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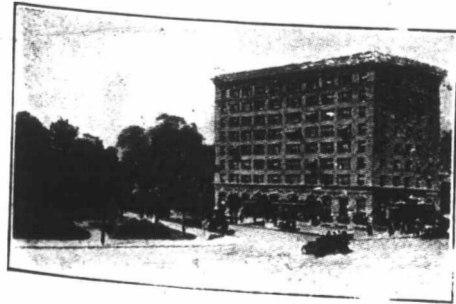
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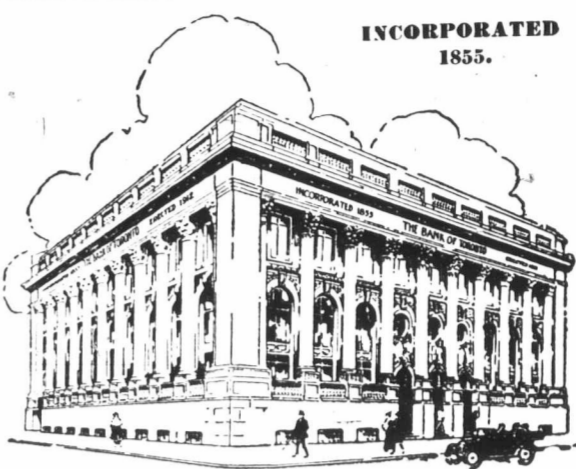
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The Outlook

Alsace and Lorraine,

It is very striking to notice the almost entire absence of power possessed by Germany for governing a conquered people. After nearly half a century of the most determined efforts to stamp out everything French, even the use of the French language for official purposes being forbidden, the Provinces remain in heart entirely French. A special correspondent has lately revealed the extent to which this prevails. He described a Christmas festival as kept in an Alsatian village recently freed from the German yoke. These are his words:—

The master of the house, who had seen Alsace wrested from the French, and who had lived to see his home restored to France, watched the scene with an emotion that words could only profane. "If you know," he said, "what it means to us to see French uniforms and to hear French spoken freely all around us, you would understand our happiness despite everything. We are a stubborn, conservative people, and we do not easily forget. When, a day or two after mobilization, we saw the French marching down from the hills, tears of joy ran down our faces."

The picture drawn of that Christmas night is said to be one of the most touching ever contributed to the Press. Men and children of the first and second generations were united in a perfect delirium of happiness at being able to celebrate Christmas once more under the French flag. And so the "blood and iron" methods of German rule have most conspicuously failed after all this long time. All this proves beyond question that anything forced upon an unwilling people will never accomplish its purpose. It also reminds us very definitely that if Germany should succeed in imposing her will upon Europe, there would only be a repetition of Alsace-Lorraine on a very wide scale. This alone constitutes the reason for going forward with this war and making German victory absolutely impossible.

The Ministry After the War.

One of the most thoughtful and ablest writers of the present day has just called attention to this important point and we cannot do better than quote his words:

The Archdeacon of Stowe, at the Sheffield Diocesan Conference, revealed a Bishop's secret when he said that, after the war Bishops are going to waive Greek, and to demand character instead from ordination candidates. The question of Latin is more difficult, as the Preface to the Ordinal declares that candidates must be found "learned in the Latin tongue"; but this may, too, have to be waived, for even in the past the learning in the Latin tongue has not always been very evident. The Archdeacon stated that after the Crimean War 1,250 men came back and took Holy Orders. In the present war a great many more men would find their vocation and desire to enter the ministry. It is good to know that the Bishops are carefully reviewing the situation, for the Church will need the best men to take the lead during the trying years after the war. Now we have a great opportunity. The country will never be content with a drifting religion. It must be real if it is to be effective. Several who have closely observed

the tendency of thought say that our religion will become much simpler and more fundamental, and that institutional Christianity will have a bad time before it in the presence of strong personal convictions brought to birth in the great crucible of war. What we need is a clear guide as to the requirements of our Bishops. It is not too soon to give it, as a number of wounded men are already thinking of the ministry, and prisoners interned are quietly studying to prepare for entrance on preparation when peace is declared.

There is no doubt of this pressing nature of the problem and it will affect Canada almost as much as the Old Country. We should like to hear from our readers as to what they think should be the true nature and qualifications of the Ministry in Canada in the near future.

A Striking Testimony.

Not long ago an investigation was made at a great British shipbuilding establishment to discover the loss to labourers from the habit of drink. Two groups of eight men (otherwise as equal as possible) were selected; one abstainers, the other moderate drinkers. They were kept ignorant of the test. At the end of the year it was found that the sober men, on an average, earned \$250 more than the average drinker. The lowest steady man earned annually over \$50 more than the highest drinking man. These losses were those due to illness and drunkenness. Subtracting what the drinkers paid for liquor, it was found that the abstainer, on an average, took home to his family nearly \$400 more than his drinking mate. Is not this a powerful argument for abstinence, from the point of view of industrial efficiency?

A Regrettable Utterance.

Our attention has been called to a remark of a Clergyman who has been writing some impressions from the Front. Speaking of our soldiers he says: "Some kind old Protestant lady thrusts into his hand a New Testament, and he really tries to read it; but, without having been taught anything, what can he make of it? Still, it is something to do, and answers to the rosaries and scapulars which the Roman Catholics love." If only the writer were in some measure acquainted with the work of the Bible Society, he might be able to realize the profound difference there is between these things that he classes together. The Reports of the Bible Society contain many records of lives altered and souls brought into communion with God through nothing but the reading of the New Testament. Such an utterance as this is doubly sad. It shows first of all, and perhaps chiefly, the writer's ignorance of, and lack of faith in, the power of Divine truth. Then it also reveals his deplorable bias and prejudice. What a pity it is that people who write cannot be fair, whatever their views may be. The idea of associating the Bible and rosaries would only have occurred to a man who seems to be determined not to think of what is right and true in relation to the Bible. And so again we say that, whatever our particular opinions may be, "let us be fair."

Fact and Theory.

Incidentally, among the incidents recorded of the "Maloja" disaster were some affecting children which throw a sidelight not without value for workers. Among the theories which some hold has been one prohibiting us from showing anything that is gruesome or horrible to the children. Some workers have even banned pictures of the Crucifixion because

The Calendar

Sunday Next Before Easter.

This day, together with the week known as "Holy Week," is at once the culminating point of Lent and the expression of our adoration of our Lord in His suffering and resurrection. The name "Palm Sunday," in commemoration of Christ's entry into Jerusalem, was formerly associated with the ceremony of blessing and distributing palms or small branches of trees. This was disused in 1549, and now no trace of the commemoration is found from which the day obtains its usual name. Perhaps the absence of reference to the triumphal Entry is explained by the arrangement of having the four accounts of the Passion read during Holy Week. But one of the second lessons on Evening Prayer (St. Luke 19:28-48) recounts the Entry.

The Collect.—Taken from the Sarum Missal, though the phrase, "of Thy tender love," comes from the English Reformers, a phrase which Bishop Dowden truly says "suffuses the whole prayer with its flush of emotion." It is significant that the Collect emphasizes our Lord's twofold condescension as an example to us, "the example of His great humility" and "the example of His patience."

The Epistle.—Taken from the well-known passage in Phil. 2:5-11, in which the personal and practical appeal to unity and humility is based upon our Lord's action in coming down from heaven, where He was "in the form of God," and taking upon Himself "the form of a servant." Again, as in the Collect, the death is associated with the resurrection.

The Gospel.—Until 1662 the Gospel included St. Matthew 26 and 27, but now the former chapter is read as the second lesson. It is beautiful to notice the way in which all through the week our Church provides a careful and continuous study of the story of the Passion as recorded in the Gospels. The custom of having Holy Communion before Morning Prayer, or apart from it, is said to be not earlier than the nineteenth century, and the sequence of the accounts in the lessons and the Gospels shows what our Church originally intended. It is probable, if close attention were given, that each Gospel has its own specific purpose in recounting the story of the Cross.

In the Middle Ages there were special Collects for each day of the week before Easter: one each for Monday, Tuesday and Thursday; two for Wednesday; and no less than eighteen for Good Friday. The omission of the Collects for Monday to Thursday dates from 1549.

Good Friday.—This name is peculiar to our Church and is very appropriate. It is impossible to dwell too much on the wonderful thought of Scripture that "with His stripes we are healed." But it is curious that in all three Collects there is no direct reference to our Lord's redemption.

W. H. GRIFFITH THOMAS.

- Sixth Sunday in Lent.** (April 16th.)
Holy Communion: 131, 136, 257, 495.
Processional: 132, 133, 137, 496.
Offertory: 104, 141, 613, 642.
Children: 608, 688, 692, 695.
General: 105, 140, 152, 630.

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they feared the effect of them on the child mind. We have always felt that the sensitive who thus judged were measuring child nature by their own feelings. Children are not so sensitive, speaking generally, as many of their teachers imagine. For example, among the survivors of this disaster were children who, after being immersed in the water for hours, were playing quite merrily the next day. One little girl who was playing with the other children told the reporter that she was on deck when the explosion took place, and quite unconcernedly remarked that she saw the head of one of the stewardesses blown off, and that some of the children with whom she was playing were blown up, too. To her the horrors of the day before meant nothing. Such an incident should help correct the subjectivity which is common to us all. It also has a definite bearing on the entire problem of suffering in the lower world and warns us not to project our sensitiveness into a field where it does not exist.

A Parson's Trials.

Under this heading some of the experiences of our Clergy to-day have been recently stated:—

If he delivers a written sermon, he is a back number. If he preaches extempore, he is a shallow thinker.

If he is not constantly calling upon his people, he is unsociable. If he visits to any extent, he is a gadabout.

If he is married, "he is an awfully nice fellow, but his wife doesn't amount to much." If he lives in single blessedness (?), woe be to him. All the eligibles—and many of the others—never speak to each other at the guilds and parish socials or else they do speak—gossip!

If he is content to serve his Master and his people on a small monthly sum (paid at irregular intervals, he is "cheap." If he timidly asks for a large enough stipend to keep his household "decently and in order," he is worldly-minded.

If he would be "all things to all men," he is a hypocrite. If he is somewhat reserved, it is a cloak to conceal his sly attempts to foist a mediæval priestcraft upon his people.

