to mean a great deal more than a cold, bare assent to the historical fact stated in the Creed—"on the third day He rose again from the dead." "If ye then be risen with Christ," cries Paul, "seek those things which are above." The way to tell the Resurrection is to make the Resurrection tell.—William Reed Huntington.

\* \* \* \* \*

"Yet love will dream, and faith will trust,  
(Since He who knows our need is just),  
That somehow, somewhere, meet we must.  
Alas for him who never sees  
The stars shine through his cypress trees!  
Who, hopeless lays his dead away,  
Nor looks to see the breaking day  
Across the mournful marbles play!  
Who hath not learned in hours of faith,  
The truth to flesh and sense unknown,  
That Life is ever lord of Death,  
And Love can never lose its own."  
—Whittier.

## The Region of the Mackenzie River

From the report of the Rev. Canon Gould, M.D., General Secretary of the M.S.C.C., to the Board of Management. Ottawa, September 27th, 1917.

I LEFT the Union Station, Toronto, 6.40 p.m., on Wednesday, May 23rd, and returned to the same point, Tuesday, August 7th, at 12.30 p.m. Duration of tour, two calendar months and fourteen days.

Canadian Pacific Railway, via Winnipeg to Edmonton; thence by the Edmonton, Dunvegan and British Columbia Railway to Peace River. From Peace River by Hudson's Bay Company's steamer "Athabasca" to the "Chutes," or main rapids of the Peace River, where a four-mile portage was necessary to join the connection steamer, "MacMurray." The latter proceeded to Fort Chipewyan, on Lake Athabasca, where I was joined by the Right Reverend J. R. Lucas, D.D., and, via the River Roche, to Fort Fitzgerald, at the head of the Grand Rapids on the Slave River, whence a sixteen-mile portage led to Fort Smith, at the lower end of the rapids mentioned, and to the steamer "Mackenzie River." Between the arrival of the "MacMurray" and the departure of the "Mackenzie River" steamer there occurred a vexatious and trying delay of fourteen days. At Fort Smith we were tied up for twelve days in a pestiferous hole at the foot of a lofty, steep bank, infested with mosquitoes and "bull dogs." Unloosing, at long last, from her berth at Fort Smith, the "Mackenzie River" descended the lower half of Slave River, passed into Great Slave Lake, and, skirting the ice barrier in the lake, reached Fort Resolution and Hudson's Bay post, and the headquarters of the Roman Catholic Bishop. In the evening of the same day the vessel put off eighteen miles and anchored at the Burnt Islands, where continuous masses of heavy ice, ten to fifteen feet thick, forbade further progress and enforced a delay of three days. A strong wind, which prevailed throughout the third day, by breaking up and scattering the ice, permitted the captain to set out from the Burnt Islands about midnight, and arrive at Hay River, on the south shore of the lake, the following morning. The remainder of the lake passage was crossed the same evening, the mouth of the Mackenzie River entered, and Fort Providence, the first of the riverine posts, reached next morning. From this point rapid progress was made down stream to Fort Simpson, at the junction of the Mackenzie and Liard Rivers; to Fort Wrigley; to Fort Norman; to Fort Good Hope; to Arctic Red River, and to Fort MacPherson, on Peel River, the farthest point of our journey, at 5 a.m. on Thursday, the fifth day of July.

The travelling facilities into the Far North have, during recent years, undergone rapid improvements in speed and comfort. The construction of the Edmonton, Dunvegan and British Columbia Railway to the Peace River has opened up a new route and eliminated the slow and trying journey by scows down the rapids of the Athabasca River. The approaching completion of the Alberta and Great Waterways Railway to Fort MacMurray, on the lower Athabasca, will accomplish the same object, and restore next year, it is probable, the traffic to the old and direct route of the Athabasca, the Slave River, the Great Slave Lake, and the Mackenzie River. Two trading companies, the Hudson's Bay and the Northern Trading Company, advertise and possess

travelling facilities through to the Arctic Circle.

The Mackenzie River proper, that is, from Great Slave Lake to the Arctic Ocean, upset and exceeded altogether my preconceived ideas of its character. I had thought of it as a broad, deep, sullen, unattractive flow; its water laden with sediment and driftwood; its force confined by low, alluvial banks, clad with endless stretches of spruce, willow or poplar; its course obstructed occasionally by sandbars or blocked by islands of similar formation to its banks. Such a description is true of the Slave River, especially from the Grand Rapids to its exit into Great Slave Lake; it is not true of the Mackenzie River. For the latter, Great Slave Lake acts as a vast sedimentation basin, and, save for a few miles around the mouth of the Slave River, the lake is of sparkling and invigorating clearness. These are the waters which form the main stream of the Mackenzie, defiled, it is true, and finally conquered by the muddy flood of the Liard, which flows for sixty miles distinct from the greater stream, the muddy Liard on the west side, the clear Mackenzie on the east, before the two become thoroughly intermixed and indistinguishable. The same phenomenon is true of other affluents, notably the Arctic Red River and the Peel River. The Mackenzie impressed me as a giant, whose source was clean and pure, but whose very strength carried him into great areas of contamination, from which he emerged infected, indeed, but fighting bravely and determined that as little as possible of the defilement of his journey should be carried with him into the ocean of his destiny. It is a river of mighty reaches; of clean, bold, imposing, and in some places majestic banks. At times magnificent vistas of country, or cloud-wrapped glimpses of high mountains, attracting the attention, liberate and claim the imagination. The summer skies of the great North Land were to me a perpetual delight; they seemed to present every example of cloud formation. The breathing of an atmosphere which has "never been breathed before" was an unalloyed joy. The mighty march of the midnight sun, visible at Peel River from the 13th of June to the 12th of July, will, in days to come, form one of the great attractions of the tourist world. Over the whole panorama—river, earth, air, mountains and sky—broods the charm and majesty of that glory of greatness which every description fails to describe, and which must be seen before it can be either understood or appreciated.

"The Mackenzie River is one of the longest and broadest streams in the world. According to Mr. R. G. McConnell, of the Geological Survey, one of the first to attempt a scientific survey of the river, the Mackenzie drains an area of six hundred and seventy-seven thousand four hundred square miles, and has an approximate discharge at a medium stage of the water, according to some rough measurements made by the writer, of five hundred thousand cubic feet per second. Its basin is traversed for nearly one thousand three hundred miles by Rocky Mountains, and the Mackenzie is probably unique among the rivers of the world in the fact of having a large proportion of its basin situated on the farther side of a great mountain chain. Two of its principal tributaries, Liard and Peace Rivers, pierce the Rocky Mountains and drain large areas beyond, while the third, the Athabasca, originates in the heart of the same range, and is confined entirely to the eastern slope. The country from which the Mackenzie draws its supplies is of the most varied description, and includes part of the broken plateau region



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west of the Rocky Mountains, the Rocky Mountains themselves through fifteen degrees of latitude, the northern part of the prairie district and the wooded and moss-covered country which succeeds it towards the Arctic Ocean, while tribute is also drawn from a wide belt of rough Laurentian country on the east, and from portions of the "Barren Lands." From Great Slave Lake to the sea the Mackenzie is an imposing stream, averaging about a mile in width with occasional expansions for long distances to twice this size. It is characterized by the comparative purity of its water, by its long straight reaches and by the absence of sudden bends. Its valley, usually shallow, follows closely all the sinuosities of the stream without the intervention of large flats. Clusters of islands obstruct its channel in a number of places, and are met with at intervals all the way down, while ranges of lofty mountains run parallel with it for part of its course, and form a fitting background to this king of northern waters."

"Mr. Ogilvie claims that there is a grand total of three thousand three hundred and sixty-nine miles of water in Mackenzie basin, all navigable, except for eighteen miles, at but two points—one a rapid two miles long on Peace River, and the other Sixteen Mile rapid on Great Slave River. A thorough knowledge of the two great lakes (Great Bear and Great Slave) with all their tributary streams would probably increase this vast length of navigable water by several hundred miles."

The white population consists of two classes—(1) Fur traders, etc.; (2) missionaries. Each of these is sub-divisible; the first into the employees of the Hudson's Bay Company and the Northern Trading Company, independent trappers and traders, prospectors, and the members of the Royal North-west Mounted Police; the second into the missionaries of the Roman Catholic Church and of the Church of England. Of each class I shall have more to say in subsequent portions of this report.

The half-breeds, though numerically inferior to the aborigines, form an important, perhaps the most important, element in the population. They form the majority of the residents at the posts. They are the traders, trappers, interpreters and voyageurs.

The aborigines include the Indians and the Eskimo.

The Indian tribes, and, roughly speaking, their distribution is as follows:—

The Chipewyans, centred on Lake Athabasca, are distributed in one direction to Lac La Biche in Alberta, and in the other direction to Great Slave Lake and the shores of the Hudson Bay. Unless it be otherwise in the region of Hudson Bay, they are all Roman Catholics; none of them, or have ever been, members of the Church of England.

The Yellow Knife Indians were so called from the fact that when first visited they carried "yellow" knives, made of the native copper of the Great Bear Lake District. They are a small and diminishing people, grouped around Fond du Lac; the east end of Lake Athabasca. They are all connected with the Roman Catholic Church.

The Dog Ribs, another small and diminishing tribe, is found in the neighbourhood of Fort Rae, on the North-east arm of Great Slave Lake. They are Roman Catholics.

The Slaves, or Slavis, are the most numerous and the most widely distributed of the tribes of the Mackenzie River Basin. They extend from Hay River, about midway between the entrances of the Slave River into Great Slave Lake and the exit of the Mackenzie, to Forts Providence, Simpson, Wrigley, Norman and Good Hope; that is, from Great Slave Lake to the Arctic Circle. In the neighbourhood of Fort Good Hope they bear the local name of Hare Indians, from the fact that the early explorers found them clothed in garments made of rabbit skins. About two-thirds of the Slavis are connected with the Roman Catholics, about one-third with the Church of England.

North of the Slaves, and within the Arctic Circle, is the Takudh or Loucheux (i.e., Squint-eyed), the most virile Indian tribe of the North. They call themselves the Tinjizyoo. They are found in the neighbourhood of Fort MacPherson on Peel River and extend across the "Divide" into the Yukon Territory. Their numbers are variously estimated from 800 to 1,000. About seven-eighths belong to the Church of England, one-eighth to the Roman Catholics. The latter form a sub-tribe, residing in the neighbourhood of Arctic Red River.

In addition, certain bands known as Sekanis, around the head-waters of the Liard River, and further North, as Mountain Indians, roam in the neighbourhood of the Divide, sometimes on one side, sometimes on the other. Those of the South, if Christians, are Roman Catholics, while those of the North are connected with us. A number

of these were present this year at Fort Norman. The tendency is, for reasons of hunting and trade, for them to resort more and more to the farther side of the Divide, within the borders of the Yukon Diocese.

The Eskimo, I found that they always spoke of themselves as "Huskies," are divided into—

1. The Nunatagmiut, or dwellers in the Delta of the Mackenzie River.
2. The Cogmolits, or dwellers along the Arctic Coast.
3. The Eskimo of the Coronation Gulf region and eastward.

The Nunatagmiuts moved, some decades ago, from the Westward and took up their residence in the Mackenzie Delta. They have long been in contact with whalers and bear evidences of a large strain of "outside" blood. They are a progressive, vigorous, and attractive people. Almost all of them are professed Christians and staunch supporters of their faith. Eighty-four, in response to an invitation given by Archdeacon Whittaker, made the journey to Fort MacPherson, to meet the deputation and Bishop Stringer. Seventeen whale-boats and schooners were tied up in the Peel River. One was owned by our mission, all the rest were owned and operated by Eskimo. They are successful hunters, trappers and fishermen. In contrast with the Indians, they are keen business men, are provident and abhor debt. Captain Mills, the oldest Hudson's Bay Company's captain in the North, who knew the Eskimo as they were and as they are, said, in my hearing, "I consider the Eskimo the most virile native race we have on this continent."

The Cogmolits occupy the coast from the Delta eastward to Baillie Island. The following description was written for the local Inspector of the Mounted Police, by one of our missionaries, the Rev. E. Hester:—

"At the request of Inspector ——— I make out a report of the conditions and circumstances of the Cogmolit tribe of Eskimo scattered along a coast line of about 300 miles east of the Mackenzie River Delta towards Baillie Island (Cape Bathurst), Horton River and Cape Perry.

"The Cogmolit differ from the Nunatagmiut (west of the Delta) in being less educated, more improvident, dirty and indolent. They are to be distinguished by the raised crown of the head, in many cases almost conical in shape, descending to a broad forehead and the usual oval full face of the Eskimo. They are less prepossessing in appearance than the Nunatagmiut, being in many cases coarse and irregular in feature. This may in measure be due to their exposed coast-line; summer and winter winds sweep over them, a mid-summer's day might often be mistaken for the wretched weather of February. Last year the writer was stationed at Baillie Island from August to the close of the year, and all through the fall only one day was really enjoyed for beautiful weather. The coast is quite barren, bereft of shrub and willow. Timber is only reached after a few days' journey up the rivers.

In the summer the natives gather to the various fishing stations. Great quantities are caught during the season.

"Whilst the glut is on there is general comfort and happiness, but little or no thought is given to drying or smoking the fish for after use. The only thing considered of value is the Kelalugak or, as it is called, the 'white fish.' This is preserved by working out and cutting up for after use, but seldom in such quantities as to relieve famine in winter.

"Spring and autumn are the seal hunting seasons and the best hunters will often secure such numbers that will tide them over the winter. For five months of the year they are engaged in trapping, and if by any means successful or energetic they can catch sufficient pelts to exchange with the traders for provisions, dry goods, etc., and to equip them in hunting and trapping gear, and even in the purchase of whale boats.

"The Cogmolit were far more numerous than they are at present. Natives have told me of numbers existing in the early days. This is proved by the remaining ruins scattered over the whole of that district. From a census taken this year, the Cogmolit do not exceed 140 inuit (individuals). The older inhabitants must have been very insular. One native told me that he had never been 200 miles south of his native place and no farther than about 100 miles north-east. Other natives speak of similar limitations.