If he quotes the sources from which his best ideas are drawn, he is lacking in originality. If he fails to give due credit for these various ideas, he is dishonest and a thief.

It is well for the laity to see how these things strike the mind of some people.

"Glorious in Apparel"

Palm Sunday, Holy Week, Good Friday and Easter Day constitute an unique opportunity of pondering the Person and work of our blessed Lord.

The Church does not err when she interprets Isaiah's vivid words of our Lord Jesus Christ. From the Edom of His obedience and the Bozrah of His anguish, He returns a Conqueror. His garments are red with blood, His own, and that of the principalities He has overcome. His raiment is stained, as though He had been in the winepress among the purple grapes. Alone He has done it all, upheld by His zeal against our oppressors and His compassion for ourselves. Was ever victory like His?

This that is glorious in His apparel, the prophet says (Isaiah lxxiii. 1). Our Deliverer is not decked in such embroidery as commanders and generals wear; "His dying

crimson like a robe spreads o'er His body on the Tree"; but to the dying crimson we owe life and hope and all things. Invariably, His dress is strange and unusual; and its very strangeness is its glory.

The swaddling-bands—we recall them. They are the glorious apparel of our God. They publish the miracle of His lowly love.

We do not find other biographies announcing that, when the man they portray was born, his mother swathed him round with a baby's dress. It would be foolish to commemorate a universal fact; this is the helplessness with which we, and our brothers and sisters, north, south, east, west, start on our life-journey. Why should the Gospels set in the forefront that which is too trite to be explained with reference to anybody else? It is because there is nothing trite about it when it has to do with Christ. It is the wonder of wonders, that He is so weak and small as to need a mother's ministry and an infant's clothes.

For He was God Who made earth and heaven, God in Whom we live and move and are. For a season God has put away His Divine government, His eternal honours and powers. With a man's limitations, He has entered the world of men. And He assumes our nature, not in its prime, but in the frailty of its first beginnings. In the great Pauline word, He has *emptied* Himself. Why? That no experience of ours may remain outside His intelligence, His sympathy and His redemption. That little children, equally with grown men, may say, "This is our God for ever and ever."

The Middle Ages have not a more winning figure than Francis of Assisi, the rich merchant's son, who stripped himself of his possessions, and wedded the Lady Poverty. But what was his condescension compared with Christ's? Let us give thanks for the swaddling-bands.

The hem of His garment—it is fresh proof that He is glorious in His apparel. It preaches the miracle of His healing grace.

Sometimes, in Israel, a leper was so full of his hideous malady that it passed from himself into his clothing. It was the opposite with Christ. He was so full of restoring virtue, that His cures not only leaped from His fingers, and shone from His eyes, and sang in His voice, and tingled through His flesh, but infected His raiment with sweet and vital influences. Down to the blue fringe of His long, loose outer robe, the homespun dress of Jesus, as well as His matchless person, was instinct with medicinal strength; so that, when a trembling woman, whose case was hopeless, touched it, her whole frame was shot through with the sting of sudden and delightful health.

It is rich comfort to know that we cannot get near Him without His salvation ending our misery and transfiguring ourselves. We touch Him, perhaps, in a Bible verse that we have read fifty times without emotion; or as we listen to a friend who praises Him with stammering lips; or when, kneeling to pray, we can but cry, *Lord, save me!* Let me lay my poor hand on the

Sweepy garment, vast and white,
With a hem that I could recognize;

and my iniquities are forgiven, my diseases are healed, my life is redeemed from destruction. Swift, accessible, strong is the grace of the Good Physician.

The seamless robe—we remember it. It is Christ's glorious apparel. It symbolizes the miracle of His unblemished holiness.

Chrysostom insists that this inner coat of our Lord was a peasant's dress, betokening

"the pooriness of His garments, and that in clothing, as in all things, He followed a simple fashion." But Josephus writes of the Jewish high priest, that, among his sacred vestments was a tunic woven without seam; and in the tunic of Jesus I prefer to see a hint of His priestly sanctity. Something beautiful there was, something to arrest attention and to awaken desire, in the coat which the four reckless men under the Cross had not the heart to tear, but which they determined to keep intact.

Certainly, the Christ Who comes to bless us is clothed with righteousness as a garment. Steadfast obedience and unbroken communion are His native air. His gladness is not that of the son who wanders and is welcomed back; it is that of the Son Who never leaves, or wishes to leave, the Father's home. His soul, like His body, wears the vest of a priesthood without spot. Thrice grateful we must be for the sinlessness of our Saviour. It demonstrates His fitness to befriend us. If one slightest flaw had been found in Him, He would have had to provide atonement for Himself; but, because there is no flaw, He is free to bring us pardon and peace. Yes, and it is the assurance of our perfecting. He takes care that we are conformed to His stainlessness. Therefore, He disciplines us by sorrow; and dwells within us by His Spirit; and breathes into us His Own breath, and robes us—as we look to Him and abide in Him—in His Own purity. Surely you are in love with the coat which has no seam.

The grave clothes—we turn last to them. They are His glorious apparel. They proclaim the miracle of His overflowing life.

In Christ's rock tomb, says Mr. Latham, was a long ledge of stone, and, two inches higher, a recess. On the ledge the body had reposed in its sleep; in the recess the head had been pillowed. And on the third morning, Peter and John, coming to the grave, saw a surprising thing. The body clothes lay by themselves, where they had been when the Lord occupied them; and, on the upper level lay the napkin that had been twisted like a turban round His brow. The folds of the clothing must have fallen together through the weight of the spices they carried; but the napkin, having no such burden, continued on its slab *wound round*—it is St. John's remarkable word—still turban-like and erect, although the blessed head had gone. No wonder that the Apostles, seeing the marvel, *believed*. It told them that Jesus had passed out and away of His Own accord. If men had taken Him, His wrappings would have been taken, too, or would have been tossed into a hasty heap. If the angels had folded their Master's sleeping garments, the spices would have been strewn on the stone floor. Christ Himself had withdrawn, easily, soaringly, triumphantly. And His resurrection body being so different from that in which He toiled and bled, there was no disturbance of the raiment that covered Him in the chamber called Peace.

So nothing hampers Him, now that He lives again. No restrictions curb the humanity which He keeps, and will keep through the ages of ages. He goes where He chooses; He does whatever He wills to do. And He gives what He possesses—a spiritual life here, which is disentangled from the grave clothes, and which walks at liberty; a bodily life hereafter, which is released from every chain. His immunities and joys He repeats in us who receive Him for our own. No largess is so liberal as our Lord's; no bounty is so royal.

From the night of the manger to the morning of the garden, how singular, and how glorious, is Christ's apparel!

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CHRISTIAN SCIENCE

By Rev. W. G. NICHOLSON, B.A.

(Paper read before the Winnipeg Clericus.)

THE Discoverer and Founder of Christian Science was the greatest of all modern thinkers along purely metaphysical and strictly philosophical lines." This is the bold claim recently made in a lecture by Mr. Young, of First Church of Christ, Boston, for Christian Science. His words are characteristic. Christian Science has defied all theories, set at naught all discoveries, rejected the verdicts of science, and declared that Mrs. Eddy was the greatest discoverer in the world's history, for she revealed true science, and made known the real nature of Christianity.

The movement is attracting attention in every part of the world, and in some cases is causing perplexity and alarm. Large numbers of the best and most intelligent members of the churches are leaving the communion in which they were brought up, not indeed without a struggle, while still larger numbers are hesitating as to what is right to do. There are many reasons why the movement has been so attractive; not the least is the boldness of its claims. It fears no criticism, it engages no argument, it offers no apologies, it simply makes statements. It will have no half measures. "No one," says Mr. Kimball, "can progress in Christian Science without first being reconciled to the textbook, 'Science and Health,' and whoever finds himself in a state of doubt toward the book, or its author, would do well to stop and give his sole attention to a reconciliation therewith."

And again, "In order to do the best that can be done we should be vigilant to imbibe our sense of science from this book in preference to any other literature." The churches have utterly failed to interpret Christianity, or meet the needs of men; Science has led us astray, and medicine has drugged us to insensibility to truth, so that according to Mr. Young "There is an ever-increasing fear of disease, and no decreasing tendency to sin." Christian Science is man's hope of salvation, it is the only correct interpretation of Christ and Christianity: it is a discovery, it is new, it is something different from any other system or practice. It will be worth while to consider these claims, first in regard to the teaching, and secondly in regard to the practice, of Christian Science.

The starting point of Christian Science is the unity and completeness of God. God is all in all. "As there is but one God there is but one Principle in the Science." God is Supreme being, the only Life and Soul and Intelligence of the Universe. "In what respect," asks Mr. Kimball, "is Christian Science different from all other Christian beliefs? One is this, Christian Scientists do believe that God is infinite good, infinite truth, infinite love." God is all; this truth rings through the whole of its teachings, and with all that is said along these lines, I am sure we will find ourselves thoroughly in sympathy. The pity is that it should be spoken of as new, a discovery of Mrs. Eddy's, for it is a conviction, which in spite of its antagonism to senses, most of the religious thinkers of all ages have clung to, and the man of science, no less than the philosopher, has tried to reduce every thing to unity.

The nature of this Unity, declares Mrs. Eddy, is Mind, Intelligence, Spirit. "God," she writes, "is Spirit, therefore the language of Spirit must be and is spiritual. Christian Science attaches no physical nature and significance to the Supreme Being." Again, we say we agree with her perfectly. We find that science, which she scorns, no less than theology, is leaning toward a spiritual interpretation of the Universe. Certainly the churches have always believed in God as Spirit, Mind or Thought; but anyone, not familiar with Christianity, reading the textbook would conclude that the churches spoke of God as a large man seated on a material throne. We must use

anthropomorphic language, but it does not follow that we have, as Mrs. Eddy suggests, made God in our own image. We have to interpret the unknown in terms of the known, invisible as visible, the infinite as finite, and however necessary it may be to keep before our minds the fact that God is Spirit, it is well to remember that Jesus Christ spoke of him as "Father," and no other word such as "Divine Mind," or "The All," or "The Infinite," will ever make God so real to men.