"The natural craft and native prowess of the hunter is sadly wanting to this people. Situated as they are amidst perpetual ice and snow they cannot even make a snow house, with a few exceptions. They now content themselves by making hovels of drift sticks, tuft, canvas and snow. Dressed

(Continued on page 636.)

## M. S. C. C.

Board of Management, Ottawa, September 27th, 1917.

IN the meeting of the Sunday School Commission the outstanding feature was the discussion on the new Lesson Scheme. In the Council for Social Service, the action that seemed to stand out most prominently was the almost unanimous expression of opinion in favour of Dominion-Wide Prohibition. In the Board of Management of the Missionary Society in the midst of many important discussions, that on the position of our Indian work was probably the one that left the deepest impression on the minds, and let us hope, on the hearts of the delegates. Never before was the critical nature of the situation in the North Country presented with the same vividness.

The Report of the General Secretary which dealt mainly with his journey up the Mackenzie River to its mouth and back, gave a startling picture of the inadequate character of our own missionary force in that part of Canada as compared with that of the Roman Church. And to this was added the corresponding testimony of that great missionary of New Ontario, the Venerable Archdeacon Woodall who stated in opening that he entered Canada by the back door and had never before been nearer to the front door than North Bay. The speech that made the greatest effect, however, was that of Mr. G. B. Nicholson, who for over thirty years has lived in the North Country and knows the Indian situation thoroughly. It is not the first time that he has pleaded for a better understanding and more adequate support of the work amongst the Red men, and his words always carry weight and conviction.

The Ottawa meeting was fortunate in having in attendance as visitors three of our missionaries from overseas, and the noble fondness of the Woman's Auxiliary, Mrs. Tilton, of Ottawa, who has been spared to see this organization grow from a very small beginning to the flourishing and powerful position that it occupies in the Canadian Church to day. The foreign missionaries present were the Rev. R. H. A. Haslam, India, and the Revs. A. J. Williams and W. M. Trivett, China. Each addressed the Board and each in turn emphasized the marvellous opportunities in those distant lands in spite of the war. Mr. Haslam referred to the changing attitude towards women and mentioned by way of illustration that recently an Indian lady, a Hindu, had been allowed to address a meeting of ten thousand men. The work in the Maple Leaf Hospital at Kangra, begun and carried on mainly by Mrs. Haslam, has attracted the attention of the Government which is anxious to avail itself of its usefulness.

In China the turning of the temples into schools, the increasing recognition of the value of education for girls as well as for boys, was referred to by Mr. Williams, and Mr. Trivett told of baptizing 85 Chinese during the past spring after an exceedingly strict examination.

In addition to these messages from across the Pacific, came an appeal from British Columbia, not only from the cities but from the inland or "Hinterland." The places of men who have gone to the front from the ranches in the valleys are being taken by Chinese who are settling there by the hundred. In the mines the miners are being replaced by the East Indian, while at Port Essington, further up the coast, over one hundred Japanese fishing boats had been counted at one time by one of the speakers. The response being met with at the present time by workers among these Orientals, and the strategic character of the situation in British Columbia in relation to the rest of Canada was emphasized. The debt of the Allies to these people was also referred to, some two hundred Japanese from British Columbia being at the present time fighting at the front.

### Reports.

We shall not attempt to deal with the different reports in detail, but merely mention a few of the more important points.

#### 1. General Treasurer.

The interim financial statement from the first of the present year to date showed gross receipts including legacies to be \$81,489.19, and gross expenditure \$98,723.94. This means that there is a considerable overdraft at the present time. The sum of \$59,444.56 has been received on the general apportionment of \$175,640, and \$5,269.98 on the Jewish apportionment of \$14,198. It is easily seen from this that a great deal remains to be done between now and the end of the year.

Two legacies amounting to \$1,500 had been received.



The report of the General Treasurer for the year 1916 has been referred to in these columns already, the grand total of the receipts being \$170,910.39. Seven dioceses paid or exceeded the amount of their general apportionment as compared with 8 in 1915, 10 in 1914, 11 in 1913, and 13 in 1912. The total deficit in connection with the general apportionment was \$24,668.46 as against \$13,039.00 in 1915, the Canadian missionary dioceses receiving only 69½ per cent. of the grants as against 88½ in 1915.

The Revenue Fund which is carried forward in full at the close of each year enables the Church to carry an overdraft at the bank in the interim. This amounted in December 31st, 1915, to \$44,589.89, and on December 31st, 1916, to \$57,389.21, or an increase of \$12,799.32, of which \$10,000 came from the estate of the late Captain Guy Drummond, of Montreal.

The question of exchange on payments made in the foreign field, which has become increasingly serious, was referred to the Executive Committee to deal with as it sees best.

#### 2. Executive Committee.

The majority of matters under this heading required no further action.

The recommendation to make a grant of \$1,000 towards providing a Chaplain "who should give his whole attention to the care of wounded returned soldiers at the Receiving Depot in Quebec City" led to considerable discussion, and to a resolution that a joint committee representing both the M.S.C.C. and Council for Social Service to deal with such matters should be appointed. It was further announced that at a meeting of the House of Bishops held the previous evening, it was agreed to appeal for the sum of \$15,000 to be expended in connection with the Overseas Chaplain's work, and that one of the Bishops would be asked to visit the front in order to study the situation at first hand.

#### 3. Consultative Committee.

The amounts recommended to the Executive Committee of the Woman's Auxiliary for work in the foreign field were:—

Diocese in Honan .....	\$10,850.00
Diocese in Mid-Japan .....	12,204.00
District of Kangra .....	9,569.40
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	\$32,683.40

These totals provide for the sending out of one new missionary to China.

#### 4. Candidates' Committee.

Four candidates have been accepted and were recommended for appointment. Seven others are undergoing training; one has been accepted for training; two applications are under consideration, and one was reported as "not at present" accepted. All the above are ladies, there being no male candidates under consideration, and only one accepted male candidate waiting to be sent out. Two candidates, who joined the Canadian forces on the outbreak of war, Mr. Reginald Buchanan and Mr. John Hatley, have both made the supreme sacrifice for the cause of the Allies.

As the matters contained in the remaining reports were largely of a routine character, it is unnecessary to deal with them here.

Taken all in all, both from the point of view of numbers, of subjects under discussion, and of the discussions themselves, the meeting was undoubtedly one of the best held by the Board.

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### THE PATIENCE OF FAITH.

Faith is able to wait with patience. Being itself a "substance" and an "evidence," to use Paul's great words, it does not need to fret or chafe under delay. John Wesley said to himself that he was always in haste, but never in a hurry. This was because he was a man of prodigious faith. He believed in God. He believed in man. He believed in himself. It is the man who does really not believe in himself, or others, or God, who can never "possess his soul in patience." He has such small faith in nature's constancy he must, forsooth, watch the pot boil. He doubts the validity of kindness, hence he continually cross-examines it. He is never quite willing to let God "keep" that which he has "committed unto Him." His counterpart is the man who believeth and who, "believing," does not need to "make haste." Of course, there is no time to lose, but there is still less time to worry.—George Clarke Peck.

## The Bible Lesson

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

Nineteenth Sunday after Trinity, October 14th, 1917

Subject: Nehemiah's prayer is answered.—Neh. 2 1-11

THE lesson treated in this paper last week was taken from the list of International Lessons and it was not observed, until too late, that it was not the same as that set by our Sunday School Commission. The lesson should have been Neh. 1 : 1-11, dealing with Nehemiah's prayer for his people. In the lesson to-day we have the answer to that prayer.

**1. Nehemiah a Jewish Patriot.** We have observed before that men of influence and power were interested in the restoration of the Jews to their own land. The first expedition came to Jerusalem under Zerubbab in 538 B.C. Ezra came with great assistance in 458 B.C., and Nehemiah came in the year 445 B.C., nearly a century after the first migration from Babylon. During this time there had been ups and downs in the work of restoration. Nehemiah held a high post in the court of Artaxerxes to whom he was loyal and devoted and enjoyed the confidence of the King. He was at heart a Jewish patriot and a God-fearing man. He was willing to make any sacrifice of wealth or comfort for the sake of the land of his fathers.

**2. Bad news from Jerusalem.** Nehemiah was at Susa, the winter palace of the King, when news came to him that conditions in Jerusalem were very bad. The people who had returned to their own land had met many discouragements and had lost their high enthusiasm. The work of the rebuilding of Jerusalem was not going well.

**3. Prayer the refuge of the depressed.** The first thing Nehemiah did was to lay the whole matter before God in prayer (Neh. 1 : 4-11).

The first result of his prayer was strength, which was given to him to make his approach to the King. Prayer always strengthens. Even if we do not receive that for which we ask, we are made stronger in spirit by prayer. It was four months after Nehemiah heard of the sad condition of Jerusalem before he spoke to the King. It was no light thing to make a request to one of these Eastern monarchs. Nehemiah, like Queen Esther, was evidently somewhat afraid to approach the King with his petition. Prayer strengthened him for his task.

**4. Nehemiah answers his own prayer.** After praying for strength and guidance Nehemiah began to make plans. He decided what he would ask the King to do and what he would ask permission to do himself. Through months of prayerful thinking he had formed very definite plans which he desired to carry out. They were good plans because they were made in prayer and fasting. There was nothing selfish in all that he planned. It was only the good of his people and the honour of God that he sought. Sometimes God shows us how to answer our own prayers.

**5. God answers Nehemiah's prayer.** Nehemiah wisely waited for a good opportunity to speak to the King. He was so agitated when the opportunity came that the King saw by his face that something troubled him. The King asked what was wrong. Nehemiah, although, as he admits, "very sore afraid," had courage to say what it was that made him sad (v. 3.) The King then asked what request he had to make, and Nehemiah was able to lay before him his plan. He wanted (1) leave of absence, (2) passports, (3) an order for material for the rebuilding of the gates of Jerusalem.

God's answer to his prayer was: (1) In giving Nehemiah strength and courage. (2) In guiding him to plan well and to act wisely. (3) In disposing the heart of the King to look favourably upon Nehemiah's petition. Nehemiah sums it up by saying: "The King granted me according to the good hand of my God upon me."

**6. There are many kinds of prayer.** We should use them all. (1) There are the prayers of the Church, where in company with others we lay before God our common needs. (2) There are family prayers which are so largely neglected, but which the needs of this present time ought to teach us to revive. (3) There is personal private prayer which we should use day by day like Daniel did. (4) There are special occasions in our lives when we need to go to God, as Nehemiah did (Neh. 1), or as Hezekiah did (2 Kings 19), pouring out the story of our need. (5) There is what perhaps may be called ejaculatory prayer. Nehemiah prayed to the God of Heaven (v. 4), in the brief space between the King's question and the answer that he gave. So may we, at any time, as quick as thought, just lift up a prayer to God.

## FROM WEEK TO WEEK

Spectator's Discussion of Topics of Interest to Churchmen.

ON the front page of the "Church Times" for August 24th, in large capitals, is this legend, "London Poor Clergy Holiday Fund." Then follows a list of distinguished clergy and laymen who served this fund either as founders or administrators, with a subjoined financial statement for the year 1916. There are, no doubt, poor clergy in every country, but it seems to remain to the Church authorities of the greatest city in the world to publicly segregate them into a class and call for public doles on their behalf. In this country we would probably call for contributions to a "Clergy House of Rest," for a "clergy-holiday fund," but we would hardly hold them up before the public as "Poor Clergy." One wonders if these unfortunate priests of the Church are furnished with a button or a badge that announces their poverty to all who come in contact with them. Is there a sign placed over the sea-side home where they foregather intimating that this is for "Poor Clergy" only? The appeal is put in that way because there is a very considerable element in the community who feel constrained to give to the "poor." It is no doubt argued that the clergy can stand being segregated as poor if the funds come in in satisfactory abundance. One cannot but feel that there is a lack of delicacy, a lack of that consideration for the unfortunate in the mother city of the Empire which we in this cruder country would strive to show to the most humble citizen. Poverty, however honourable its history, is inseparably associated with inferiority and caste which is not welcomed by the prosperous, and it seems a thousand pities that the clergy of an established Church should have to submit to such a public classification. Besides, in these days of the unusual cannot the Church in Great Britain be persuaded to break from some of its traditional eccentricities? In a time of great and far-reaching social upheaval is it not possible to devise some more equitable adjustment whereby the funds at the disposal of the Church can more justly be distributed? We are informed that there are two classes of "poor" in the Church in England. One is poor because they have vast palaces, gardens, equipages, hosts of servants, male and female, all of which by some written or unwritten law must be maintained. As a consequence we are asked to pity the poor head of the establishment. On the other hand we have the poor, whose poverty is so simple that they haven't income sufficient to feed and clothe and educate their families. The supply of clergy is too great for the demand, and those that are stranded have to make their way as best they can. And yet England has been the great reservoir from which the Church in the Dominions and the foreign mission fields has drawn untold resources. For these the beneficiaries must be and are deeply grateful. In the larger view, however, of the community of the Church one cannot but feel that something is taken from the pleasure with which these gifts are received by the consciousness that fellow-priests under the very eyes of the benevolent English public have to suffer to make us comfortable. Arguments that have long done duty to justify this sort of thing will not hold to-day. The whole world is impatient of polite platitudes. The British Church should no longer make a virtue of having "Poor Clergy" always with them.