The deduction from these two hypotheses is that there is nothing in the Universe but God, Spirit, Mind, and therefore matter does not exist.

neither strengthens nor weakens the body, because food does not affect the *existence* of man." Along with the body go sin and suffering. Sin and pain are both delusion, for if God, Spirit, is all, there is no place for God's opposite. God is love; there cannot be suffering in love, nor can love cause suffering. God is life, and therefore there is no room for death. It is true that recent followers of the movement try to evade this difficulty by saying that what Christian Science teaches is that man has a sensationless body, not that there is no body at all; but they base all on the textbook, and this cannot by any means be made the teaching of Mrs. Eddy. Indeed if it were true, the whole system would fall to pieces; for it is built upon this theory that matter, body, and sin are non-existent. Her statements are perfectly clear. "If goodness and spirituality are real, evil and materiality are unreal."

"Error is a supposition that pleasure and pain, that intelligence, substance, life, are existent in matter. Error is neither mind nor one of its faculties. Error is unreal because untrue, that which seemeth to be and is not."

We all recognize how difficult it is to account for and explain matter and try to reconcile it with Spirit. Mrs. Eddy is not the first whose enthusiasm to secure unity has led to the denial of one of these apparent opposites. But it is clear, when she reaches this point, that she has failed to give the subject any deep thought. She seems to imagine that all the world believes that matter is made up of hard lumps, which in some mysterious way make impressions upon the mind, and that sensation and knowledge are in and of matter. But however we claim that body is real and distinct, we recognize that mind and body are distinctions within a whole, they are aspects of a single unity. There is no such thing as material sensation for all sensation is mental. Whatever matter is finally proved to be, no philosophy, and Christian Science claims to be a philosophy, is worthy of the name, which does not seek to give an adequate explanation of all phases of existence.

How then, does Christian Science account for what we call the material world, sin, and sickness? Here we come to Mrs. Eddy's great discovery, and a little consideration will make us feel that we would not desire to take away from her any notoriety she has gained by it. She groups matter, human intelligence, body, pain, and sin all together, and calls them mortal mind. This, then, being the explanation of what has always been man's difficulty, we seek to know what is meant by mortal mind; but try as we will we cannot, either from the textbook or any other writings, find out what this mysterious something is. Reading through the textbook we find it is first described as matter; but matter we have already seen is nothing. Then we find matter described as mortal mind. Again we come across the statement, "Science shows that what is termed matter is but the *subjective* state of what is

termed by the author mortal mind." In the chapter which treats of "Science and Theology," mortal mind is divided into degrees; the first, passions, fear and so on, all included under unreality; second degree, honesty, affection, compassion, etc., called transitional qualities; third degree, faith, wisdom, purity, etc., these being called reality. Here is a process of evolution where unreality grows into reality; then to puzzle us more we read, "In this stage mortal mind disappears."

We read on and suddenly discover that disease originates in "Unconscious mortal mind, or in the body, which is in fact mortal mind though it is called matter." But this is not the end. Mortal mind is spoken of as "Nothing claiming to be something the opposite of good or God." And, although it has been declared that God is the only reality and the opposite to God is unreal and therefore non-existent, we find the statement that "When mortal mind gives up its belief in death it will advance more rapidly toward God, Life, and Love."

We go still further in our eagerness to learn. Here is a definition of this mysterious nothing

FAREWELL

THIS is the last issue of "The Canadian Churchman" under my ownership, after nearly four years, in which I have given my best in the service of the Church. I am handing over the reins with a good deal of regret, and yet with thankfulness, being assured that the policy of the past, which I believe to be that for the highest welfare of our beloved Church, will be maintained.

I am glad to take this opportunity to thank warmly my many helpers, and in particular to express what a tower of strength the editorial and other work of the Rev. W. H. Griffith Thomas, D.D., has been. I must also mention the Rev. W. T. Hallam, D.D., who from time to time during the first two years rendered valuable editorial and other assistance. Then I want to acknowledge the help of "Downeaster" with his up-to-date articles, and Mr. George M. Rae with his weekly visit and sane counsel. Many kind correspondents, both clerical and lay, in all parts of Canada have also freely given their services in the Church News Department.

To The Monetary Times Printing Company who have printed the "Churchman," and to my office staff I have nothing but words of appreciation to offer for their faithful and constant work.

I cannot close this farewell without thanking many of our subscribers for their letters of praise and appreciation of our paper. Scarcely a day has passed without some kind expression of this nature reaching the office and a great encouragement it has ever proved.

May I in conclusion ask for the fullest support for Mr. R. W. Allin and the new company in their efforts to go forward and increase the usefulness of "The Canadian Churchman" in its work for the Church in Canada.

EVELYN MACRAE, Publisher.

The change of proprietorship and editorship with the consequent cessation of my regular work affords me the opportunity of expressing my grateful appreciation of the sympathy and support I have received during the time, now nearly four years, of my editorial connection with the paper. May the new arrangements meet with ever-increasing success!

W. H. GRIFFITH THOMAS.

"God, Spirit, being all," she writes "nothing is matter." "The realm of the real is the spiritual," "The opposite of Spirit is matter, and the opposite of the real is the unreal or material." "Matter is an error of statement." "Nothing that we can say regarding matter is true, except that matter is unreal and therefore a belief." "Matter will be finally proved to be nothing but mere illusion, wholly inadequate to affect man through its organic action or existence." Matter therefore has no existence. "Science," she goes on to say, "reveals nothing in Spirit out of which to create matter." "Spirit is the only substance and consciousness recognized by science." The senses oppose this; but there are no senses because "matter has no sensation." It follows, of course, from all this, that there is no such thing as body, "a material body is a mortal belief." Indeed it is for the express purpose of stating this that her theory of matter is developed. Nor does she shrink from the consequences of such a statement. She speaks of a woman who under the influence of Christian Science learned "That food

which claims to be something, "Matter and mortal mind are different strata of human belief. The grosser stratum is called matter." A few moments ago, however, we were told that mortal mind and matter were the same thing, also that mortal mind is belief—here they are different strata of belief. We go on page by page—here it is called electricity, later, though it is nothing, it is said to argue and decree; then having plowed wearily through the book we at length come to page 487 where we find it stated, "There is in reality no such thing as mortal mind," and we are driven to the conclusion that we have been looking for the old black hat.

It does not take very keen insight to see that the root of the trouble lies in the meaning attached to Reality. Without attempting a discussion of the nature of reality we may say that the term may roughly be applied in the higher sense to that which is permanent, perfect, and spiritual, as opposed to what is transitory, imperfect, and material. It may be applied to our conscious regular experience as contrasted with dreams and creations of the imagination. Yet again it may be used of that which is outside of ourselves, which seems to have an element of fixity about it, which we are powerless to alter, and to which we must endeavour to accommodate ourselves. Now Mrs. Eddy will only allow reality to the Spiritual and Absolute; she claims that there is no more reality, indeed not so much, in our waking consciousness than there is in our dreams. But whatever Mrs. Eddy may say, we do distinguish between dreams and our waking experience, and because there is a regularity, an ordered sequence, in the one which is lacking in the other, we give the title real to one, and deny it to the other, and it is this orderliness, regularity, sequence, that we have to take into account. Whether we regard these experiences as mental or anything else, the fact remains that in this phase of our existence we cannot deliver ourselves from them, and in spite of the loud claims of Christian Science to *prove* its theories it has utterly failed to demonstrate anything to the contrary. Whatever the solution we may find, we are convinced that this lower reality must find a place in, must be included in, the higher reality, for if not, then we have two realities, two opposite and antagonistic worlds, one telling nothing of the other—we have duality. This is what actually happens to Mrs. Eddy, for to this thing that she calls mortal mind, which does not come from and cannot be related to spirit, which "Reports lies about Being," she at last gives the power of creation.

This system, based as it is, on a philosophical blunder is riddled through and through with inaccuracies, fantastic interpretations, misstatements, and illogical conclusions. A few examples will be sufficient to show the justice of this criticism.

Col. Fell speaking in Winnipeg, quoted a verse from St. James, "The prayer of faith shall save the sick," and St. John's gospel, "Ye shall know the truth and the truth shall set you free," then remarked, "Now take these two statements together and the following results, that the prayer of faith that saves the sick is the knowing of truth." Is this a legitimate use of these verses?

Again, "As it is, humanity is taught to believe that the power which moves the body, as well as the power available in mechanics, is material." Is this a correct statement?

Once more, "Do you remember that He promised that we should do these mighty works when we understood Him. He that believeth (or understandeth) me, the works that I do," etc. Is this a right interpretation of words?

Another class of errors is found by the same word being used in a different sense, or a material meaning in the one instance, and mental or spiritual in the other.

"The greatest things of the world are all *invisible*, which does not imply that they are *intangible*." "The fact is food does not affect the existence of man, and this becomes clear when we learn that God is our *Life*."

The last shall be from the textbook itself, "It is self evident that there cannot be such a reality as organic animal *life*—when it always ends in death, for *Life* is never extinct."

But with all this the man on the street, who discounts philosophical distinctions, is possibly little interested, though it is of profound importance. The significance of the movement lies in the fact that it represents a revolt against materialism. It shows that the man on the street is gripped and held by spiritual truth when it is forcefully presented to him. And, unless I am mistaken, it is a delicate matter to denounce Christian Science in public unless a man is prepared to make his position very clear. For as Christian Science presents itself to the average man it is a spiritual interpretation of life, nothing more, nothing worse, fighting against a materialistic interpretation. The problem is how to save men from the false Idealism of Mrs. Eddy without driving them over to materialism.

It will be generally admitted even by scientists themselves, that what attracts the crowd is not the teaching but the practice.

The claim is made that Christian Science can heal, can heal all diseases by Spiritual understanding, or knowing, that mind is all and therefore sickness does not exist, that in this it stands alone and can demonstrate the accuracy of its teachings; while the churches have utterly failed to carry out our Lord's commands. There are four things here to consider.

1. We may state quite definitely, without fear of successful contradiction, that ever since the time of Jesus, and how long before we know not, men have been healed of sickness without material aid. There are miracles of healing connected with the names of scores of saints of the primitive church. Whatever may be said about mistakes and exaggerations in the early church; we stand on sure ground when we come to Lourdes. Here for over 50 years records have been kept, the test has been open to medical men from any part of the world, and hundreds have availed themselves of the opportunity of observing cases. It is recorded that only half the cures are registered; but even at that about 200 are placed on the books every year. We have the witness of Doctors, Clergymen, and Healers of all kinds, that these things not only have taken place in the past, but are actually happening by the hundred to-day, and to doubt their statements would be to cast reflection on the veracity of so large and representative a class of people, that we should be compelled to doubt the trustworthiness of humanity as a whole.

2. When we consider the method that is used by Christian Scientists we are confronted with a more difficult task. The means that have been used to effect cures are legion.

Bernheim by hypnotism, Parkyn by suggestion, Goddard by "Mental science," by the use of oil and prayer, by touching relics of saints and so on. I believe I am right in stating that there are at least 200 systems of healing at work to-day. The question is, does Christian Science stand alone and in its cures give a demonstration of the truth of its statements, or is there some element which is the real secret of success common to all methods?

It is almost a truism to say that mind has a powerful effect on the body, but a fact that is largely overlooked in the very place we would expect it to receive attention, by the medical profession. All voluntary and involuntary action of the body is the result of nerves, and nerves are but the channels through which mind works on matter. A thought will cause the nerves to act in such a way that the face will blush or grow pale. Dr. Jacoby, who tries to explain all psychological phenomena along purely materialistic lines, tells of a man who dreaded to cross the ocean, but was called upon to do so. Immediately after booking his passage he became sick, suffering from nausea to such an extent that he was unable to board the ship before it left; no sooner had it departed than he began to improve. This happened on two occasions. There are persons who turn pale and become sick if disagreeable diseases are talked about. A leading physician stated that for years he has given a patient sugar and water as a medicine, and believes, if he were to stop it, she would die. It has been definitely stated by specialists that cancer is in a majority of cases due to worry.

But the effects of the subconscious mind are even more striking.

When a person is hypnotized the subconscious takes control of the body, and accepts and acts on any suggestion made to it. A blister has been raised by suggesting that a postage stamp was a hot coal, commands given were carried out after the person had come back to the normal state. And it has been shown that it is possible to cause the subconscious to act in mysterious ways, not only in hypnotic sleep, but even in waking hours.

Gathering evidence of all kinds together we seem driven to the conclusion that all cures are worked in one way, by a successful appeal to the subconscious mind which causes it to energize in the direction of restoration and health, and the variety of things, oil, relics, the Christian Science textbook and so on, are but the instruments which arouse the subconscious to activity in a particular direction, in other words which awaken a man's Faith. For nothing is more clear than this, that Faith which brings healing is not an intellectual assent, but an activity of the soul.

3. As to the variety of cures we cannot here say much. The unfortunate part about Christian Science is that it will not permit diagnosis or any scientific investigation to be made; we can only draw inference from other cures. It would take a very believing mind to accept all the reports at present, for we even read that one old woman got a complete new set of teeth.

Many physicians are trying hard to limit these cures to what they call nerves, to say that functional ills can, but organic disorders cannot be

cured. Without going into details of cures, which show that tuberculosis, rheumatism, kidney, and stomach troubles as well as bone breaks, have been effected for good, it is sufficient to say that many of the wisest physicians have come to the conclusion that no sharp line can be drawn between organic and functional disorders, for every organ has a function, and every function is connection with an organ. Nor need we be skeptical from a standpoint of law; for these activities may be the result of laws we do not yet understand. It has always been reckoned that it took a certain number of days to ripen wheat, but now we find that through the agency of an electric current it is possible when the grain has reached a certain stage, to ripen it almost instantaneously. It was believed that a broken bone would take a certain number of days to knit, but it now seems as if this energy of the soul may hurry the process to such an extent that it is almost instantaneous. And while it would be utterly foolish to disregard the laws we know, there can be no reasonable objection to endeavouring to learn if there are other and higher ones we do not know.

4. Lastly, Christian Science's charge against the churches. If all this or indeed any small part of it is true, may there not be some sting of truth in the charge. Healing is not recognized nor practised by the church, though it may be by a few in the Church. Are we in any way entitled to say that the gift of healing is no longer to be used? There appears to be no reason for supposing so except that it is not used. But because a power is not used ought not to lead us to suppose God intends it to be so. Indeed a fair consideration must surely lead us to the opposite conclusion. Christ said, "Preach the gospel, heal the sick," "the works that I do ye shall do also." If it is objected that these words were uttered to the disciples and were meant only for one generation, then the same thing applies to other commands—"Do this in remembrance," "Preach the gospel to every creature." If we condemn the logic of Mrs. Eddy, and we are entitled to do so, we must be logical ourselves. It will be objected that it is a delicate matter to tell a man he may be made whole and then fail. The answers are clear. 1st. The same thing applies to making a moral change in a man's life. 2nd. It is a question of subjective faith. "Jesus could do them no mighty works because of their unbelief." 3rd. It is, as St. Paul says, a gift. Dr. Jacoby declares, "Cold, heartless and emotionless egotists can neither comfort nor suggest successfully. It would almost seem the true healer is born not made." We would put that thought into St. Paul's words and say, "To some are given the gifts of healing by the same Spirit."

The urgent question is, what is the attitude of the Church going to be? Is she going to stand back and let the medical profession develop this power and explain it as chemical action or something else, or is it to be treated, as it really must be, as a spiritual power, a means to help men realize more fully the infinite power of a loving Father? We have much to learn; the chief thing is to get a start. The great count against Christian Science is that it blocks the road to all progress, for it says we have no right to investigate with our mental faculties—for after all we have none. The subject is so wide that it is impossible even to give it a fair treatment in a short space. It is so important, the problems it touches are so many, that it is difficult to know where to stop.

As we watch many of our best and most thoughtful people leave our churches, we cannot but feel that there is something in the movement which satisfies a human need. And this is what they say, "Our bibles never meant so much to us," "We never heard this truth before."

If you draw one stop on an organ and play on the keys, the average man, even though he may have heard the organ for years, will think that he has never heard that tone before, especially if it is one of the softer and more beautiful stops; but this is not music. It is only when there is the right combination that you get the harmony which touches men's hearts, and to which they will listen continually. Christian Science has sounded strongly and continuously one note, and men say, "We never heard that before," but the sounding of one truth does not give us the music of the Gospel. It is only when there is the right combination that we get the harmony which inspires men's souls, and to which they are willing to listen throughout years of their sojourn here.

May it not be, however, that for some time the churches have allowed the deeper and severer tones so to predominate, that many anxious listeners have failed to hear the softer but more appealing strains; and while we may not be ready to leave out any of the deeper, it is not possible to emphasize a little more strongly those soft and beautiful and soul thrilling notes to which men's lives most readily respond.

CHRISTIANITY AND NON-RESISTANCE

By the Rev. James Thayer Addison.

IT is high time that Christians in Christian lands should come to a clear understanding as to the attitude of Christ toward resistance and non-resistance. Too many of the leaders of our nation, religious and political, are in a pitiable state of confusion over the demands that are made upon us by our religious allegiance.

In what sense is Jesus the "Prince of Peace"? Is true Christianity a religion of non-resistance? Do we always have to choose between Christianity or warfare? What sort of peace is worth having? Does love involve putting up with anything from anybody under all circumstances? Where does Christ lead us when we face the question of resistance or non-resistance? If we are not mentally helpless and morally degenerate, these are questions that we must face squarely and answer resolutely.

As a help to answering them, I suggest two passages from the life of Jesus by St. John. Before we consider them we can all agree that whatever Jesus said or whatever He did, His deeds always squared with His words. He acted out what He preached. Words by themselves, with their shades of meaning and their varied context, may sometimes leave us in doubt. But words interpreted by deeds, when the speaker and the doer are the one Christ, these give us sure guidance. So I have chosen not the words of Christ divorced from His personality but the deeds of Christ as they flame out above the horizon of history.

And here are the two pictures:— (St. John 2: 13.)—"And the Jews' passover was at hand, and Jesus went up to Jerusalem, and found in the temple those that sold oxen and sheep and doves, and the changers of money sitting; and when He had made a scourge of small cords, He drove them all out of the temple, and the sheep and the oxen; and poured out the changers' money, and overthrew the tables; and said unto them that sold doves, 'Take these things hence; make not My Father's house an house of merchandise.'"

(St. John 19: 5.)—"Then came Jesus forth, wearing the crown of thorns and the purple robe. And Pilate saith unto them, 'Behold the man!'" Christ cleansing the temple, and Christ wearing the crown of thorns. If two events in the life of Jesus are more completely than others attested by history, these are the two. The attack on the merchants and the submission to the Roman governor—each is recorded with vivid accuracy in all four Gospels.