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"Spectator" is pleased to learn that the Chaplains' service for the Canadian troops and Canadian convalescents was seriously and earnestly discussed at Ottawa last week. Just what the final decision was and what progress was made with the Government he does not definitely know. If, however, a live Chaplain-in-Chief, a man with a vision of service for this most important arm of the military and naval forces is appointed, he will do the rest. Within the army it is, of course, impossible for the Church to interfere. The Church can see that an adequate and effective organization is inaugurated, then it has to leave its operation to the men who are placed in charge. It would be the greatest folly to place a man at the head of such an organization who would enter upon his duties in any perfunctory spirit. The man that is satisfied with conventional military procedure, who follows the line of least resistance, would be worse than useless. If a man like Colonel Almond, now Director of Chaplains' Service in London, could be induced to accept such an appointment then the organization would be assured of effective work both from the point of



**TO WEEK**

**Topics of Interest**

Church Times" for capitals, is this Clergy Holiday of distinguished this fund either as with a subjoined year 1916. There every country, but urch authorities of to publicly segregate all for public doles try we would prob- a "Clergy House of und," but we would be public as "Poor these unfortunate ished with a button heir poverty to all hem. Is there a home where they this is for "Poor put in that way be- able element in the ned to give to the ed that the clergy s poor if the funds ance. One cannot delicacy, a lack of unfortunate in the which we in this show to the most- ever honourable its ated with inferiority ned by the prosper- nd pities that the rch should have to ication. Besides, in nnot the Church in o break from some ? In a time of great al is it not possible e adjustment where- of the Church can e are informed that "in the Church in ise they have vast hosts of servants, by some written or ained. As a cony the poor head of ther hand we have o simple that they eed and clothe and supply of clergy is nd those that are ay as best they can. the great reservoir Dominions and the wn untold resources. st be and are deep- ew, however, of the cannot but feel that pleasure with which e consciousness that eyes of the benevol- fer to make us com- ve long done duty will not hold to-day- of polite platitudes- no longer make a " always with them.

earn that the Chap- an troops and Can- ously and earnestly ek. Just what the progress was made not definitely know. n-Chief, a man with most important arm ces is appointed, he the army it is, of hurch to interfere. lequate and effective then it has to leave re placed in charge. r to place a man at ion who would enter nctory spirit. The onventional military e of least resistance, s. If a man like r of Chaplains' Ser- uced to accept such rganization would be h from the point of

view of the men and of the churches. There is one other point that "Spectator" referred to about a year ago which ought not to be overlooked. The Church ought to present to every Anglican and every other soldier that desires it, a handy book of devotions. He would recommend an abridged Prayer Book, supplemented by more personal devotions and meditations bearing upon the various phases of a soldier's life, such as "in training," "in billets," "going into action," "waiting in the trenches," "on guard," "wounded," etc. About half the Prayer Book could be omitted leaving those portions that are most familiar and most useful, and the additions referred to, including parade services, could all be bound up in book form about the size of the Khaki Testament. This size is very convenient, as it is thin and fits easily into the tunic pocket. The reduced Prayer Book would permit of it being printed in bold type so that a man in his tent or dugout could easily read it by the flickering light of a candle. Every son of the Church ought to have one of these, and many would be used with spiritual comfort. If the hundred thousand men now being mobilized were drawn entirely from the Methodist Church, the next hundred thousand from the Presbyterian, and the third and fourth hundred thousand from the Roman Catholic Church the proportion would still be below the voluntary enlistment from the Anglican Church. However, it would be surprising if we are not largely represented in this and each subsequent draft, and it would only be a just and gracious thing for the Church to remember our men in this way.

"Spectator."

**PRAYERS FOR THE WAR.**

*As used in Grace Church, New York.*

**FOR THE ALLIED NATIONS.**

Almighty God, grant that we and they who fight at our side may so keep our hands from all dishonour, that we may dare to ask of thee the victory; through Jesus Christ our Lord. *Amen.*

**FOR OUR WARRIORS.**

O God, our refuge and strength; Bless our soldiers, sailors, and aviators; keep them safe from all evil; grant them skill and courage in battle; heal their wounds; assuage their pain; and whenever, soon or late, in days of war or in days of peace, thou openest to them the gates of larger life, receive them again into thy joyful service, to win with thee and thy servants everywhere the eternal victory of all good over all wickedness; through our only Saviour Jesus Christ. *Amen.*

**FOR LOYALTY.**

O God, our ruler and king, put to silence the voices of foolish men in this nation; kindle the spirit of sacrifice, loyalty, and unity, that we may go forth in thy might to win freedom for the oppressed; through thy Son, who hath made us free, Jesus Christ our Lord. *Amen.*

**FOR THE GOVERNMENT.**

O Lord, open the eyes of those who govern this nation that they may see thy purpose, and grant them obedience speedily to fulfil it; through Jesus Christ our Lord. *Amen.*

**FOR OUR ENEMIES.**

O Father of every nation, give to our enemies the freedom which thou hast given us; deliver them from rulers who exercise lordship, forgetting that they are servants of all; and grant them to see with joy the coming of government of the people, by the people, for the people in the whole earth, wherein they and we shall be brethren together under one Master, Jesus Christ. *Amen.*

**FOR THOSE AT HOME.**

O Heavenly Father, who didst sustain thy most dear Son upon the cross; Give courage and faith to those who in the time of war abide at home; make their love a beacon to those who struggle in the night of battle; whereby both together may receive from thee the praise of deeds, well done; through our Redeemer Jesus Christ. *Amen.*

**FOR PEACE.**

Blessed Lord, whose pity never faileth; Forgive the sins of the nations, and grant to them a righteous and enduring peace, out of which shall flow happiness to the people for evermore; for the love of thine only Son, our Saviour, Jesus Christ. *Amen.*

**Council for Social Service**

**Summary of Proceedings.**

**T**HE Council for Social Service met in Ottawa on Wednesday, September 26th, with a good attendance of delegates. After the reading and confirming of the minutes of the last annual meeting, and the appointment of Recording and Press Secretaries, the report of the Executive Committee was presented by the Bishop of Huron.

**Report of Executive Committee.**

The result of the appeals for funds made in various churches throughout the Dominion and to individual laymen was reported as amounting to the sum of \$1,796.07 from sixteen dioceses, nine dioceses having made no response. The work of Professor Michell, of Queen's University, of Kingston, Ont., as editor of the "Social Service Bulletin," was highly commended. Four issues of the "Bulletin" have been prepared and distributed: the first on the Council itself, the second on Moving Pictures, the third on Alien Immigration, and the last on Prohibition.

The Executive reported that it had been unable to secure a Secretary for the Council. Two men had been approached, but neither was available. It was announced that the policy of the Committee was to give the preference to a clergyman for the position, other things being equal. The salary fixed is \$2,500.

A communication has been sent to the Archbishop of Canterbury regarding moral conditions among Canadian soldiers in England, but no reply had been received to date.

The principal subjects leading to definite action on the part of the Council were presented in the form of recommendations. The first was that in view of the fact that matters arise between meetings of the Council that require immediate attention, and to meet this situation it was recommended that the Executive Committee may in the case of applications for restrictive legislation, "either unanimously or by a majority of a two-thirds vote, authorize such applications to the Legislature or Parliament from time to time if deemed by the Committee to be in the interest and for the benefit of the Social Service Council's objects or undertakings." This was agreed to.

The second recommendation gave rise to more discussion and led to a definite stand being taken by the Council with only two dissenting votes on the question of Prohibition. The recommendation read as follows: "That the Council give direction to the Committee as to the attitude it should adopt on the subject of Dominion-Wide Prohibition." The reply given to this was that: "This Council of Social Service direct the Executive Committee to take all possible steps to forward the consummation of Dominion-Wide Prohibition."

The three remaining recommendations were agreed to with little discussion, except in the case of number three. They were as follows:—

3. That the Council recommends to the dioceses generally the need of taking up rescue work in some form or other of a corporate character such as the work now being done at Humewood, a maternity home in Toronto, and St. Faith's, a rescue home for girls, in the same diocese.

4. That the Council issue directions outlining the work of social service which may be done in parishes and missions (a) in the cities and towns, and (b) in the country parts after the manner of that published by the Protestant Episcopal Church of the United States.

5. That in view of the many proved instances of greed and profiteering in matters of the sale of household necessities and munitions of war, the Council express its unqualified condemnation of such unchristian and unpatriotic practices and urge the Government to take such steps as may be necessary to prevent their continuance.

6. That the services of Prof. Michell, whose engagement with your Committee terminates with the issue of the October number of the "Bulletin," be continued as editor.

**Amendments to Criminal Code.**

The attention of the Council was directed to certain amendments made during the last session of the Dominion Parliament, particularly Sections 213 and 225, regarding incest and houses of ill-fame, and an expression of approval was authorized, unanimously, to be sent to the Minister of Justice.

**The Church and Labour.**

The Rev. Dr. Tucker raised the question of the attitude of the Church towards the labouring classes and repeated a statement made by the Dean of Fond du Lac in the United States, "that the vast majority of the members of labour unions are outside all churches." The accuracy of this statement was questioned by some of the members of the Council, but it was evident that a large number felt that the statement was only too true. The result of the discussion was that it was recommended that so far as is practicable the Sunday next preceding Labour Day be made special use of in dealing with this subject.

**Survey and Plans.**

A particularly valuable document on the subject of Social Service had been prepared by Dr. Tucker, and was read by him. This was referred to the Executive Committee without alteration, to be dealt with by them as they think well. This paper will appear either in whole or in part in the "Canadian Churchman."

**Rev. R. B. S. Hammond Addresses the Council.**

Those who were privileged to hear the short speech of the Rev. R. B. S. Hammond, Rector of St. David's Church, Sydney, New South Wales, will remember it as one of the bright spots in the day's proceedings. Mr. Hammond went through the mill himself before entering the ministry and knows the point of view of the labouring class and of those who are found in police courts. He is a leader in the prohibition and social service movements in the Australian Church, and stated that he had considered the action of the Council for Social Service regarding Dominion-Wide Prohibition to be worth the price of a cable to Australia. Among the many striking things that he said was the following, giving the point of view of the anti-church labouring class, "An interesting sinner is better than a stale saint," and also the reply given to him by one of this class that he "was not interested in what I believed but that he was interested in what I did." He emphasized the need of practical Christianity whereby we illustrate in our every-day lives the great truths of love and service that we preach with our lips.

**The Returned Soldier.**

The closing discussion was on the subject of the returning soldiers. A resolution was presented by the Rev. Canon McElheran, of Winnipeg, and passed unanimously "that the Executive Committee be asked to give earnest attention to the question of the relationship between the Church and the Returned Soldier with the view of giving guidance and council that will keep the Church in constant touch with the veterans of the great war."

**CRUCIFIXION.**

"Lord, must I bear the whole of it, or none?"  
 "Even as I was crucified, My son."  
 "Will it suffice if I the thorn-crown wear?"  
 "To take the scourge, My shoulders were made bare."  
 "My hands, O Lord, must I be pierced in both?"  
 "Twain gave I to the hammer, nothing loth."  
 "But sure, O Lord, my feet need not be nailed?"  
 "Had Mine not been, then love had not prevailed."  
 "What need I more, O Lord, to fill my part?"  
 "Only the spear-point in thy broken heart."  
 —Frederick George Scott.

**BEFORE AND AFTER.**

What an awful difference there is in the look of a sin before you do it and afterwards! For instance, suppose that you do anything that you know to be wrong, tempted to it by a momentary indulgence of some mere animal impulse. By the very nature of the case it dies in its satisfaction, and the desire dies along with it. You do not want it any more when you once have got it. It lasts but a moment and then is past; and then you are left alone with the thought of the thing that you have done. When you get the price of your wrong doing you find out that it is not as satisfying as you expected it would be. Every wrong thing that we do, whether big or little, will be like some of those hollow images of the gods that one hears of in barbarous temples; looked at in front, fair; but when you get behind them you will find a hollow, full of dust and spiders webs and unclean things.—H. C. Trumbull.



## Meeting of the Sunday School Commission of the General Synod Ottawa, September 25th, 1917

ONE of the most important meetings of the Sunday School Commission of the Canadian Church was held in the city of Ottawa on Tuesday, September 24th. Holy Communion was celebrated in Christ Church Cathedral at 9 o'clock, the Most Rev. Dr. Matheson, Archbishop of Rupert's Land and Primate of All Canada, officiating, assisted by the Lord Archbishop of Algoma, the Lord Bishop of Ottawa and Rev. Lennox J. Smith.

The business meeting was called to order by Rev. Dr. Rexford, president of the Commission, at 10 o'clock, when Rev. R. S. Mason was appointed recording secretary and Rev. Dr. Blaggrave press secretary.

The report given by Rev. R. A. Hiltz, recounting his own work and the activities of the Commission's executive since last meeting, was a truly inspiring one. Mr. Hiltz told of continued interest among teachers in the teachers' training classes, and the extension of that particular effort to the splendid training ground of the normal schools. No one can fully estimate the value of this branch of the Commission's work in laying foundations for greater efficiency for the future in our Sunday Schools. The work done among boys occupied an important share of the secretary's report. This work is carried on through co-operative machinery, but in the process, the strictest denominational autonomy is observed, so that the boys of the Church, through their own leaders, may have the ideals of their own Church constantly before them. Considerable work was done during the summer through the general organization in getting the boys in touch with farming and gardening. The permanent aim, however, of this organization or movement, is to lead the Canadian boys to emulate the growth of the Master along the three lines of development: wisdom, stature and favour with God and man.

Summer Schools, the report showed, are securing an increasingly important place in the mind of the Canadian Church, their importance as educational and inspirational centres from which leaders in all branches of parochial activities draw for guidance and encouragement, is becoming more and more recognized as the seasons go by. No less than 875 pupils attended the various schools last summer, including those held in the West. Toward the end of his report Mr. Hiltz made a powerful and eloquent appeal for the full recognition, on the part of the Canadian Church, of the supreme and vital importance in the history and life of Christian society and of the Kingdom of God, of the inculcation of Christian ideals and principles in the child mind. In peace or in war the thing which, more than any other, determines the moral currents of human life, is the religious training and direction the child receives in his early and plastic years.

A suggestion was offered by the Bishop of Huron to the effect that an effort might be made by the Church to have Diocesan Synods so adjusted as to make it possible to have the general officers of the Church, such as the General Secretary of the Commission and others, visit all the Synods, instead of only a few as at present, and so bring the special departments of the Church's work, which they severally represent, into closer touch with the whole Canadian Church. It was pointed out by the Bishop of Montreal that such an arrangement would require, in some cases at least, a modification of existing Diocesan con-

stitutions, involving a rather tedious process. But the greater difficulty would be the time of the year for Synod meetings, most of which are held now at almost the same time—in the winter, and the rest in June. It was decided, however, to memorialize the House of Bishops to see if some adaptation could not be made to meet this requirement. At this juncture in the work of the Commission, the Rev. W. M. Trivett, one of our missionaries in Japan, and the Rev. B. R. S. Hammond, of New South Wales, Australia, were honoured with seats on the floor of the house.