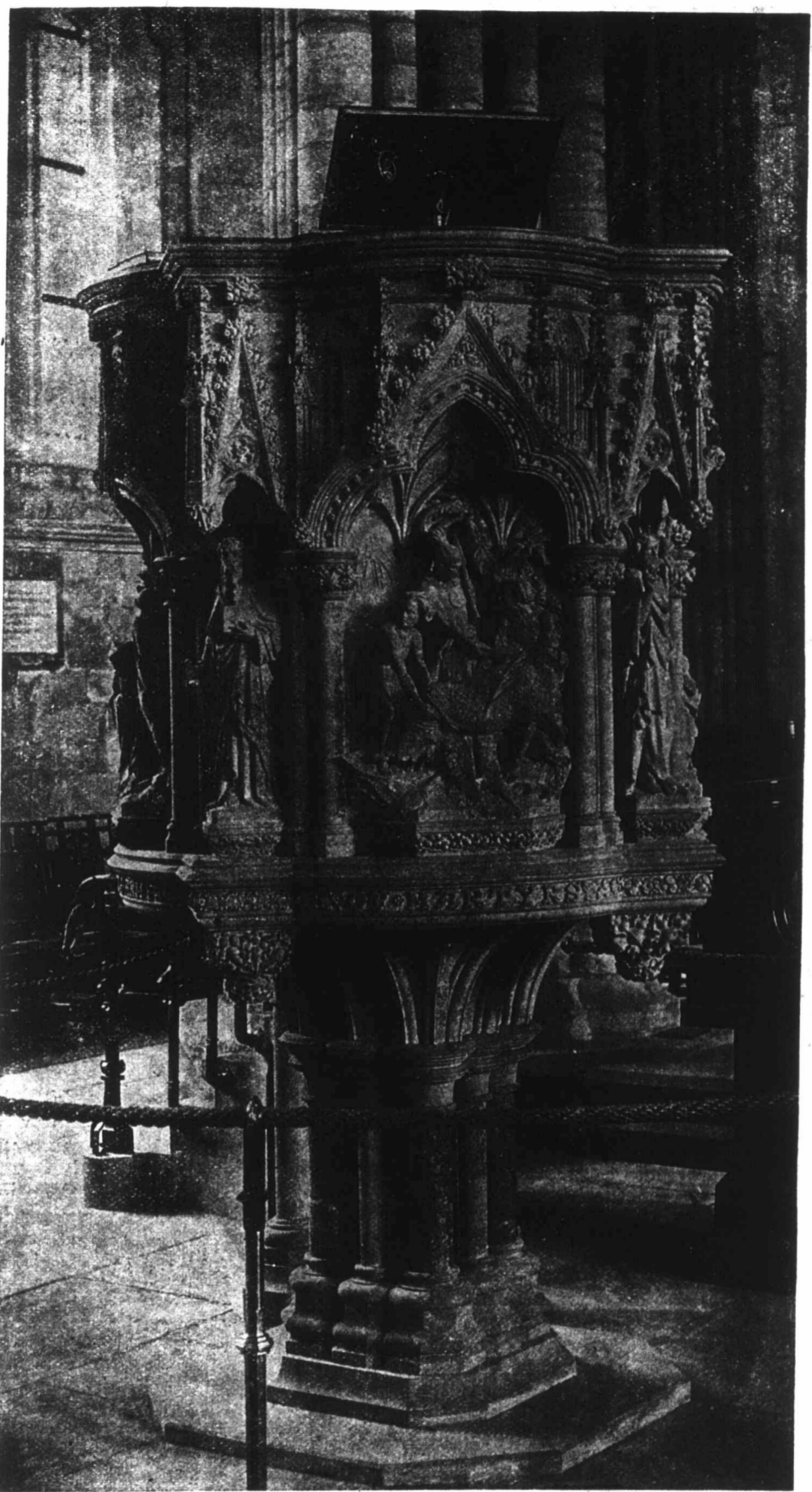
And what light do they throw on the problem that faces us? Are they consistent with each other, and what do they reveal of Christ's convictions about resistance and non-resistance?

Here is the one picture. Christ with a band of disciples goes to the great temple to pray and to preach. To Him the temple was the visible heart and centre of the religion of His race, the religion with which He Himself vibrated as the Son of God alone could. The temple was the noble embodiment of all the finest traditions of God's people. It was the symbol of a religious patriotism and of a patriotic religion. And as Jesus enters the courts, His heart on fire with the fusion of ardent patriotism and religious exaltation, what He sees first is a noisy, chaffering crowd of dirty traders, a lot of huckstering buyers and sellers profaning His Father's house, insulting the honour of His country's God.

And what does He do? Does He retire hastily, blushing with shame that such a thing could happen, and resolve never to go to the temple again as long as such disagreeable sights are possible? Or does He make an indignant little speech to His disciples, telling them that there ought to be a law against such infamous prac-

tices, and appointing a committee to talk it over with the high priest? Or does He start to preach to the traders, to persuade them, to appeal to their better natures, to "secure an amicable adjustment of existing difficulties"? Thank God, He did none of these things. If He had, He would be dead and forgotten now. What He did was

The Famous Pulpit of Exeter Cathedral



The Bishop of Exeter, Dr. Robertson, in a letter written in the current number of his Diocesan Gazette foreshadows his probable resignation of the See after the next September ordination, on account of failing health.

this: He took in the situation with one glance; His righteous anger fired Him and broke into action. He seized the first forceful weapon that came to hand; and, followed and perhaps assisted by His somewhat startled and far more peaceably-inclined disciples, He smote the traders right and left, knocked over their tables, scattered their money and their goods, drove them headlong from the courts, and, as St. Mark adds, He held the place against all comers for the rest of the day. By physical violence He had destroyed property; by physical violence He had inflicted pain and injury. That is the one blazing fact in history and one beautiful example of Jesus' attitude toward non-resistance. That avenger with the knotted cords was the Prince of Peace, the Lamb of God.

With that scene still vivid in our minds, let us turn now to another picture. At the instigation of the leaders of His countrymen, Jesus has been seized by the Roman soldiers; during the night He has faced the questions and the accusations of the high-priest; and He has just come from the judgment before Pilate. And now He is in the hands of the brutal soldiery. They have scourged Him, they have spat upon Him, and as a crowning deed of insolent irony, they have clothed Him in a purple robe and plating a crown of thorns, have pressed it upon His head. And through it all what has Jesus done? We know that He did not

rail at them; we know that He did not fling taunt against taunt; that He did not strike back; that from first to last He made no resistance. And we know that had He done otherwise, His life would have been a failure. A struggling and protesting Jesus is unthinkable. He had chosen His time; His time had come; and knowing that only by a willing sacrifice could victory be won, He went to His death—the one heroic figure in that tragic drama.

There are the two pictures of the Jesus of resistance and the Jesus of non-resistance. As we look at them, let us not make the capital blunder of thinking that they cancel one another, and that we are left in doubt and confusion. Rather do they interpret one another by revealing the great principle that lies behind them both, the guiding principle of Christ's life, the guiding principle that He gives his followers. It is this: *Christian living means the spending of self in the service of others.* Acting on that principle, Jesus struck and scattered the traders. Acting on that principle, Jesus went to His death wearing the crown of thorns. And here is the secret and the solution. One wonders that it could ever have seemed a secret, so clearly is it the solution. No word or act of Christ urges us to non-resistance when we see in peril the institutions we honour, the traditions we revere, or the safety and welfare of those we love. In their service and for their sake He calls us to exert ourselves, to spend ourselves, to sacrifice ourselves. When non-resistance means the deliberate purpose of yielding ourselves that through our sacrifice others may gain, then non-resistance is at once noble and Christian. But when non-resistance means standing by to watch the dishonour of our temple, our country, or our friends, then non-resistance is only another name for the ignoble selfishness of saving *ourselves* at the cost of losing what is greater than ourselves.

The whole question of resistance or non-resistance would never have been raised if it were not for that fatuous habit of modern times which leads men to stop short at things and methods without looking through to the motives and principles which lie behind them. To ask, "Is it right in general to resist or not to resist?" is as idiotic as to ask, "Is it right to walk or run; to have three children or twelve; to speak loudly or softly; to give things away or to withhold them?" There can be no answer but this, it all depends upon circumstances. That action or that method is right which best serves our high ends, which most truly embodies our principle. Neither resistance or non-resistance is infallibly Christian in itself. The question always is:

Which best carries out the great principle of sacrifice through service? The point always is: *what* is concerned and *who* is concerned.

When one whom you love stands and insults you, and you make no resistance except to turn his wrath with a soft answer; when you put up with personal abuse and misunderstanding—what are you doing but this: sacrificing yourself in order that you may be in a position to serve him, doing nothing in retaliation that will hinder you in your saving effort to straighten and restore your friendship. To do otherwise would be to sacrifice *him* in the effort to save *yourself*. But as it is, you have vindicated the principle of love.

But when you see someone insulting your wife or trying to corrupt your children and you resist

him to his face, by force if force serves best, till you have crushed his purpose, what are you doing but this: to spend yourself that you may serve those whom you love by securing their safety and honour? To do otherwise would be to sacrifice them in the effort to save yourself. But as it is, you have vindicated the principle of love.

The command to turn the other cheek may apply when it is we ourselves who are concerned, but when harm approaches the cause or the life that we are called to guard, then, as Stevenson said, "a little of the lion will become us better."

When resistance means trying to save ourselves at the cost of some greater cause, then it is selfishly un-Christian; and when non-resistance means trying to save ourselves at the cost of some greater cause, then it is selfishly un-Christian.

We need to be careful that when we cry for resistance we be not ministering to wounded pride, to a selfish vanity that has forgotten the call to service. But in these times of soft living and cloudy thinking, let us be intensely careful that when we cry for non-resistance, we be not sacrificing to a sluggish timidity precious lives that can look to us only for defence, and great causes to which God demands our allegiance.

During the dark year that has just passed, we, as a nation, have witnessed the murder and dishonour of those committed to our care. We have been watching at the same time a gigantic attempt to crush every ideal upon which our nation was founded. If we have stood by inactive because, though strong of arm and high of spirit, we still held ourselves in leash, through a deep desire to spend ourselves in the service of others, then I trust that God will one day reward a restraint so salutary and so rare. But if we have stood by inactive because we dreaded the pain of sacrifice and effort, because we wanted to be comfortable at the expense of the lives of those committed to our care and of the ideals that for generations we have proclaimed, then in the name of the Christ who fought the traders for the honour of the temple, and equally in the name of the Christ who went to His death for the cause He held dear, let us not try to glorify our littleness by calling it Christian.—(*New York Churchman*.)

AN AMERICAN BISHOP*

BISHOP Potter was the best-known member of the Episcopate of his Church, whether outside or inside its borders, and here Dean Hodges gives a vivid picture of his subject. The Bishop's career is traced from his boyhood to his death in 1908. The story of his attitude to and treatment of different and differing clergy makes interesting reading, though it is puzzling to see how it could be harmonized. Dr. Potter certainly had conspicuous tact and what would be called "diplomacy" in his relations between such remarkable opposites as Dr. Heber Newton, the Broad Churchman, and Mr. Richie, the Extreme Churchman. But probably the greatest work of the Bishop was done outside his Church, for his influence was wide and strong. Indeed, he was a great American, one of the greatest of his time, and as such he shone in the eyes of people. His biographer speaks of his gift of leadership as neither ecclesiastical nor doctrinal, but social and practical, and certainly the story of his life gives this impression as his activity is traced in almost every aspect. He was never tired of insisting on political righteousness and he was strongly of opinion that only if this were true could the American Republic endure. He gave an address in Washington in 1889 as part of the commemoration of the Centennial of Washington's inauguration as President, an address which is known to have made a profound impression, if not a great sensation, at the time. Dr. Hodges quotes President Cleveland's biographer as attributing to this address much of the impulse towards the change in opinion which led to Cleveland's second election to the Presidency. It is therefore, not surprising that Bishop Potter's insistence on the Social Service of the Church was always keen and strong, and also the definite way in which he urged that the individual should demonstrate the position of religion by means of such service. Indeed Bishop Potter may be said to have held the old view that "The soul of improvement is the improvement of the soul." Dean Hodges points out that the Bishop interpreted religion in terms of character rather than in Church or Creed, desiring beyond all else to make the Church "increasingly effective in bringing about the betterment of society." It will be seen from this that eccle-

*"Henry Codman Potter: Seventh Bishop of New York." By George Hodges, D.D. New York and Toronto: The Macmillan Co. (\$3.50 net.)

siastically Bishop Potter should be classed as a Broad Churchman though his wisdom was not always equal to his courage as witness the experiment of the Subway Tavern, which some one has described as "an experiment with a sort of sanctified bar room where, as the Bishop stood between bar and lunch counter, the Doxology was sung." But this attitude on the temperance question did not meet with success. Dean Hodges has done his work well and has given the picture of a great administrator, a tireless worker, and an outstanding citizen. Many will be glad to refresh their memories of one of the best-known Bishops on the American Bench.