A very important forward step was taken by the Commission with regard to increased apportionments, and the appointment of a Field Secretary. The action of the laymen of the Commission's executive in their endeavour to raise \$5,000 to secure the services of such a secretary, until such time as the income from apportionments increased sufficiently to enable the Commission to support such an officer from the regular fund, was heartily commended. The increase of the apportionments on the Canadian Church, however, met with some criticism. Rev. Canon Tucker urged the increase on the ground that the standard of giving having been raised in the popular mind by the war, this should be taken advantage of by the Church. The Primate felt that the policy of the General Synod, to have a secretary in each ecclesiastical Province should not be departed from. Bishop Schofield of Columbia also felt that the policy of decentralization adopted by the General Synod should be recognized, and accordingly the resolution adopting the appointment of a Field Secretary and the increase in apportionment was accepted, with the understanding that when the new secretary should come upon the funds of the Commission, raised from such apportionment, he should become the secretary for the Province of British Columbia. The interest of the Commission reached its highest pitch when the subject of the new lesson scheme came up for discussion. The report of the lesson committee recommending the new scheme was brought in by Rev. Canon Rexford. Already the principle of grading had been recognized in our Sunday Schools by having a primary, an intermediate and a Bible Class department. The new departure was, however, of greater significance in that it divided the main school into two departments—a junior and a senior, instead of the old uniform one; and further adopted such lesson tests in both grades, as would correlate Bible and Prayer Book teaching each Sunday, thus departing from the old uniform International lesson scheme. Only 30 out of about 212 returns made to a recent questionnaire registered objection to the new scheme, and it was felt that the majority was so great in its favour as to justify its adoption. The main opposition to the new scheme was on the ground of its being a departure from the uniform International lessons, such departure depriving many teachers of valuable lesson helps, which were not provided by the Church in the teachers' magazines. It was felt, however, that the Church should, and could, improve along this line, and besides there was an abundance of Church text books from which the necessary help could be secured by those who were more thorough teachers. Some thought that altogether too much emphasis was put upon lesson helps any way; and it was further recognized that the new scheme, being graded to suit the qualifications of children of ten years as well as of thirteen, and having one theme each Sunday which included definite Bible and Prayer Book teaching, should not be lightly abandoned. A happy solution was eventually discovered which left the new graded scheme as recom-

mended, and which met to some degree the wishes of those who desired to follow the uniform International—viz., the recognition of the improved uniform International scheme as an alternative among the suggested courses for the Junior Bible Classes. This proposition was moved by Rev. Canon Rexford, and seconded by Rev. Dyson Hague, and unanimously carried. The committees on daily Bible readings, story paper, teacher training, children's prayer and services and lantern slide exchange, were reported for by Rev. Jas. E. Fee, Rev. R. S. Mason, Rev. R. A. Hiltz, Rev. Mr. Pilcher and Mr. Nicholson. The story paper has reached a circulation of almost 36,000. Arrangements have been made to have small parcels of lantern slides sent to every point in Canada.

The treasurer's report showed an accumulated deficit of \$1,700, but this was not as serious as it first appeared. Children's Day is arranged for October 21st, and good returns are expected. There was considerable discussion over the proposed children's service to be inserted in the new Prayer Book. A copy of the service is to be sent to the members of the Commission for criticism and suggestions, and then forwarded to the Prayer Book Revision Committee. Thus closed an epoch-making meeting of the Commission, and it is of some significance to note that there were at the meeting, which was concerned with Sunday School work alone, the Primate of All Canada, two Archbishops and fourteen other Bishops of the Canadian Church. It surely is a new day in the history of our beloved Church and Sunday Schools.

R. C. Blaggrave,  
Press Secretary.

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## Scripture Gift Mission

"The Despair of his Sunday School Teachers."

Definite Blessing on Scripture Distribution.

WHEN the story is told of the great work of the Scripture Gift Mission placing copies of the Word of God in the hands of the soldiers of all the fighting countries, to the total of many millions of copies, the voice of criticism is sometimes raised by those who have taken no part in this wonderful work, and the question asked: "To what purpose is this waste?" Does this apparent broadcast scattering of Gospels and Testaments ever lead to known and definite results?

"The following is an extract from a letter received this morning from a young soldier to whom I gave a Testament on joining the army, pressing him at the same time, and also in subsequent letters, to accept Christ and to 'abide in Him.' This boy used to be the despair of his Sunday School teachers, but I think this letter, and others that he has written only prove God's faithfulness: 'My Word shall not return to Me void.'

"It is a great pleasure for me to write such letters, and I can feel the difference in myself. I don't mind what people think about me for reading my Testament. I shall stick to it and follow Christ's footsteps. We may live without Christ but we cannot die without Him. If we reject so great a salvation, there remains nothing for us but fearful judgment, anguish and despair. These words don't half describe what it will be like in those regions where hope will never come. But why come to this when the Son of God Who loved us and gave Himself for us is even now beseeching us to believe that He died in our stead. And it is not only pardon that Christ offers us to-day, but with it He

gave all the good things we have sought in vain from Satan. If we ask ourselves the question what had Christ done for us? Why, He died on Calvary that we might live. I have still got your little Testament. I am sorry I haven't got an Old Testament, so I can refer to things. I have just been to 'Church Parade.'

"If you had known this boy you would be amazed at what God's Word alone has accomplished in two years. To me it is nothing short of miraculous. Will you send him (address enclosed) a complete Bible, not an expensive one, but one as light and handy as possible?"

Any gifts for the furtherance of this work may be sent to the editor, or to Rev. W. H. Griffith Thomas, D.D., or Miss Dickson, 850 College Street, Toronto.

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## THE REGION OF THE MACKENZIE RIVER.

(Continued from page 633.)

fully in outdoor clothes they sit shivering within these wretched dwellings in the dead of winter often without a fire.

"To conclude, the first part of the winter 1916-17 found these people sadly in want of food and clothing. No fish was kept over for the winter; the seal hunt was a failure; pelts were scarce; no deer were caught. One old carcass buried for the use of the dogs was dug up and eaten (a whale carcass). The conditions became so bad that relief was given out. Later on things improved and the deer came around and since then fish and game have been in evidence.

"I left them in December and have not been in direct touch with them since. Trusting that this will explain a little and make their circumstances a bit clear to you."

(Signed) E. Hester.

Of the Eskimo of the Coronation Gulf region, the Coppermine River and eastward, I saw four men. These, in their physical characteristics, resembled strongly the *Cogmolus* as described by the Rev. E. Hester. They seem to be, however, of decidedly higher type, clever hunters, more provident, more prosperous, and skilled builders of snow houses. They number 1,000 to 1,200.

The great North Land with which we are now concerned, and it is most important to remember the fact, is the missionary preserve of the Roman Catholic Church and the Church of England. Throughout the whole region no other forms, or communions of the Christian faith are known. Further, however, we may, for our part, qualify or condition the terms Catholic and Protestant; throughout the North, speaking generally, the former is synonymous with "Roman Catholicism" and the latter with "The Church of England." When the average Northlander speaks of Catholics, he means "Romanists" and when he speaks of Protestants he means "members of the Church of England."

These facts being so, it is clear, if we are to obtain correct impressions concerning the local Church of England position and obligations, that we must consider the missionary position as a whole, and as affecting both the great communions concerned. With this end in view it will serve our purpose best if we consider the former first.

The Roman Catholic Mission of the Mackenzie River Region is under able leadership; it is aggressive and progressive; it is proceeding on sufficient plans and possesses a magnificent staff and equipment; it is, I am persuaded, moving along the lines of a large programme towards the goal of a great end, viz., "The Northland, wholly and entirely, for the Church of Rome."



# Canadian Churchman

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### Preferments, Appointments and Inductions.

**Johnson, Rev. G. I. B.,** Rector of Markham, Ont., to be Rector of St. Saviour's, Toronto.

**Battersby, Rev. H. F.,** of the Mission of Beeton, Ont., to have charge of the Mission of Albion and Caledon. (Diocese of Toronto.)

**Streeter, Rev. P. H.,** Incumbent of Merlin, Ont., to be Rector of Florence, Ont. (Diocese of Huron.)

## The Churchwoman

### Matron of Blackfoot Home, Gleichen, Visits Eastern Canada.

Miss J. G. McArthur, Girls' Matron in the Blackfoot Home, Gleichen, Alta., is visiting Rev. and Mrs. Gandler in Sunderland, Ont. Miss McArthur has been nearly six years in the Blackfoot Home under Rev. Mr. Gandler, and previous to that was four years in Battleford Industrial School under the veteran workers among the Cree Indians, the Rev. Canon Matheson and Archdeacon MacKay. The ladies of the local W.A. have greatly enjoyed meeting one so closely connected with the Indian work in the North-West.

## Church News

### Bishop Williams at St. Thomas, Ont.

Great Britain as the defender of small nations for hundreds of years formed the theme of an inspiring sermon by the Right Rev. David Williams, Bishop of Huron, at the Old St. Thomas Church, Walnut Street, St. Thomas, Ont., Sunday afternoon, September 23. The sermon was a review of the past and an appeal to the present generation to uphold the traditions laid down by the great men who have gone before. There has never been a time, his Lordship said, when the fundamental things of life were so shaken. All that we meant by civilization was in the balance and the liberty of nations, justice, were being trampled underfoot. At such a time there was needed every incentive to hold the people to the cause they had championed. The people of Great Britain, he continued, had an extraordinary history of championing the cause of the weak for the last three hundred years. In this connection, his Lordship spoke of the days of Queen Elizabeth, when Philip II. of Spain conceived the idea of dictating the world and the upsetting of this plan through the defeat of the armada.

Then there was the defeat of the Roman plan of conquest, the crushing of the schemes of Louis IV. of France, the work of William of Orange, and the defeat of Napoleon at Waterloo. Strangely enough these stirring events had all come about one hundred years apart and the great burden of the defence of small nations had rested on the British Empire. The idea was further worked out in the present great conflict when Britain had sprung to the defence of little Belgium. This right of defending the weaker peoples had been thrust upon Great Britain as the inheritance of centuries, his Lordship pointed out, and if the British people had not accepted the task they would not be worthy of their traditions. The dead were looking to those left behind to carry on their work, the Bishop said. They were not really dead nor were they far away. On the contrary, they were all around us, in the unseen. They were looking for us to-day to uphold the causes for which they fought, bled and died. This country, he continued, had arrived at a critical stage. Should we say that Canada had pulled out of the struggle? The great heroes of English history were calling upon us to-day, asking us to be true to our traditions and not to give up the fight when we are facing victory. "Let us be true to our heritage," his Lordship urged. "Life is nothing compared to the greatness of that heritage. Remember the cloud of witnesses that is surrounding us. Let us be true and steadfast and never betray this trust." The same thing that applied to our country, applied to the Church, the speaker continued. The great martyrs of the past were calling to us. "Those who realize all these things," his Lordship concluded, "will be true in every relationship of life." Rev. J. W. J. Andrew, Rector of Trinity Church, conducted the service and music was supplied by Trinity choir under the leadership of J. H. Jones. The afternoon was fine and a large congregation turned out to hear the Bishop's annual sermon in the historic old edifice. Before and after the service many availed themselves of the opportunity of inspecting the beautifully-kept grave-yard wherein so many of St. Thomas's pioneer citizens are buried.—"St. Thomas Journal."

### Church Social League in Victoria.

A Church Social League has been formed in the city of Victoria, B.C., and at a recent meeting the following were elected officers for the ensuing year: Hon. president, Right Rev. Bishop Schofield; chairman, Rev. R. Connell; vice-chairman, J. F. Wilson; secretary-treasurer, W. E. Pierce; executive committee, Dean Quainton, Rev. H. T. Archbold, Miss Rye and A. J. Tyrer. The purpose of the league is to claim for the Christian law the ultimate authority to rule social practice, to study in common how to apply the principles of Christianity to the social and economic conditions of the present, to present Christ in practical life, and to embrace every opportunity of undertaking such practical work as may be deemed advisable from time to time. All who sign the declaration of objects are eligible for membership in the Church Social League. Regular meetings are held the third Tuesday of each month.

### Thanksgiving Services in Mohawk Church.

Special thanksgiving services for the harvest were held in the Mohawk Church on Sunday, September 23rd. Forceful and appropriate addresses were delivered by Chief Joseph Monture in the morning and by Rev. R. Seton-Adamson, Paris, in the afternoon. The church was beautifully

decorated and the attendance was excellent. At the morning service Mr. Martin, of the Wesley Church, contributed a solo, while in the afternoon, Miss Shaver and Mr. Neil McKinley sang. This church dates from the earliest days of Anglicanism in Western Ontario, and the body of the great Chief of the Mohawks, Joseph Brant, rests beside it.

### Our Soldiers Our Neighbours.

Each member of the fraternity of mankind, whether neighbours according to their place of residence, or even should they be not known to us, is our neighbour if in need, and more especially at the present time are our soldiers at the front who are fighting for us, our neighbours, was the interpretation of the question, "Who is my neighbour?" asked by the rich lawyer, of Christ, and given by Rev. Arthur Shore, of Ilderton, Ont., in St. John's Church, St. Thomas, Ont., Sunday morning, September 23rd, during the course of an inspiring sermon. "Should we not be giving our thoughts, deeds and above all our prayers for those in the battle line. We are worse than the Levites," said the speaker. "Neighbour," in St. Luke 10: 36, had a meaning covering persons in every country in the world, and in attending church our object should not be personal gain alone but with a view to assisting our neighbours to the full extent of our ability.

### Harvest Services in London.

Harvest Home services were held in St. Matthew's and St. James' Churches, London, Ont., on Sunday, September 23rd. In the former church the Rector, Rev. G. W. Latimer, B.A., preached at the morning service and the Rev. Canon Craig, of St. John the Evangelist's Church, in the evening. In St. James' Church, the Rev. Professor Wright, of Huron College, preached in the morning and the Very Rev. Dean Davis in the evening. In the afternoon at each church a special rally of Sunday School children was held. The churches were beautifully decorated with autumn and harvest emblems and the services and music were of an appropriate character.