THE UNITY OF ISAIAH

[Abstract of a paper by the Rev. Chancellor Lias, M.A., read before the Victoria Institute, Central Buildings, Westminster, on Monday, February 7th, 1916.]

That the prophecies handed down to us under the name of Isaiah were not given by a single prophet, but by several living in different epochs, has been argued on two grounds.

First. Because of the distinction in character between the first part of the book and its last twenty-seven chapters. The earlier portion is for the most part a vision of calamity and ruin; the latter a glorious one of prosperity and hope.

Second. The criticism of the Germanic schools. It is claimed for this criticism that its conclusions are "irreversible," and that they are reached by "scientific" methods; though as regards the former claim, they are often based on insufficient evidence; and as regards the latter, its conclusions are often—contrary to the canons of science—at variance with the documents themselves.

According to the critical schools, Isaiah is credited with chapters 1-10, parts of chapters 11 and 16, and chapters 21, 24-27, and 33-39; twenty-three and a-half chapters in all. The last twenty-seven chapters of the book are attributed to a writer living in or after the Exile, and the remainder of the book are "fragments," divided among seven or eight unknown authors of different dates. These different authors ought, if this contention be true, to possess strongly marked differentiations in style and character.

Yet the book of Isaiah, taken as a whole, possesses certain striking characteristics throughout, which may be seen at a glance and ought to plead strongly for its essential unity.

1. The marked detachment throughout of the prophet's personality from his prophecy.
2. The majestic imagery in which the prophet revels.
3. The tendency to secure emphasis by repetitions of words and phrases.
4. The abundant use of paranomasia or the repetition of the same *sound*.
5. The use of many characteristic expressions rarely found elsewhere in the Bible.
6. The tendency to break suddenly into song.
7. The piling up of ideas and imagery.
8. The unique way in which parallelism, a characteristic of Hebrew poetry in general, is developed, with wonderful effect in the way of emphasis.

All these striking characteristics are found in every portion of the book, and must therefore be significant of *each* of the nine or ten unknown authors to one or other of whom the greater part is ascribed by the critics. But it is impossible to believe that so large a number of men all possessed such strong individuality, and that individuality the same in each case. We are compelled therefore to believe that the book of Isaiah is the work of but a single writer.

The Churchwoman

WINNIPEG.—MOTHERS' UNION.—The annual services in connection with the Mothers' Union took place in St. John's Pro-Cathedral on March 25th, the Feast of the Annunciation of the Blessed Virgin. There was a celebration of the Holy Communion at 7.30 a.m., when there was a large attendance. In the afternoon the regular service was held, when an excellent sermon was preached by Canon Murray. After the service, the members, to the number of about 200, repaired to Bishop's Court, where they were entertained at afternoon tea by the president, Mrs. Matheson. The Union is doing a good work throughout the diocese in many ways, but particularly in the way of encouraging family worship. It has grown greatly within recent years and now numbers about 800 members.

SASKATOON.—CHRIST CHURCH.—The Girls' Auxiliary of this church held their annual meeting last week when the following officers were

elected: Hon. pres., Mrs. H. Acheson; pres., Miss B. Judge; vice-presidents, Miss E. Shonyo and Miss Jessie Key; sec., Miss Eva Coward.

VICTORIA.—ST. BARNABAS'.—The annual meeting of this Branch of the W.A. was held on the 20th ult., Rev. E. G. Miller presiding. The following officers were elected: Pres., Mrs. Heath-erbell; vice-pres., Mrs. A. Longfield; sec., Mrs. Hughes. A very hearty vote of thanks was passed to the retiring president, Mrs. Kingston, who has filled this position most acceptably since the formation of this Branch six years ago.

ST. JOHN'S.—The annual meeting of the Junior Branch of the W.A. was held on the 25th ult. The annual reports showed a large increase in membership since the last annual meeting, 26 new members answering the roll call. The speakers were the Rev. F. A. P. Chadwick, Rector of St. John's; Miss A. Turner, diocesan president; Mrs. Harvey, diocesan Junior superintendent; and Miss Turner. The last named gave a prize for the neatest and best sewing, and this was won by Helena Hurst. Mrs. Harvey's prize for best attendance went to three girls who had not missed a single day, Amy Cooper, Kathleen Stimpson and Marie March. Rosy Ault and Kathleen Stimpson won Mrs. Duncan's prize for knowledge about missionaries. The officers elected were: President, Miss Duncan; secretary, Miss Smart. Many of the mothers were present at the meeting.

Church News

PREFERMENTS AND APPOINTMENTS.

JONES, Rev. A. Jasper, to be Curate of All Saints' Pro-Cathedral, Edmonton. (Diocese of Edmonton.)

NOVA SCOTIA.

Clarendon Lamb Worrell, D.D., Archbishop, Halifax, N.S.

HALIFAX.—ST. PAUL'S.—On the 26th ult., the 64th Battalion and a number of the men belonging to the Siege Battery, attended the morning service. Rev. S. H. Prince preached. In the evening Archdeacon Armitage preached the third of a course of sermons on the subject of "The Two Sins." He referred to the fact that Rev. Roger Viets, great grandfather of Lance Corporal Alexander Griswold Viets, who returned last week from England, having lost the sight of both eyes in action, was the first Rector of Digby and preached in St. Paul's Church, June 1st, 1788, on the occasion of the first Episcopal Visitation ever held in Canada, by Bishop Charles Inglis. Lance Corporal Viets is a veteran of the South African War and was wounded twice in the present war. He was one of the original members of the famous Princess Patricia Regiment. On both occasions, Lance Corporal Viets was wounded in the eyes.

THE 64th BATTALION.—An interesting ceremony took place, when khaki New Testaments were presented by the Bible Society to the members of the 64th Overseas Battalion. The distribution took place in the presence of Lieut.-Governor MacKeen, who is Honorary President of the Nova Scotia Auxiliary of the Canadian Bible Society. Short addresses were made by Rev. Dr. Forest, Hon. Lieut.-Col. Ven. Archdeacon Armitage, Rev. Hamilton Wigle and Rev. Captain A. B. Cohoe. Colonel Campbell expressed the thanks of the officers and men for the gift, and gave the assurance that the books would be well used. There are quite a number of Russians in the 64th; to these the Bible Society have given a copy of the Gospel of St. Luke in their own language. The proceedings terminated with the Doxology and the National Anthem.

FREDERICTON.

John Andrew Richardson, D.D., Bishop, Fredericton, N.B.

FREDERICTON.—The Bishop of the diocese is away this week conducting a preaching Mission at the Cathedral of St. John the Divine, New York. This Mission commenced on Sunday last.

QUEBEC.

Lennox Waldron Williams, D.D., Bishop, Quebec, P.Q.

QUEBEC.—CATHEDRAL OF THE HOLY TRINITY.—Archdeacon Mackay, of Ottawa, was the special preacher in the Cathedral on the 31st ult.

ST. MATTHEW'S.—Rev. Professor Vial, of Bishop's College, Lennoxville, and Rev. E. C. Dunn, are to be the special preachers in this church during Holy Week.

eson; pres., Miss E. Shonyo and a Coward.

AS'—The annual W.A. was held on r presiding. The Pres., Mrs. Heath- gfield; sec., Mrs. thanks was passed Kingston, who has bly since the for- s ago.

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a interesting cere- New Testaments ociety to the mem- talion. The dis- nce of Lieut.-Gov- y President of the Canadian Bible made by Rev. Dr. Archdeacon Arm- l Rev. Captain A. pressed the thanks gift, and gave the ld be well used. ssians in the 64th: iven a copy of the n language. The Doxology and the

N. D., Bishop, B.

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D., Bishop,

OF THE HOLY of Ottawa, was Cathedral on the

Professor Vial, of and Rev. E. C. preachers in this

BERGERVILLE.—ST. MICHAEL'S.—The services in connection with the recently-held Mission in this parish have been largely attended, the seating capacity of the church having been taxed to the utmost.

THE BISHOP OF HONAN.—Bishop White, of Honan, visited Quebec on the 2nd inst. He preached in the Cathedral in the morning, Trinity in the afternoon and St. Matthew's in the evening.

LENNOXVILLE.—BISHOP'S COLLEGE.—Arrangements are being made for the holding of a Summer School at this College, from June 19th to 24th, both days inclusive.

NEW CARLISLE.—Rev. A. W. Buckland spent a few days in Quebec recently as the guest of the Bishop. He expects to resume his duties shortly as a Chaplain at the front.

MONTREAL.

John Cragg Farthing, D.D., Bishop, Montreal, P.Q.

MONTREAL.—WAR-TIME MISSION.—The Bishop of Montreal spoke at a noontide meeting which was held in connection with this Mission on the 28th ult., his subject being, "Christ and Temperance." Dr. Farthing said the word "temperance" had a much wider application than it had come commonly to have through the movement against the use of alcohol. The real meaning of the term was self-control. The highest rule of conduct was a self-control that reflected the spirit of Christ in man.

ST. JOHN THE EVANGELIST.—Noontide prayer meetings for business men were inaugurated under the auspices of this church on the 28th. The Rev. C. Q. Warner, of Trinity Church, gave a short address on the subject of "Christ and Business." He founded his remarks on St. Luke 12: 13.

TRINITY.—In connection with the general War Mission which is being held in this city and diocese at the present time, a mass meeting for men was held in this church on the 26th ult., the chief speaker at which was Rev. Dr. Renison, of Hamilton.

CHURCH OF THE ASCENSION.—On the 31st ult., the Bishop conducted the special services which were held in this church in connection with the "War-Time Mission." At the celebration of the Holy Communion special prayers were offered on behalf of the 160 members of the congregation on active service. Some of these have been wounded and 12 of them have made the supreme sacrifice. The Bishop gave the addresses at all of the services on the subject of "The Life After Death."

ONTARIO.

William Lennox Mills, D.D., LL.D., Bishop, Kingston, Ont.

Edward John Bidwell, D.D., D.C.L., Bishop of Kingston and Coadjutor of Ontario.

MADOC.—We beg to offer our condolence to Rev. A. E. Smart, Rector of this parish, who received a cable from England a few days ago telling him of the death of his brother, Mr. George Smart, of Bristol, who has been killed in action. He was serving with a Bristol regiment.

OTTAWA.

J. C. Roper, D.D., Bishop, Ottawa, Ont.

CORNWALL.—TRINITY.—The annual meeting of the Parochial Guild of this church was held on the 25th ult. The reports presented were of a most encouraging nature. The receipts for the year were \$755.38; the disbursements, \$563.70; balance on hand, \$191.68. Officers elected were: Pres., Mrs. Netten; 1st vice-pres., Miss Jessie Cline; 2nd vice-pres., Mrs. Strickland; sec., Mrs. E. Green.

TORONTO.

James Fielding Sweeny, D.D., Bishop, Toronto, Ont.

William Day Reeve, D.D., Assistant.

TORONTO.—ST. ALBAN'S CATHEDRAL.—The Bishop of Toronto continued his series of sermons on the subject of "The Mystery of Iniquity" on Sunday morning last. In the evening Professor Cotton preached.

TORONTO.—ST. ALBAN'S CATHEDRAL.—The Bishop preached the fourth sermon of his Lenten course in this Cathedral on Sunday morning last to an over-crowded congregation, the subject being "The Hidden Mystery," included

under the general theme of "Some Mysteries of the Kingdom of God." In the evening he confirmed a class of seven in St. Hilda's, Fairbank, the church being filled with a large, attentive and reverent congregation.

In connection with the Bishop of Toronto's Prayer Book Fund, it may be mentioned that over 5,200 copies have been distributed, and, on account of the great demand for the Book, and the encouragement which he has received in his appeal, he has raised his objective to \$1,000, and he will be exceedingly gratified to be able to acknowledge further subscriptions.

CHURCH OF THE REDEEMER.—Rev. H. W. K. Mowll and Rev. Professor Hallam were the preachers in this church on Sunday last morning and evening respectively.

ST. STEPHEN'S.—Rev. H. F. D. Woodcock, of Oakville, was the preacher in this church on Sunday evening last.

GLEN MAWR OLD GIRLS' ASSOCIATION.—The annual meeting of this Association was held on Friday last and the newly elected officers are: Pres., Miss Claire Acton Burrows; vice-presidents, Mrs. Ernest Ball and Miss Amy Fuller; secretaries, Miss Edith Wilson and Miss Dorothy MacLennan.

ST. AIDAN'S.—A most enjoyable evening with the British Navy was spent on March 28. The attendance was good, and the lecturer, Rev. Alfred Hall, Naval Chaplain for Canada, was followed with the keenest interest. As the evening was for the benefit of the building fund of St. Nicholas' Church, Birchcliffe, lately destroyed by fire, Rev. C. E. Luce was in the chair. Rev. E. A. McIntyre welcomed the lecturer and the visitors from Birchcliffe.

ST. MARY THE VIRGIN.—Rev. Dyson Hague preached in this church on Sunday evening last.

PARKDALE.—CHURCH OF THE EPIPHANY.—The 95th Battalion under command of Lieut.-Col. Barker attended early service on Sunday, the Rev. Dyson Hague preached. At the 11 a.m. service Mr. Hague continued his Lenten course on the "Sixth Letter to the Church of Philadelphia" from Revelation, dwelling particularly on the words, "I know thy works." Next Sunday the Rev. Dyson Hague will preach at both services completing the course.

McALL MISSION.—At the annual meeting of the local branch of this Mission, which was held on the 30th ult., Mrs. Griffith Thomas was re-elected president and Mrs. Edward Blake hon. president.

BIBLE AND PROPHETIC CONFERENCE.—Rev. S. A. Selwyn, Vicar of the Church of the Messiah, gave an address upon the 2nd Advent at this conference, on the 28th ult., his subject being "The Day." Mr. Selwyn said that, "although the present day is one of sorrow for the Church, 'the day' that is coming will be one of victory." He urged his hearers to be prepared for "the day." He recalled how the late Lord Roberts went up and down the country crying "be prepared," and how the people laughed at him.

Rev. Dyson Hague gave an address at the afternoon session on Wednesday of last week, the closing day of this conference, when he spoke on "The Challenge of the Crisis." The conference was brought to a close on the evening of the same day and one of the addresses on that occasion was given by Dr. Griffith Thomas.

CANADIAN GUILD OF ORGANISTS.—A special service and a most interesting recital was given on the 28th ult., in St. James Cathedral under the auspices of this society. In the course of an able address on the subject of music, Archdeacon Cody said that music is to a striking degree a child of the church; the art of music of to-day is largely due to religion. The demands which religion has made upon music, the opportunities and incentives which religion has offered for its development, the basis of knowledge and character which religion has supplied for musical culture, have furnished to music the necessary nourishment for its growth into a great and famous art. Music has done much for religion as a social institution through specific public worship. The speaker recalled the place that music occupied in the Jewish Church and in the Christian Church, and to the growth of hymns. Music is the language of the emotions, and the noblest use of music is to employ it to express religious emotions. In worship the function of music is to create and sustain a high and pure emotion and enthusiasm, but religious emotion must be guided by reason and issue in action. The organ is the instrument par excellence for

sacred music. Four guides were given to the guild, first, that the relations between the clergy and organist ought to be of the closest sympathy with each other and to try and understand the work and viewpoint of one another; secondly, there should be unity in the whole service, the music and the instruction given in the sermon should not be out of harmony; thirdly, while occasions where elaborate and complicated services are in place, yet on ordinary occasions the organist should aim to foster and support congregational singing; and, lastly, the ideals of the Church should be common prayer and common praise.

WYCLIFFE COLLEGE.—In the will of the late Mr. George Hague, at one time General Manager of the Merchants Bank of Canada, which was recently probated, the sum of \$1,500 was left to this College.

ORILLIA.—ST. JAMES'.—Rev. H. W. K. Mowll, of Wycliffe College, has been holding a special Mission in this parish lately. On the last Sunday evening he preached on "Grace," treating the subject with much power and clarity of thought, making special emphasis of the truth that eternal life was a free gift. At the same service he dealt with the place of works in the Christian life, as the outcome of conversion, and not a means of salvation. On the following evening, a thanksgiving service, with an administration of the Holy Communion, concluded the Mission. Upwards of 150 decision cards were taken during the meetings. At the concluding service, \$50 was contributed as a thankoffering towards the expenses of the Mission which Mr. Mowll intends to hold later on in the West.

NIAGARA.

W. R. Clark, D.D., Bishop, Hamilton, Ont.

HAMILTON.—CHURCH OF THE ASCENSION.—Dr. Bidwell, Bishop of Kingston, preached in this church on the 26th ult. His subject was "The Empire and the War or the Signs of the Times." He took for his text the words, "Ye can discern the face of the sky, but can ye not discern the signs of the times?" St. Matthew 16: 3.

Rev. S. A. Selwyn, Vicar of the Church of the Messiah, Toronto, preached in this church last Friday evening.

ST. PETER'S.—Bishop White, of Honan, gave a most interesting missionary address in this church on the 26th ult., to a congregation which filled the church to the doors.

ALL SAINTS'.—Two special services of intercession on behalf of the cause of the Allies were held in this church on the afternoon of the 31st ult., under the auspices of the City Branches of the W.A. Canon Howitt, of St. George's, officiated.

HURON.

David Williams, D.D., Bishop, London, Ont.

GALT.—TRINITY.—Rev. W. H. Snelgrove, B.A., was on Friday evening last duly inducted as the sixth Rector of this church. The event was one of special interest because of the prominent standing of this parish and of the goodly line of Rectors, such as Rev. Dr. Boomer, Canons Brock, Curran, Hincks and Ridley, who have ministered here since its foundation in 1840. Nearly all the clergy of the deanery, including Rural Dean Herbert, Revs. H. Lang-Ford, A. L. G. Clarke, T. Hicks, with Rev. Frank Powell, Rector of St. Clement's Church, Toronto, participated in the solemn function. The church was filled by an earnest and interested congregation. Ven. J. B. Richardson, D.C.L., Archdeacon of London, officiated. The Bishop's mandate having been read by him to the churchwardens, Messrs. Edward Lane and Thos. Robinson, the Rector-Elect accepted the keys of the church and tolled the church bell. The sermon was preached by the Archdeacon on a seasonable topic. He pointed out the peculiar importance and influence given to the ministry in these days of war and tumults, of stress and sorrow and closed by paying a high tribute to the personal worth of the new pastor. He reviewed his past ministry in Windsor and elsewhere, marked by evident proofs of success, and gave strong assurance that his labours in Trinity Church, Galt, would be crowned with abundant blessing.

RUPERT'S LAND.

Samuel P. Matheson, D.D., D.C.L., Archbishop and Primate, Winnipeg, Man.

WINNIPEG.—ST. LUKE'S.—The Primate held a Confirmation service in this church on the 26th ult., and confirmed 72 persons.

ST. PATRICK'S.—The Archbishop visited this parish on Sunday last and confirmed a large number of candidates who had been prepared by Rev. G. H. Williams.

On the 26th ult., the following military services were held by clergymen of the Church: Rev. W. M. Loucks preached to the 203rd at All Saints'; Rev. J. J. Roy had the 107th at St. George's; Rev. W. B. Heeney took the service for the 90th at their barracks; Rev. R. B. McElheran took the service for the 78th at their barracks, and later on he officiated at the joint parade of the 144th and the Anglicans of the 79th at St. Matthew's, and a voluntary farewell service for the 61st, which immediately followed thereupon.