### Halifax Notes.

His Grace Archbishop Worrell was the preacher in All Saints' Cathedral, on Sunday morning, September 23rd, when a large number attended Holy Communion. His Grace, taking as his text the words, "Quit you like men: be strong," made a fine plea for recognition by all people of the truth that the armour which is spiritual must be put on if victory in any fight, whether on the battle ground of Flanders or at home, for the solution of social, industrial and other problems, is with God—that, as has been well said, "One and God make a majority," no matter what the encounter. Of old a stripling, a shepherd lad, youngest borne of Jesse's race, took a pebble from the brook, put it in his sling, and in the name of the living God, went forth and slew the Philistine giant. "Thou comest to me with sword and spear," said he, "but I to thee in the name of the living God."

Sunday, September 30th, was rally day, one of the outstanding days of the year in St. Paul's Sunday School. It was very gratifying to see teachers and pupils back again in their places. Many classes recorded perfect attendance and all look forward to a very happy season's work. A feature of greatest interest to the scholars was the presence of Mamie and Clara Morris, the bright little Labrador girls who are pupils at the school for

## Progress of the War

September 24th.—Monday—Powerful German attacks repulsed at Verdun.

September 26th.—Wednesday—British make big gain on 6-mile front, taking over 1,000 prisoners and penetrating German line at several points. Germans make a conditional offer to quit Belgium.

September 27th.—Thursday—German counter-attacks beaten back with terrible loss of life.

September 28th.—Friday—General Maude reported to have won a battle of considerable importance, capturing a Turkish commander, staff, several thousand prisoners, a number of guns and quantities of ammunition.

the blind, to which institution the entire proceeds of the collection was devoted. The little girls gave very interesting recitations. The speaker was the Rev. J. W. A. Nicholson, of Dartmouth, who gave an admirable address. Ven. Archdeacon Armitage was chairman, Rev. S. H. Prince and V. S. Josey, also taking part in the proceedings.

At a recent meeting of the executive committee of the Tupper Family Association, Captain (Rev.) J. F. Tupper was appointed Canadian representative for the purpose of interesting all Canadian Tupper in the association. Many illustrious men and women have borne the name of Tupper. It stands out prominently in all callings in life. Canada owes much to the family, and no further comment is necessary. Captain Tupper is at present at the front with the Canadian forces.

### Departure of Rev. and Mrs. Kennedy.

The ladies of the Guild and other ladies of the congregation of the Church of the Good Shepherd, Stayner (diocese of Toronto), assembled at the home of Mrs. Harry Wilcox here, on Friday evening last, September 28th, to do honour to the Rev. Mr. A. P. Kennedy and Mrs. Kennedy, prior to their departure for Beeton, to which flourishing parish the Bishop has recently appointed Mr. Kennedy. The evening was most enjoyably spent with music and social games, and at an appropriate time Mr. and Mrs. Kennedy were presented with the following address, accompanied with a valuable article of household use:—  
 "To Rev. A. P. Kennedy and Mrs. Kennedy.—On the eve of your departure from this parish, we, the members of the Ladies' Guild and other ladies of the congregation of the Church of the Good Shepherd, Stayner, desire to express our sincere appreciation of your genuinely good work in our midst these past five years. You came to our parish and found our congregation struggling and almost on the point of disbanding. It is gratifying to be able to say now, to you, sir, that through your powerful and moving pulpit discourse and sincere and fervent performance of all the religious services of our Church, together with your genial and sympathetic influence as a man, coupled with the exercise by you of sound business abilities, a new and vigorous life has been infused into the once drooping energies of our church. Today our church enjoys a larger membership, more spiritual and material prosperity, and generally a more united spirit, than it has known for many years. And in all this work so successfully accomplished, you, Mrs.

good things we have from Satan. If we ask question what had Christ Why, He died on Cal-might live. I have still Testament. I am sorry an Old Testament, so things. I have just been trade.

d known this boy you zed at what God's Word omplished in two years. Nothing short of miracu- you send him (address complete Bible, not an ex- but one as light and sible?"

or the furtherance of this sent to the editor, or to Griffith Thomas, D.D., son, 850 College Street,

ION OF THE MAC- ZIE RIVER.

ed from page 633.)

or clothes they sit shiver- these wretched dwellings of winter often without a

ide, the first part of the 7 found these people sad- f food and clothing. No t over for the winter; the as a failure; pelts were leer were caught. One ouried for the use of the g up and eaten (a whale he conditions became so ef was given out. Later proved and the deer came since then fish and game

vidence. m in December and have direct touch with them ting that this will explain make their circumstances you."

(Signed) E. Hester, skimo of the Coronation

the Coppermine River I, I saw four men. These, ytical characteristics, re- ongly the Cogmolits as the Rev. E. Hester. They, however, of decidedly clever hunters, more pro- e prosperous, and skilled snow houses. They num- 1,200.

t North Land with which concerned, and it is most remember the fact, is the preserve of the Roman urch and the Church of Throughout the whole re- ter forms, or communions ristian faith are known. iver, we may, for our y or condition the terms id Protestant; throughout speaking generally, the synonymous with "Roman" and the latter with "The England." When the aver- and speaks of Catholics, "Romanists" and when he rotestants he means "mem- Church of England."

cts being so, it is clear, if obtain correct impressions the local Church of Eng- m and obligations, that we der the missionary position, and as affecting both the nions concerned. With view it will serve our pur- if we consider the former

an Catholic Mission of the River Region is under able it is aggressive and prot- is proceeding on sufficient possesses a magnificent equipment; it is, I am per- oving along the lines of a ramme towards the goal of nd, viz., "The Northland, l entirely, for the Church



Kennedy, have nobly contributed. You have done so especially in the Sunday School, and in the several ladies' societies connected with our church. The creditable amount of patriotic work accomplished by our Guild and other ladies of the congregation, for our splendid men at the battle-front, since the commencement of the terrible war still raging, has been done mainly under your inspiring and directing zeal. In that regard, for your patriotic and civic spirit, the absence of you both will be greatly felt, not alone by this congregation, but by the town of Stayner and neighbourhood. Also, the genial and heartsome presence of both of you will be missed, not only by this congregation, but by the community. We ask you to accept this small present as only a slight token of the great esteem in which we hold you. You will not be forgotten by us in your new field of labour, which is a gainer by our loss. Stayner, Ont., September 28th, 1917. Mrs. Harry Wilcox, Mrs. D. Fleming, Mrs. Sullivan, Mrs. Little, Miss Heaslip. On behalf of Ladies' Guild and other ladies of congregation."

Mr. and Mrs. Kennedy each made a very feeling reply, expressing deep appreciation of the many kindnesses they had received at the hands of the congregation of Stayner and Bethel during their stay here.

#### Dauphin Deanery Conference.

At Swan River, Manitoba, on September 18th and 19th, the clergy and W.A. of the Deanery of Dauphin met in conference. Despite the busy season, the various parishes of the Deanery were well represented. The Ven. Archdeacon Thomas (General Missionary) was also present, having just concluded a visit to a distant part of the Deanery, Shoal River Mission Reserve, accompanied by Rural Dean Price. The subjects for discussion at the conference were as follows: "The Present Crisis," by Rev. F. T. Jackson, of Gilbert Plains; "Our Opportunity," by Rev. C. B. Price, R.D., of Swan River; "The Sunday School," by Rev. W. M. Ellison, of Grand View; "Church Work and War Work for Women," by Mrs. Beattie, of Swan River; "The Object of a W.A.," led by Miss Millidge, organizing secretary of the W.A.; "Indian Missions," led by Miss Millidge, organizing secretary of the W.A. The subjects of lantern lectures were as follows: "Japan," by Miss Millidge; "Shoal River Mission," by Mr. T. B. Conlin (missionary); "Local lads who enlisted from Swan River District and their experiences whilst in training and in France," by Pte. H. W. Middleditch (returned soldier). An "At Home" on Mrs. Winstanley's lawn was a huge success. Owing to the absence of Rev. Jackson and Pte. Middleditch, the Rural Dean handled the paper of the former and the slides of the latter. At the close it was unanimously agreed that everyone had had a pleasant and profitable time.

#### IN FLANDERS FIELDS.

"In Flanders fields the poppies grow  
Between the crosses, row on row,  
That mark our place, and in the sky  
The larks still bravely singing fly,  
Scarce heard amid the guns below.

"We are the dead, short days ago  
We lived, felt dawn, saw sunsets glow,  
Loved and were loved, and now we lie  
In Flanders fields.

"Take up our quarrel with the foe,  
To you from failing hands we throw  
The torch; be yours to hold it high.  
If ye break faith with us who die  
We shall not sleep though poppies blow  
In Flanders fields."

## Prayer Book Revision

[In view of the fact that this subject has been dealt with recently by the Committee of the General Synod on Prayer Book Revision and will be considered at the meeting of the Provincial Synod of Canada, to be held in Montreal in October, the following memoranda of changes agreed to at the last meeting of the General Synod will be found helpful. The memoranda was prepared by the Rev. Canon Vroom, D.D., of the diocese of Nova Scotia, and appeared in "Church Work."]

1. That in the Calendar (a) the name of "Charles, King and Martyr, 1649" be again inserted for Jan. 30th and (b) that for the sake of uniformity the title "Saint" be omitted before "George" (Ap. 23).

2. That the rubrics concerning the shortening of Morning and Evening Prayer be altered so as (a) to retain the due proportion of Holy Scripture in these offices and (b) to preserve their ancient structure.

3. That the Te Deum be printed in three sections, as in the Accession Service.

4. That Benedicite be printed as in the English Prayer Book and permis-

11. That the petition in the Litany referring to "learning, labour and industry" be expunged.

12. That the words "Judges and" be inserted before "Magistrates" in the Litany as in the Scottish Prayer Book.

13. That the General Thanksgiving be not inserted as a part of the Litany.

14. That in the Prayer for Rain the clause be inserted "that our forests may be preserved from fire."

15. That a petition for miners and fishermen be inserted in the Litany.

16. That the four petitions for the King and Royal Family be condensed into one.

17. That the Special Anthems for Festivals be carefully revised and printed after the *Quicumque Vult*, with suitable versicles and Collects, with a rubric permitting their use before Matins, as in the Prayer Book of 1549.

18. That the Special Anthem for Good Friday be eliminated and the Committee be asked to arrange a special form of service for that day.

19. That alternative Collects, Epistles and Gospels be provided for Christmas and Easter as in the Scottish and American Prayer Books.

20. That Collects, Epistles and Gospels be provided (as in the Scottish Prayer Book) for the Solemnization of

cess be restored to its proper place immediately before Communion.

30. That permission be given to say the Prayer of Oblation (prefixed by the word wherefore) and the Lord's Prayer immediately after the Prayer of Consecration and the Prayer of Thanksgiving immediately after Communion.

31. That the Exhortations be printed at the end of the Holy Communion office as an Appendix, as in the Scottish Prayer Book.

32. That additional Proper Prefaces be provided.

33. That provision be made, according to the recommendation of the Lambeth Conference, for shortening the words of Administration.

34. That Post Communion Collects be provided (as in the Scottish Prayer Book) for optional use after *Gloria in Excelsis* and before the Blessing.

35. That the first rubric in the office for the Public Baptism of Infants be altered to read "longer than necessity shall require."

#### LITTLE MAIDENS.

How should little maidens grow  
When they're ten or over?  
In the sunshine and the air,  
Wholesome, simple, fresh and fair,  
As the bonny daisies blow,  
And the happy clover?

How should little maidens speak  
When they're ten or over?  
As the birds do, and the bees,  
Singing through the flowers and  
trees,  
Till each mortal vain would seek  
The merry hearted rover

How about her eyes and ears,  
At this stage of growing?  
Like the clear, unclouded skies,  
Not too angry, nor too wise,  
So that all she sees and hears  
May be worth the knowing?

And the little maidens heart?  
Ah, for that we're praying  
That it strong and pure may grow,  
God, who loveth children so,  
Keep her from all guile apart,  
Through life's mazes straying!



CONGREGATION AT ENGLISH RIVER, (Diocese of Moosonee).  
Archdeacon Woodall is Standing at the Door.

sion given (as in the Sarum Use) to sing "praise him, etc." after every third verse.

5. That, in view of the fact that Benedictus does not occur in the morning Lessons, according to the new Lectionary, the portion of the rubric referring to such occurrence be struck out.

6. That the second rubric after the 3rd collect both at Morning and Evening Prayer be altered so as to leave the prayers following at the discretion of the Minister, and that a form of Bidding, "Let us pray for—" be sanctioned, as in the Scottish Prayer Book.

7. That "the Ministers of the Crown" be associated with "the Governor General" both in the prayers at Matins and Evensong and in the Litany.

8. That the rubric permitting a sermon after Morning and Evening Prayer be omitted as superfluous.

9. That it would be a valuable enrichment of Morning and Evening Prayer if a series of special Antiphons, for optional use, be provided to be sung with the Psalms, as recommended by the Revision Committee of Canterbury Convocation.

10. That the 3rd rubric preceding the Litany be altered so as to allow the omission of the Lord's Prayer in the Litany when Holy Communion immediately follows.

Matrimony, the Burial of the Dead, for Ember seasons and for Rogation Days.

21. That suitable Collects, Epistles and Gospels be provided (as recommended by the Committee of Canterbury Convocation) for optional use on Black letter Holy Days.

22. That a Collect, Epistle and Gospel be provided (as in the Scottish Prayer Book) for the 2nd Sunday after Christmas, which may be used up to Epiphany.

23. That the Collects, etc., for Epiphany and Ascension Day may be used throughout the octaves.

24. That the Prayers for the Commemoration of the Faithful Departed in the Scottish Prayer Book be inserted at the end of Occasional Prayers.

25. That the prayer to be used "During Parliamentary or other elections" (p. 122) be altered to read, "that they may elect honest and good men, for the promotion of thy glory and the welfare, etc."

26. That in the Holy Communion permission be given to omit the Collect for the King, as suggested by the Lambeth Conference.

27. That the Mutual Salutation may be used after the Commandments and before the Collect.

28. That the Offertory Sentences be enriched by the adoption of some of the sentences in the Scottish Liturgy.

29. That the Prayer of Humble Ac-

#### HARRY LAUDER SEES IT THROUGH.

A writer in the *Christian Work* (New York) tells of the spiritual rebirth of the great Scotch comedian who has recently lost his only son on the western front. He says: "One day I was taking Harry to see the grave of his only child, Captain John Lauder, of the Argyle and Sutherland Highlanders, as fine a lad as ever wore a kilt and as good a brave a son as ever a father loved." Falling upon the grave of his son the father sobbed pitifully, then rose and started back to the camp to sing to the waiting crowd of soldiers. "On the way down the hill I suggested gently that the stress of such an hour made further song that day impossible. But Lauder's heart is big and British. Turning to me with a flash in his eye he said: 'George, I must be brave; my boy is watching and all the other boys are waiting. I will sing to them this afternoon though my heart break.' When the news came of the lad's death, the comedian's friends were surprised beyond measure at the calmness with which he bore the blow, knowing his fondness for the lad. His explanation was: 'When a man has been hit as I have been, there are only three ways open to him—drink, despair or God; and I am looking to God for the consolation and the courage I now need.' Another Mr. Britling has seen it through."



# Downeaster

Thoughts of an Eastern Churchman

THE other day, in one of my spasmodic outbreaks of tidying up, I was cleaning out a closet of some miscellaneous accumulations, and I came across a copy of the "Weekly London (Eng.) Times" for March 21st, 1913. I was about to consign it to oblivion with the rest of the assembled rubbish when the idea struck me to glance through its columns and find out what matters of public interest were occupying the minds of His Majesty's lieges on that particular day, so near, if measured by actual time, and again, in another sense, so inconceivably remote, as remote, indeed, as faintly remembered mid-Victorian days, with their eighteenth century standards and conventions, and comfortable self-complacencies. There is no lack of interesting and important news in this number of the "Times." First in importance, we have the assassination of King George of Greece, a brother of Queen Alexandra and an uncle of our present King. The great work accomplished by the late King in conjunction with M. Venezelos, and the warm, personal regard always subsisting between them is dwelt upon. The terms of peace proposed by the Balkan Allies to Turkey are given. Riotous demonstrations in France against the "Three Years' Service Bill" are reported, as also a speech by Lord Roberts at Wolverhampton strongly advocating National Service. Military training in Australia and New Zealand and Canada's naval contribution are discussed. There is the usual weekly report of "Suffragist Outrages," and a full column and a half of the University boat race, won by Oxford. Great anxiety is expressed over the possible failure of the British Olympic Association to secure a team of athletes to compete in Berlin in 1916. In Parliament the treatment of the Suffragists, the Putumayo outrages and the "Marconi Scandal" came up for discussion. There are some interesting articles on "Ireland To-day," and leading articles on the "Navy Estimates," the Olympic Games and the "Admiralty and Canada." In another column appears a report of "Stormy Scenes at Ottawa" in connection with the debate over the Naval Bill, and so it goes. The only man of all those, whose doings and utterances are reported, who possessed the remotest inkling of what was in store for us within the next eighteen months was Lord Roberts, as set forth in his vain pleadings for preparedness, so widely disregarded, sneered at and flouted by men who should have known better. I must include myself among the large army of disbelievers in the possibility of any serious trouble arising between us and Germany. In those recent and yet far distant days at least seventy-five per cent. of Britons at home or elsewhere looked upon Lord Roberts as an alarmist, who, while worthy of being listened to with the respect due to his fine character and magnificent services, should not be taken too seriously. And yet we were all wrong—ridiculously, disastrously, and, in some cases, criminally, or at least inexcusably, wrong. For one is forced to the conclusion that some, at all events, of those behind the scenes must have seen what was coming, and for party purposes concealed their knowledge from the public, although I am free to admit that had they disclosed this knowledge, it is very doubtful if they would have been listened to.

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### AT BREAK OF DAY.

"The little sergeant was in agony, but he kept on living. He was quite conscious, and, in that supreme hope of the dying in the night, it seemed to him that if he could only live till morning all would be well. But day—day seemed so far away. Every minute he asked the time, each time more anxiously. The Sister answered gently, 'Yes, yes, patience; it will soon be morning.'

"Towards midnight, struggling, panting, choking for breath, he gasped:

"Is it four o'clock yet?"

"And the Sister answered soothingly, 'Very nearly, dear, very nearly. Just a little more patience. You won't have long to wait.'

"He lay quiet for a little, then slowly the tears began to roll down his cheeks, and he moaned:

"Oh, but there's a cock—there's a cock that crows at four o'clock."

"They listened; but no cock was crowing.

"A comrade on the neighbouring bed, who had not had the heart to sleep, sat up cautiously, then, silently slipping out of bed, crept noiselessly on all-fours to the door of the ward.

"And then, two minutes afterwards. O joy! the cock crew! A trifle hesitating, a trifle hoarse a trifle too human perhaps, but the little sergeant stopped choking.

"Do you hear it, nurse, do you hear it?"

"Didn't I tell you," she said, 'it's morning,'

"And with a confident smile, for day was breaking, the little sergeant turned over and died."

### THE WIDOW'S MITE.

A modern version of the "widow's mite" is related by a correspondent in the north, who vouches for its truth: The widow scraped a bare living out of a little shop, and had no money to buy gifts for the soldiers whom she visited in the local hospital. She made her own household jam; and a neighbour woman bought a 2-lb. pot at market price. The widow invested this capital in sugar, made toffee, sold it to the children, made more toffee, and so on, till in a few weeks the toffee profits reached a sum sufficient to give sixty soldiers a bag each of fruit and some cigarettes and matches. The only kind of poverty which is an absolute bar to such acts of kindness is poverty of the heart.

## SCRIPTURE GIFT MISSION

Will some of our Readers kindly help to provide our future Army officers with the Scriptures? This is an almost unique opportunity.

Extract from letter:

"I am engaged in this Camp as Senior Chaplain, and have Cadets who pass out as Officers every month to the front. I am most desirous that these FUTURE OFFICERS shall have a NEW TESTAMENT ere they leave, to take with them. I AM THEREFORE WRITING TO ASK WHETHER YOU CAN SUPPLY ME WITH SOME. (We pass out 200 Officers every month.)

"We have a draft of 200 leaving on Monday week, and should like to have some at once if possible."

Donations may be sent to the Office of The Canadian Churchman, or The Chairman, REV. W. H. GRIFFITH THOMAS, D.D. } 850 College Street, The Secretary, MISS DICKSON } Toronto, Canada.

## M. S. C. C.

Apportionments and Grants for 1918.

Dioceses.	Paid on 1916 appm't.	Appm't. for 1918.
Algoma	\$ 3,509.28	\$ 4,254
Athabasca	356.00	352
Caledonia	500.00	945
Calgary	1,027.00	1,358
Cariboo	106.00	111
Columbia	921.93	1,810
Edmonton	917.10	1,066
Fredericton	4,410.75	5,908
Huron	18,200.08	21,482
Keewatin	550.66	583
Kootenay	2,289.01	2,952
Mackenzie River	269.00	236
Montreal	14,282.88	18,907
Moosonee	705.93	709
New Westminster	1,321.98	3,520
Niagara	12,186.97	11,917
Nova Scotia	10,748.00	11,817
Ontario	7,123.00	8,438
Ottawa	10,000.25	11,581
Qu'Appelle	3,680.87	5,315
Quebec	8,505.31	9,610
Rupert's Land	7,260.34	7,593
Saskatchewan	2,330.77	2,952
Toronto	37,724.35	42,242
Yukon	235.25	352
Honan	200.00	300
Mid-Japan	303.00	300
Miscellaneous	704.28	30
Total	\$150,969.99	\$176,640

### Grants for 1918.

I. Foreign.	Granted.
China, the Diocese in Honan	\$20,300
India, the Kangra District	16,089
Japan, the Diocese in Mid-	
Japan	25,753
Africa, Miss Harris	600
Palestine, Dr. Thwaites, 1/4 of salary	500
South America, Miss L. Thomas	400
Own missionaries' salaries paid to W.A.	3,300
Total	\$66,942

### II. Canadian Missionary Dioceses.

Dioceses.	Asked.	Granted.
Algoma	\$ 6,700	\$ 6,700
Athabasca	9,000	7,000
Caledonia	7,300	7,000
Calgary (special)	3,000	3,000
Cariboo	3,000	3,000
Edmonton	5,000	3,650
Keewatin	7,000	6,000
Kootenay	4,500	4,500
Mackenzie River	7,000	5,100
Moosonee	5,535	4,000
Qu'Appelle	20,000	10,000
Saskatchewan	13,840	11,000
Yukon	6,000	5,020
Total	\$97,875	\$75,970

### Canadian Miscellaneous.

Grants.	Granted.
Chaplain Military Discharge Depot, Que.	\$ 1,000
Columbia Coast Mission	2,000
Prince Rupert Coast Mission	1,000
Church Camp Mission	2,000
Board of Missions to Orientals in B.C.:	
(1) Proposed Japanese Boarding School, Caledonia	700
(2) Oriental Committee, Vancouver	5,400
Immigration Chaplains	450
Total	\$12,550

### III. Charges

\$20,000

### IV. Contingent Account

\$ 1,178

Grand total \$176,640



## A Family Duty

A man owes no more important duty to his family than the making of his Will. Every man knows who should or should not participate in his estate, and it is only by making his Will that proper division can be assured. A capable and impartial Executor must be appointed. We solicit the appointment, and by our thorough organization can and will give your estate economical and efficient administration. Write us for free Booklet, Making Your Will.

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### KNOW THINE ENEMY.

A watchword for any of us is found in the favourite motto of Sir Douglas Haig, Commander-in-Chief of the British Forces, "Know thine enemy." It is related that, long before the present war, he had thoroughly studied the tactics and strategy of nations that are now opposed to him in the field. He had studied also what is just as important, the character and temperament of soldiers whom the British "Tommy" might, some day, have to oppose.

But the Commander's motto has a value other than a military one. It meets the need of any of us who war, as the Apostle declared, not against flesh and blood, but against all sorts of spiritual foes, and who find the onslaught sometimes more than we have strength and skill to resist.

It is a great thing to know the temptation before which one is most likely to go down. To be forewarned is to be forearmed. With most of us a particular enemy must be repulsed at a particular point of attack. The battle of life is fought out, as a rule, not as skirmish all over the field, but as a sharp engagement along one angle. If one can get the better of his "besetting sin," he is in line for the victor's crown.

What is your special enemy? Have you ever tried to realize the particular spiritual foe that threatens your peace, in order better to take arms against it?—East and West.

\*\*\*

Make it thy business rather to comply with the desires and commands of others, than to indulge thy own inclinations. Choose a moderate, nay, a low fortune, rather than greatness and abundance.—Thomas à Kempis.

### WORDS OF WISDOM.

#### Flash Thoughts of Famous People Put Into Words.

Make one penny do the work of two.—Mrs. Pankhurst.

With the will to conquer, we are certain of victory.—M. Poincaré.

Do not let doubt creep into your mind . . . the essential condition of victory is patience.—M. Paul Cambon.

The world will not stand being bullied, especially by a graceless German bully.—Mr. Desmond McCarthy.

We recognize that this is a big business, and no time for talking.—General Sam Hughes.

All the easy talk of peace is but froth upon the water when such a storm as this is raging.—Mr. Austen Chamberlain.

Men and women must do all things in proportion. They must be natural as well as national.—Bishop of Birmingham.

The secret of Germany's strength, wealth, and efficiency may be summed up in a single word: discipline.—Mr. J. Ellis Barker.

The moment has come when, so far as personal expenditure is concerned, it has become a virtue to be stingy.—Mr. Herbert Samuel.

A wholesome, good comic song very often helps a great deal in the cure of our wounded soldiers—quite as much as a hymn.—The Bishop of London.

For us, high or low, to whatever profession we belong, there must be no holidays till the great task is finally accomplished.—Mr. Walter Long.

The true victory will not lie so much in the tactical gains on the battlefield to-day as in the quality of the men who have to carry on the work of the nation after the war is over.—General Sir Robert Baden-Powell.

## Correspondence

### PRAYER BOOK ROYALTIES

Sir,—Your readers may be interested in knowing that the Oxford University Press has transmitted a cheque for £303 1s. 6d., being the amount due to the General Synod for royalties on sales of the Book of Common Prayer for the period September 7, 1916, to September 6, 1917. This cheque has been transmitted to the Honorary Treasurer of the M.S.C.C. Herbert McDonald,

Honorary Treasurer of the General Synod.  
Brockville, Sept. 29, 1917.

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### "MASS."

Sir,—Evan Daniel's brief note on the word "Mass" is of particular interest just now. He says some derive it from the Latin words, "Ite, missa est." No one knows whether the word "missa" there used is a noun (equivalent to "missio," dismissal) or a participle (qualifying some word like "congregatio" understood). The two translations would be: (1) Go, there is dismissal; or (2) Go, the congregation is dismissed. He quotes Scudamore as follows: The name "Mass" is not found in Holy Scripture, it was unknown to the first ages of the Church and it is unmeaning and inappropriate as a name of the Sacrament to which it has accidentally attached itself." The S.S. editors say they used it for "historical completeness," but if Scudamore's judgment is right, that the word is "unmeaning" and "inappropriate," then surely historical completeness demands that it be rigorously excluded.

W.

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### THE SPIRITUAL PIONEERS.

Sir,—In establishing the McCord National Museum, Temple Grove, Montreal, I have followed the footsteps of the early pioneers, and such is necessary, and most proper and nobly are they represented here by original material of all kinds. We must be familiar with Cartier, DeMonts, Champlain, Lasalle, Iberville, Joliet, Cook, Mackenzie, Franklin, Richardson, Back, Vancouver and the rest, but we have been forgetting those whom we may designate by the words at the head of this letter.

The verse dominating this Museum and my life is: "Where there is no vision the people perish." Its authority is unquestionable and its invocation has been much blessed. Let me take an example. We all knew of the great, heavy, old-fashioned printing press sent out to Moose Factory to Bishop Horden, and on which, with his own hands he struck off his devotional work for his native people. It was not in use. I saw its power for good, the vision in it. I asked the present Bishop of Moosonee, a strong ally of mine, for it. He gave it to me. Neither its weight nor the inaccessibility of its locale affected me. It is here. I will have it set up again and for missionary meetings of importance we will print upon it "From Greenland's Icy Mountains," and Horden though dead will speak again, and with him Bompas, McDonald, O'Meara, Kirkby, Mason, Mrs. Mason, Hunter, Mrs. Hunter and the noble company of those who took the Word of the Master into the ice and snow, by the forest trail and "in perils of waters."

Happily of the translators we have still with us McKay, Peck, Reeve, Renison, Tims, Garrioch, Hall, Spendlove, McCullach and others. I wish to add to the manuscripts already

here and to the material in manuscript, all I can obtain on and in the native languages of this country. I want to keep the inspiring record of these spiritual pioneers before the world and before the people of Canada, through the work of their own hands, by their manuscripts. The printed book is valuable, but the printed book is cold when juxtaposed to the manuscript. In the manuscript lies the spiritual radiance of these men and of their lives. From the manuscript we are led back into their footsteps as we can be in no other way. The manuscript is also the linguistic criterion to which we will always have to return. Revisions are already being made.

It is to be feared that much is already lost. Let us lose no more. Many of the devoted translators, I fear, once the work was printed, thought no more of the manuscript than soldiers have too often done of their swords after victories. The work was but a means to an end, but such view was a mistake. I now make an earnest appeal to translators in the Church and to the families of translators and to all who may see or hear of this letter to kindly advise me what they have. I will gladly send for the manuscript or the papers of these spiritual pioneers and relieve them of all trouble or expense. I want every scrap of manuscript, its value may be far greater than its size, and I would pray to be honoured with the correspondence of missionaries. They would also probably have made dictionaries or glossaries and grammars, and these I would also beg. I want also some printed books and I would thank those who may kindly wish to present them to the museum, to advise me what books they have before sending them.

I am happy in having the support of the Bible Society in this appeal, but while it and the other great religious publishing bodies are good enough to give me all the assistance in their power, they have no manuscripts, the practice having been to return them to the authors with the proofs. I have also received the strongest approval from the Bishops and clergy to whom I have communicated this project, and this, throughout the length and breadth of the continent, from the Arctic to Ontario; and I am also happy in being permitted to appeal to the officers of the Hudson's Bay Company for assistance. I think this ought also to be a source of much strength.

Should there not be memorial churches to these pioneers in the West and in the North?

David Ross McCord.

Montreal, September, 1917.

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### GREATER ELASTICITY IN THE EVENING SERVICE.

Sir,—In reference to the letter of T. G. Wallace in your issue of the 27th ult. I feel that he touches a matter of extreme importance to the future of the Church of England in Canada. Might I suggest to him the following service: (1) An introductory hymn (which everyone can sing); (2) the Lord's Prayer, followed by the General Confession; (3) hymn; (4) a Lesson, with or without short explanation; (5) hymn; (6) a prayer for all sorts and conditions of men; (7) any special prayer, as for King, country and combatants, etc. (8) the General Thanksgiving; (9) hymn; (10) a plain, terse, pointed and "living" address; (11) concluding hymn and Benediction.

I would not go so far as to call the short service I have sketched, not a "service," but a meeting, supplementary to the regular Church ser-

### PRODUCTION

Increased effort and efficiency in labor, more economy and less waste in living, building up capital by harder work and greater savings, will enrich you and your country. The men and women at home must produce more to cover war's waste.

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vice, with the express object of supplying that plain, moral instruction and incentive, which the pretentious educational system of this age seems to ignore.

I would deprive no one of the stately rhythm, or the sublime music of our noble services. But one feels, as the Wesleys and many another worker has felt, that something is wanted as an auxiliary to our stately services by which the multitude may be brought in contact with the very rudiments of religion. The writer speaks, not from theory alone, but from continued practice and experiment, and knows that both Anglicans and Non-conformists can be effectually reached and equally interested in this way. We must rely on the good sense of the leader of the meeting and confine him by no rule either of vestment or procedure, and trust men, as do the great Dissenting bodies outside us.

I fear that we are missing a great opportunity in this land for all sorts and conditions of men. Let us be "all things to all men" in the true Apostolic sense and not a mere tissue of party names and rubrics.

G. M. C.

**FRENCH-CANADIANS.**

Sir,—The letter of "An Ontario Woman" is specially valuable as embodying and stating with admirable brevity and clearness, views that are commonly held, not only in Ontario, but by many English-speaking Canadians throughout the Dominion. I trust she will pardon me if I correct some inexactitudes or inaccuracies into which she has inadvertently fallen.

Canada is not a British possession. Whatever may have been the position of the Provinces, of which it is composed, prior to Confederation, Canada has now been for half a century, a self-governing Dominion, and an integral portion of the British Empire. If Canada at any time declared her independence, there would be no attempt on the part of the United Kingdom to coerce her by force of arms. India is a British possession, and if she attempted to gain independence, any such attempt would be forcibly met and suppressed. India, being a possession is not self-governing. Therein lies the difference between a dominion and a possession.

There is no reason why anyone should expect the English language to be spoken by the people of any British possession. Not only is it not so

spoken in India and many similar possessions, but in Wales itself, a considerable proportion of the people speak only Welsh. In the Union of South Africa the language of the Dutch population was not interfered with, the wisdom of the British Government prevailing over foolish efforts to the contrary. If it had been, there would have been no British South Africa to-day. General Smuts in a speech that rang through Europe and re-echoed throughout the entire civilized world, said in effect: "that even those nations that have fought against you must feel that their language is as safe and secure under the British flag, as that of the children of your own household and your own blood." This idea of one language only, and that English, is certainly not British. It has filtered into Canada from across the border, and is an attempt to Americanize our institutions.

The conditions and exact extent of the language concessions granted at the conquest, have been a matter of much debate. Whatever they were, it is certain that they extended to the whole of what was then known as Canada, and were not limited to what is now the Province of Quebec. It is very probable that legislation prejudicial to the French language would have been enforced, had not British statesmen foreseen the necessity of making secure the willing allegiance of the French-Canadian people, for it must never be forgotten that every inducement was held out to them to join the English-speaking rebels, and that to their loyalty and courage we are everlastingly indebted for our flag being the Triple Cross and not the Stars and Stripes.

It may be unreasonable for French-Canadians to overflow Quebec boundaries, but seeing Confederation made all Canada as much their country as it is that of other Canadians, it is not surprising. They have obeyed the earliest recorded Divine command: "Increase and multiply," and if Ontario cannot replenish the province and build up her waste places, surely it is better for other Canadians than for strangers to do it.

They have made no attempt to force their language on anyone in Ontario or the other provinces. They are most anxious that their children should receive a good English education, but they are not willing to part with their mother tongue in exchange. All they ask is that, in addition to English, such instruction in French shall be given as will enable the children to speak it fluently, read it readily and write it correctly, and this only when there is sufficient number of French-speaking children in the school to justify it. Next to reading, writing and arithmetic the knowledge of a second language is the most essential part of a good education. We have sent no less than seven fighting generals to the front from Quebec, all equally proficient in English and French. What Ontario record compares with this? It would be worth an immense sum to the Allies and Empire if Lloyd George had the knowledge of French which he endeavoured to acquire in his boyhood. The Germans forbade the use of French in Berlin, only to find there was no other tongue in which they could communicate with their Turkish ally's ambassadors. What a false position a judge of the Supreme Court, or a member of the Ottawa House is in, if he cannot understand both languages. The French have never said they love the French language. No one says anyone loves his right hand or his eyes, yet all would bitterly resent and persistently resist the fullest use of either being curtailed or forbidden. The great complaint against French-Canadians forty-five years ago, was that they loved France too much, now the complaint is that their affection is too greatly centred in Canada. We in Quebec know who ploughed the

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ground, who paid for the ploughing and who sowed the seed. That a nation divided against itself cannot stand is Divine teaching, confirmed by all history. We are now divided as never before, province from provinces, and in the provinces class from class. Can nothing be done before it is too late?

A number of meetings were held in the Province of Quebec immediately on the declaration of conscription as the Government policy. At all these meetings a loyal readiness was shown, by the resolutions adopted, to submit to and concur in that policy if the Government could show that they had a majority of the electors with it, that majority to include the boys at the front. They were called anti-conscription, but were really pro-referendum. Since then nearly four months have passed away, and absolutely not one man has been called out. I am not only a strong selective conscriptionist under present conditions, though not against the will of the people, but think the Militia Act should have been put into force long ago. It might have been amended in a week, if amendment was necessary. However, I have nothing to do with party politics, only political principles, and I am prepared to accept the bribe of good government in accordance with those principles from any party, for it is a time to put party politics aside

and vote in accordance with convictions.

Colonel Arthur Mignault's letter to the Prime Minister, dated July, fully explains the question of French-Canadian recruiting. It was largely quoted from in the Senate on August 3. One of the main deterrents was that French-Canadian battalions, recruited and organized as French, were broken up and distributed amongst English-speaking battalions under English-speaking officers. The men wrote home what had happened and the effect was just what might have been expected. Anyone who wants to understand the question should read Colonel Mignault's letter if he or she can get a copy in Ontario.

Ed. Harper Wade.

Quebec, September 22, 1917.

The chauffeur never spoke except when addressed, but his few utterances, given in a broad brogue, were full of wit. One of the men in the party remarked, "You're a bright sort of fellow, and it's easy to see that your people came from Ireland."  
"No, sor; ye are very badly mistaken," replied Pat.  
"What!" said the man; "didn't they come from Ireland?"  
"No, sor," answered Pat; "they're there yit."



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## ROSE ISLAND

By Lilian Leveridge

### CHAPTER XIII.

#### Virtue's Reward.

"This is the road to happiness:  
Start now from where you are;  
Turn to the right and keep straight on,  
And you'll not find it far.

"Along the path of Willing Feet  
And over Heartsease Hill,  
Across the fields of Sweet Content,  
The stream of Glad Good Will;

"Then through the lane of Loving Heart,  
The gate that's called To-day,  
And down the steps of Little Things  
Into the Common Way.

"And in the Place of Duty Done  
Beside the door of Home,  
You'll find the House of Happiness—  
For Happiness does not roam."

—Annie Johnson Flint.

ALL this time, June in Ruth Cameron's little room was getting nicely rested. She was able to come down to tea, and in the evening, while the other members of the household were busy doing up the chores, Ruth entertained her with some music. Ruth had never before had so appreciative a listener, for June loved music with all her enthusiastic little soul.

At length June went over to the organ. "Miss Cameron," she asked, "can you play my good-night hymn? It's 'Now the day is over.' Brownie and I sing it nearly every night. He doesn't get the tune very well yet, but he'll soon learn."

"Yes, I know that," Ruth answered. "We'll sing it together, shall we?"

June leaned against her shoulder and sang. When the hymn was ended Ruth turned and put her arm around the child and drew her close. "You sing like a bird," she said. "I wish I had you at my school every day. Can you play?"

"No," June replied, "But I'd just love to learn."

"I'd be glad to teach you if you had anything to practise on, but your Aunt Hilda hasn't an organ, has she?"

June shook her head wistfully. There was silence for a while, then Ruth asked, "Is there anything else you are very fond of besides music?"

"Oh, yes!" June answered, and very soon Ruth learned of her great love for the flowers and birds, and how much she and Robin wanted to find out their names and all about them, also how disappointed she had been at the discovery of the slenderness of Aunt Hilda's library.

Ruth's eyes lit up with pleasure as she listened. "June," she said at

length, "I believe you and I are going to be real good friends. There's ever so much that I don't know, for this is my first year in the country too, but I can teach you some things, and we'll help each other with the rest."

This was the beginning of a real and lasting friendship between the teacher of Deerwood School and June of Rose Island. The next day the Fairy Princess returned to Christie Castle with an added interest in her bright young life.

Twice a week the mail came to Deerwood Post Office, but a number of families who lived at an inconvenient distance had their mail addressed to Hillsdale and left in their own private boxes by the roadside. Hilda Sutherland possessed one of these, nailed to a tree at the corner where Rose Island road turned off from the main highway. It was only rarely that the mail carrier had to stop there, for an occasional letter from her brother-in-law was about all that ever came to Miss Sutherland. Unless she was expecting something she was never particular whether the mail box was visited or not. Robin was always a willing messenger, however; and on one particular Wednesday afternoon, when the face of the world was shining from a recent wash in rain-drops, and Nature expressed her gladness in

flower smiles and bird voices, he and June set out on the doubtful quest, light of heart as light of foot. The way seemed unusually short.

"I wonder if there'll be any letter for Aunt Hilda to-day," Robin said as he opened the lid. "Yes, here's one—two—O June! one of 'em's for me!" A quick flush of pleased surprise leaped into Robin's face as he read the address: "Mr. Robin Christie, Hillsdale, Ont."

"Oh, how nice!" exclaimed June. "Is it from your Daddy?"

Robin shook his head doubtfully as he read the magic words over and over again. "I don't know," he answered. "Dad never writes to me. I never got a letter before—from anybody."

"Why, Robin, how funny! Let's hurry and get out of sight of the main road, then you can read it."

A few minutes' run brought them to a quiet little nook where, seated on a mossy stone beneath flecked sunbeams, Robin opened his first letter. It was from his father. Looking over his shoulder, June helped to decipher the few badly scrawled lines:

"Dear Robin. The money i inclose is fer you an June to devide ekwaly among ye an yer to do jest wot ye like with it. it aint fer boots nor cios nor pane kiler but only jest wot ye'd like to hev. bineby ye mite rite and tell me wot ye get. i aint fergot how ye fit the fire, an thers mor wer this cum frum. Yours truly David Christie."

"O Robin, how much money is it?" asked June breathlessly when they had come to the end.

With hands that trembled in their eagerness, Robin unfolded the enclosed slip of paper. It was a money order for one hundred dollars.

June jumped up and clapped her hands in an ecstasy of joy. "Oh!" she cried, "Fifty dollars for each of us! Isn't it lovely! And isn't your Dad perfectly splendid!"

Robin did not speak, but his radiant face was as eloquent as June's words. If Dave Christie could have seen them at that moment he would have been fully satisfied. The two seemed to tread on air all the way home, and what to do with this unexpected windfall proved a fruitful and fascinating theme of conversation.

"I know what I want most," June said, "some books that will tell us all about the birds and flowers and things. That's something we can both use. Only think of the splendid times ahead of us! What are you going to buy?"

"Somethin' we can both use too. I been wantin' it for a long time."

"O Robin, what?"

"A camera."

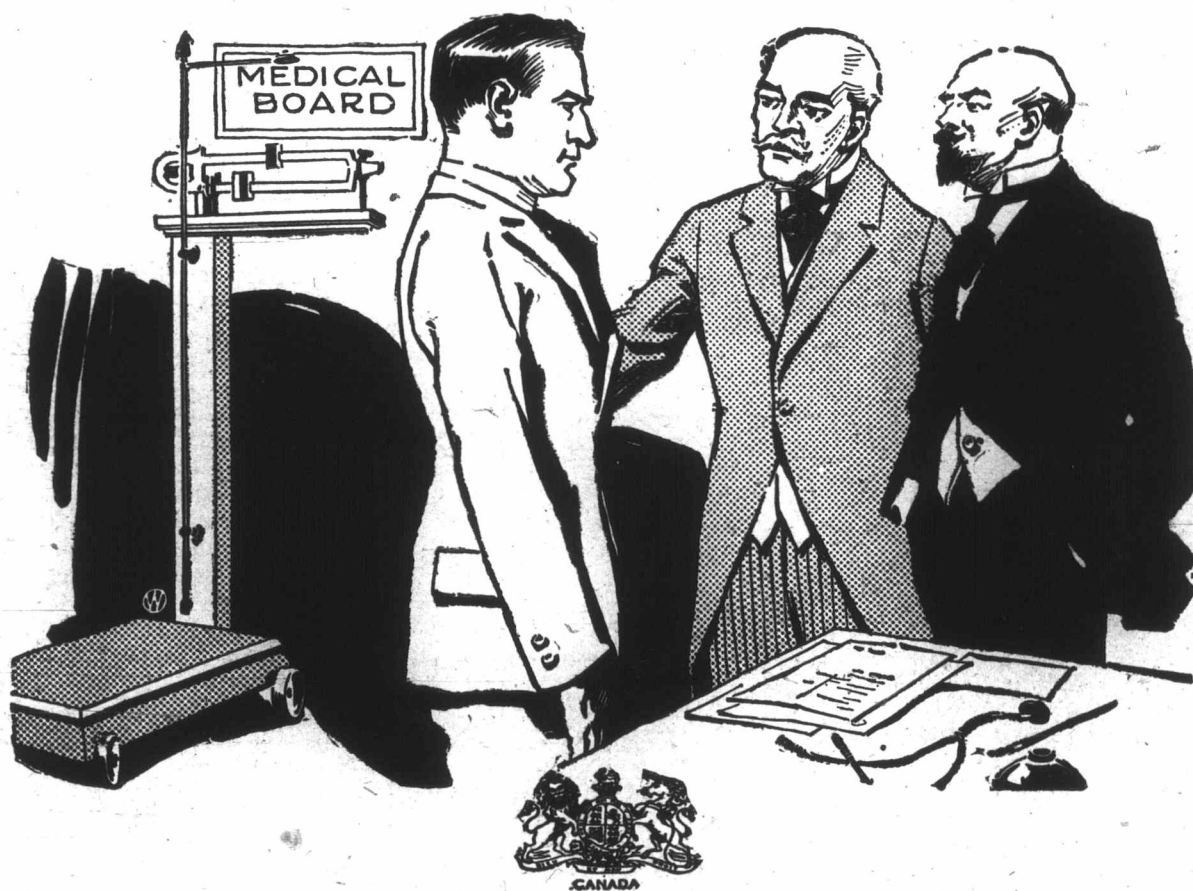
"Oh, how lovely! I've always wanted one, too."

Thus on fairy feet the minutes sped until the happy pair bounded up the birch pathway to proclaim the joyful news to Aunt Hilda.

That good lady's surprise was highly gratifying. She did not, however, approve of either books or camera. Yet, since she could not have rightfully interfered if they had each chosen to buy fifty dollars' worth of "all-day suckers," she was wise enough not to waste words. She did advise that they had better not be in a hurry to spend all their money at once—an admonition to which they gave good heed.

Neither June nor Robin were troubled with any wavering indecision as to the proposed purchases; but where and how to get them was a question that presented some difficulties. At last a happy thought occurred to June. "We'll ask Miss Cameron," she exclaimed. "She'll be sure to know."

Robin agreed to this, and they would have set off at once had not Aunt Hilda insisted that June must not attempt any more walks that day. They had to restrain their impatience, but when they went over the next day they found Miss Cameron very willing and able to help them. Together they



## These Men Will Help You Decide

Are you liable to be selected for service under the Military Service Act?

The answer to this question is being made readily available for you. Remember that the first class to be called includes only men between the ages of 20 and 34, both inclusive, who are unmarried or widowers without children, those married after July 6, 1917, being deemed single for the purposes of the Act.

Medical Boards are now being established throughout Canada. These Boards will examine, free of charge and obligation, all men who wish to be examined as to their physical fitness for military service. They will tell you in a very short time whether your

physical condition absolves you from the call or makes you liable for selection.

It is important that you obtain this information as soon as possible. A certificate of unfitness from a Medical Board will secure for you freedom from responsibility under the Military Service Act from any Exemption Tribunal. A certificate of fitness will not preclude an appeal for exemption on any ground.

In order that you may be able to plan your future with certainty, visit a Medical Board as soon as possible and find out if you are liable to be selected. Your family and your employer are interested as well as yourself.

Issued by  
The Military Service Council. 131



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studied over catalogues and prices, and finally made their selections.

The following Wednesday the two hastened to the letter box in the eager hope of getting some word about their purchases. As soon as they came within sight of the box, each uttered a joyful exclamation. At the foot of the tree were two express packages, one addressed to Robin and the other to June.

To the same sun-flecked spot which had witnessed their first happy surprise the two parcels were carried. "Let's look at one at a time," June suggested. "That will make the fun last longer. Yours first."

"No, yours," returned Robin gallantly, laying aside his own.

With trembling impatience June untied the knots and removed the wrapper; and when the books for which she had longed so fervently lay piled in her lap, her joy was at first too deep for words. Together they looked through them, only taking a quick glance here and there through the pages, as a humming bird dips into one after another of the garden blossoms, for the other package was yet to be opened. The volumes contained hundreds of beautiful coloured plates of birds and flowers and animals, with a great deal of descriptive matter.

"Oh, it will be easy, easy now to tell the names of them all," cried June. "There must be every flower and bird here. I never knew there were so many in the world."

"There's more than we'll find here," Robin affirmed. "Now let's have a look at the camera."

Besides a camera, the bulky package contained a developing tank and everything necessary for the completion of the pictures; for Robin intended to work on the "Hoe your own row" principle. It was an outfit to delight the heart of any boy or girl, and these two, bent on exploring the beauties and wonders of their little world, thrilled with ecstatic happiness as they viewed in prospect the joys this mysterious-looking invention was to seize and hold for them. Neither of them knew the A B C of picture taking, so the queer little black case was as a sealed book to them until the instructions should be carefully studied.

At last everything was carefully packed and tied up again, and they returned to the island. Then came the new delight of exhibiting the treasures. Hilda dismissed the books with a brief scrutiny, but took a little more interest in the photo outfit. It was well, however, that the joy of the young people was built on too firm a foundation to require much support from her.

"You needn't think, Robin," was her sole comment after everything

had been displayed, "You needn't think that you're goin' to fool away all your time fussin' over pictures. There's lots o' work to be done. There's the garden all wants cultivatin', and two cords o' wood to split and pile up in the woodshed, and—"

"O Aunt Hilda, I'll do it all," Robin promised readily, "I'll do everything you want me to do; and there'll be plenty of time for my pictures and things, I guess."

"Yes, Aunt Hilda," added June, "and I'll do all I can to help you, too. I'm as strong as anything now, and I can do such a lot."

"Oh, I guess you don't need to hurt yourself workin'," Hilda replied. "There's lots o' little things you can do, and there's no need for any girl to grow up a dunce about house work, as I see. But I ain't sufferin' from overwork, and you'll have time enough to addle your brains with book-larnin' if you want to."

(To be continued).



### A CANADIAN ST. DUNSTAN'S HOME.

Systematic training for blinded Canadian veterans has been started in Halifax and bids fair to become an important part of the Dominion's work for returned men. Already four men are under instruction at the present School for the Blind, studying massage, and soon a new building, dedicated especially to the soldier, is to be erected nearby. The men now there will soon take the examinations of McGill College, with which the present school is affiliated. Thus they will become self-supporting practitioners and also be able to assist in the care of other disabled men. This new department of work for the returned soldier will be modeled after the famous St. Dunstan's Home in London for blinded soldiers and sailors, conducted by Sir Arthur Pearson. Canada's leader in this field is Sir Frederick Fraser, who, in the face of appalling obstacles has, since 1872, built up the present school to its present high standing. His administrative genius now will be brought to bear on the establishment of the new institution for blinded soldiers. As an essential feature, Sir Frederick is planning to include in the new plant a printing house for publication of literature in raised type for the use of the blind. It is hoped to print not only books but a daily newspaper and perhaps a magazine as well. In order to carry out these plans, Sir Frederick has in view a campaign to establish an endowment fund. In his appeal to the public he will cover the entire Dominion, assisted by his blind secretary, John Weir.

## Boys and Girls

Dear Cousins,—

This is the first day it has really felt like winter, and there is a chilly north wind blowing my curtains about, and making me half inclined to shut my window altogether, though I don't quite like to. When I was out this morning I saw much piles and piles of brown leaves that had blown from the trees, that I began to wonder if there were many left still, and then I remembered that when I came back from the last of my lakes, I had seen a few yellow leaves fluttering down even then—a whole month ago—and I had refused to think about them, because I didn't want autumn to come so quickly. Still, we may yet have some beautiful warm days and directly we do I shall be away to my favourite place—which is where I won't tell you!—and see what the cliffs and the woods have to tell me, for its spring since I was there last, and doubtless there is plenty of news. To begin with, they'll be telling me how the little berries have grown, and perhaps I'll see some and gather them for myself. I already have just a few in a vase brought in by a friend, and last night I thought I heard them whispering that they had many brothers and sisters who were wanting to come and be kept warm in a house through the winter, so I'll be after them soon.

Now comes this competition I've talked about for so long: I wonder if you've been looking forward to it at all? I am going to set you some verses out of the Bible that have one or two words left out, and I want you to fill those words in so as to complete the verse. I'll tell you which book they come out of, but that is all the guide you will get, so there's going to be some careful reading ahead of you. Those of you who want to make your answers specially good may draw an illustration of the missing word also; don't you think you'll have plenty to do?

There will be a fortnight for the competition to run; that means that the last day on which I can receive answers will be Friday, October 19th. Don't forget the date; don't forget to put your name, age and address on your papers, and don't forget to write me letters soon, because now I've begun, really and truly, to write to you regularly; I want to hear from all the old friends again, and many new ones, too.

Best wishes for the Competition,  
 Your affectionate Cousin,  
 Mike.

### OCTOBER COMPETITION.

Open to Boys and Girls under Sixteen.

Fill in the words which are missing from the following verses, and, if you can, draw an illustration of the missing words:—

1. Thy word is . . . unto my feet and a light unto my path. (Psalms.)
2. Or ever the silver cord be loosed, or the . . . be broken: or . . . be broken at the fountain, or the wheel broken at the cistern. (Ecclesiastes.)

3. Ye blind guides, which strain at . . . , and swallow . . . . (Matthew.)

4. Or what man is there of you, who, if his son ask . . . , will he give him . . . ? (Matthew.)

5. Is . . . brought to be put under a bushel, or under . . . , and not to be set on . . . ? (St. Mark.)

6. Carry neither . . . nor scrip, nor . . . , and salute no man by the way. (St. Luke.)

7. Peter then denied again, and . . . . (St. John.)

8. And out of his mouth goeth . . . that with it he should smite the nations and he shall rule them with . . . and he treadeth the winepress of the fierceness and wrath of Almighty God. (Revelation.)

Closing date, Friday, October 19th. Don't forget to put your age.



The Y.M.C.A. National Council in the United States plans a campaign to raise \$35,000,000 for war work.

## Ringworm on Child's Head

Caused Great Distress and Spread to Neck and Ears—Cure Was Speedily Effected When Right Treatment Was Recommended.

Grand Bend, Ont., Oct. 4th.—There is no disease of the skin more obstinate than ringworm, and the mother who writes this letter does so fully realizing what it will mean to other anxious mothers to know about Dr. Chase's Ointment.

This remarkable cure was brought about two years ago, and as there has been no return of the distressing disease there can be no doubt that the cure is permanent.

Mrs. D. Stebbins, Grand Bend, Ont., writes: "I am going to tell you of my experience with Dr. Chase's Ointment. My little girl had sores come out on her head which looked like ringworms. They were spreading fast, and I tried home treatment, but nothing helped her. I took her to the doctor, and he opened some of the sores, which were as big as the yoke of an egg. The salve he gave me to put on was very severe, and the poor child would cry for an hour or more after an application. For six weeks it continued to spread all over her head, and came down to her neck and ears. She suffered terribly. At last some kind ladies told me about Dr. Chase's Ointment, so I got a box, and the first time I put it on she was relieved of pain, and the second time the swelling was all gone. Before we had finished the first box the sores were nearly all gone. I have told all the people around here about your Ointment, and I cannot praise it too much. It is now two years since my little girl was troubled in this way, and it never came back, so you can see she is completely cured. You are at liberty to use this statement for the benefit of others who may be suffering in a similar manner."

Joseph Brenner, J.P., endorses this statement as follows: "This is to certify that I am personally acquainted with Mrs. D. Stebbins, of Grand Bend, Ont., and believe her statement with reference to Dr. Chase's Ointment to be true and correct."

Dr. Chase's Ointment, 60 cents a box, all dealers or Edmanson, Bates & Co., Limited, Toronto. Be suspicious of the druggist who tries to talk you into accepting a substitute.

## For Boys and Girls

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