TRANSCONA.—ST. GEORGE'S.—Out of a total enlistment of 260 from Transcona for the Overseas Forces, this parish has given 116. Included in these are five Sunday School teachers and every member of the Senior Boys' Class. There are not ten unmarried young men left in the congregation, so that the enlistments represent more than half of the total male membership. The parochial W.A. are busy knitting and sending socks and other comforts to our representatives in the trenches, and they have contributed towards furnishing beds in the King George Hospital and Queen Mary Annex, London. This donation was raised from the sale of hand-made flag badges. A Mission Study Class has been organized in connection with the W.A. to arouse and maintain an active interest in the work of the church.

EDMONTON.

Henry Allen Gray, D.D., Bishop,
Edmonton, Alta.

EDMONTON.—The Bishop held a general Ordination in the Pro-Cathedral on March 19th, when Rev. A. Jones and T. I. V. Evans were advanced to the priesthood and Mr. L. H. B. Staveley was ordained deacon. The Bishop was assisted by the Bishop of Athabasca, the Archdeacon of Edmonton, and the Rev. G. W. McKim, who preached the Ordination sermon from 2 Tim. 2: 15. He said in part: "God's ministers must be diligent with an earnest desire. It is the King's business and it is most urgent. They must approve themselves unto God. Popularity is not always an evidence of true success. It must never be obtained at the cost of God's disapproval. There is much need of plain speaking and that is not always acceptable. There are times when men who are God's true prophets must 'cry aloud and spare not.' The minister must be a workman, toiling early and late. There is no limit to the demands upon the time and energy of a clergyman. He must keep first things first. He must not mistake action for work. The greatest work of all is prayer. The rest depends upon that. We are workers together with Christ. The minister must rightly divide the word of truth. St. Paul may have been thinking of the dividing of his material in tentmaking. It must be divided in due proportion so as to make the whole complete. Clergymen are not the only ministers. They are not a separate caste or class. They are not even representatives of the people, but rather leaders and officers who guide and keep the congregation in the exercise of those priestly functions which are committed to all baptized members in the Church of God. There is therefore no great gulf fixed between clergy and laity. Every member of the Church has his vocation and ministry. The too prevalent aloofness of laity towards spiritual work is perhaps largely due to the failure of the clergy to urge God's claims upon the rank and file of the people. See how everywhere men are joining the colours in this great day of our Empire's need. The King's claims have been brought home to men and the glory and greatness of the enterprise make the hardships to be forgotten. Men respond when called to big undertakings. So must it be in the greater cause, the biggest undertaking of all. So will it be when we can fitly present the claims of the King of Kings to conquer the world and break the bonds of tyranny in all lands and restore that liberty which sin has destroyed."

INTERCESSORY PRAYER.—Each Monday during Lent the clergy of the city are meeting with the Bishop for prayer and intercession.

ALL SAINTS' PRO-CATHEDRAL.—The Rev. A. Jones has been appointed Curate of this parish and will assume his duties at the beginning of April.

CLERICUS CLUB.—At the close of the last meeting of this club, the president, Rev. G. Carruthers, on behalf of the members, presented Rev. G. N. Finn, the Rector-Designate of Red Deer,

with a handsome volume, entitled "Christ in Art." In making the presentation Mr. Carruthers spoke of the esteem in which Mr. Finn was held by all of his brother clergy in the diocese of Edmonton. Rev. T. Ingram Johnson, Rector of St. Luke's, Edmonton, was elected secretary of the Clericus Club in the room of Mr. Finn.

ST. ANDREW'S.—The Bishop of Edmonton administered the rite of Confirmation to three candidates in this church on March 19th. There was a large congregation present. The Bishop gave an impressive address.

ST. PETER'S.—Rev. Professor W. E. Edmonds, M.A., preached to a large congregation in this church on March 19th in the morning. In the evening, the incumbent, Rev. W. H. Davis preached on "St. Patrick his Life and Work."

The choir of Christ Church visited this parish on March 28th for the purpose of rendering the missionary cantata entitled "The Story of Kardoo: or the Child Widow of India." The church was well filled and a generous collection was taken for the M.S.C.C. Capt. McDonald, Chaplain of the 66th Battalion, was the preacher on Sunday evening, March 26th.

HOLY TRINITY.—Bishop Robins, of Athabasca, preached to a large congregation in this church on March the 19th, giving an interesting account of the work in his diocese. During Lent the Rector is preaching a course of sermons on "The Great War."

CHRIST CHURCH.—On March 21st the choir of this Church gave a missionary cantata entitled "The Story of Kardoo," a touching story of child widow life in India. There was a good attendance. The cantata is to be repeated in several parishes throughout the city. Such efforts are bound to deepen the missionary interests of our people.

Rev. G. W. McKim is holding a weekly lantern service for children during Lent, his subject being "The Life of our Lord." Rev. G. N. Finn preached farewell sermons in the Missions of St. John and St. Mark on March 28th. Large congregations attended.

ST. MARK'S MISSION CHURCH.—The Mothers' Meeting conducted by several women from Christ Church is meeting a real need in this Mission. The gatherings are well attended and appreciated.

BEVERLEY.—ST. JAMES'.—This Mission has been united with the parish of St. Mary's, in charge of the Rev. J. McIntyre.

SASKATCHEWAN.

Jervois A. Newnham, D.D., Bishop, Prince
Albert, Sask.

SASKATOON.—WAR MISSION.—A special Mission has been held in all the churches of this city for the purpose of the general spiritual uplift of the people. The Mission commenced on March 26th and was brought to a close on April 2nd. On the afternoon of the latter day a mass meeting for men was held, at which Archdeacon A. D. Dewdney was the principal speaker.

ST. GEORGE'S.—On the 29th ult., the members of this Branch of the W.A. made a presentation to their retiring president, Mrs. Myatt, who has held that position for the past three years. Rev. E. Hodson, in a short speech mentioning the faithful work and great devotion to W.A. work of Mrs. Myatt, asked her to accept a beautiful tea service, with spoons and porcelain tray, as a token of appreciation from the members. Mrs. Myatt suitably replied, though obviously very much surprised. As retiring president she then asked Mrs. Gilkes and Mrs. Wheatland, who are leaving the parish, to accept two small presents from the W.A.

COLUMBIA.

Augustine Scriven, M.A., Bishop,
Victoria, B.C.

VICTORIA.—CHRIST CHURCH CATHEDRAL.—The 11th annual meeting of the W.A. was held on the 27th ult., the Dean of Columbia presiding. The various reports presented showed satisfactory progress. This Branch has given \$470 during the past year to Missions on the island, in Canada, and in the foreign field, and had expended on their Dorcas work the sum of \$113. The thankoffering amounted to \$70. During the meeting a collection, amounting to \$12, was taken up, this to be spent on completing a bale for the Hay River Mission, which is sorely in need of help this year owing to the losing of some of the bales from Eastern Canada while on their way to their destination. The society also

decided to continue working for the Alert Bay Mission Schools. The election of officers resulted as follows: Pres., Mrs. Hiscock; vice-pres., Mrs. Schofield; treas., Mrs. F. C. Nivin. All other officers were re-elected.

Correspondence

ECONOMY.

Sir,—The leading bankers of Great Britain have lately issued an urgent appeal for widespread economy, but our people want to understand the reason for this economy and the direction it should take.

For a labouring man to half feed and half clothe himself would mean the lessening of his efficiency as a producer, and would be an economic blunder.

It cannot be denied, however, that extravagance in dress, in amusements, and in luxuries abounds amongst us. Let us not be misled by a fallacy. The circulation of money is not the same as the production of wealth. When men argue that the spending of money freely is good for trade they fail to distinguish between the distribution and the production of wealth. To take a dollar out of one man's pocket and put it into another man's pocket has not increased the wealth of the country a particle, unless the man out of whose pocket the dollar came lives outside our country. In this connection we must be patriotic enough to think of the British Empire as a whole. There may be some shifting of wealth from the mother land to the colonies, but for the British Empire as a whole the war means an appalling destruction of wealth, and our children's children must help to pay the debt.

The manufacture of munitions of war does not increase the wealth of the Empire, for all such munitions are destined to destruction. The people of the Empire will be taxed to pay for these munitions and money will flow from the pockets of the many into the pockets of the few; a change but no creation of wealth. Even though the balance of trade is at present in favor of Canada, this does not alter the fact that the wealth of the Empire as a whole is being most seriously decreased and we shall soon be awakened from our delusion caused by war contracts.

As an Empire, and as a nation, this is the economic problem we have to face—the producing of wealth to take the place of the wealth destroyed by the war. Wealth can only be produced by means of labor working with capital upon the natural resources of the country. Herein lies the urgent need of economy on the part of all classes of our people in order that after the war there may be enough capital to invest in productive industries to create fresh wealth out of which the enormous cost of the war may ultimately be paid.

The ordinary man may argue that at most he could only save a trifle in a year, such a trifle would not be worth considering and it would be impossible for him to invest so small a sum in any productive industry, but if he puts this trifle into a savings bank it will be invested for him, and if the seven million people of Canada invested in this way on an average of only \$100 each, this would mean \$700,000,000 a year in capital to co-operate with labour in producing not the luxuries, but the necessities of life.

While there are many ways in which the wealthy classes can lessen their consumption of wealth and so increase the amount of capital available for production, there is one way in which both the wealthy and the working classes can economize without impairing their efficiency as producers and that is by the giving up of the use of intoxicating drink. The yearly drink bill of Canada is over \$100,000,000. National economy in this direction to rescue for productive use such a vast sum of money as this is certainly worthy of a great act of national self-denial.

The greatness of the economic need calls for united action. The individual alone is not sufficient. It is an indication of the loyalty as well as the intelligence of our Canadian people that they have so quickly grasped the vital connection between Patriotism and Prohibition.

F. H. DuVernet,
Bishop of Caledonia.

Prince Rupert, B.C., March 22, 1916.

ENGLISH CHURCH TEACHING.

Sir,—Some of your readers may be interested to know the character of the instruction found in certain manuals now circulated in England called "Manuals for the Million." I need not comment on the doctrines set forth, but will just reproduce the actual wording:—

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TEACHING.

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"As when the Holy Spirit overshadowed Blessed Mary, Jesus was born, so when He overshadows the Bread and Wine upon our Altars in Holy Communion, Jesus becomes present." (Behold your God! p. 24.)

"What God began in the Incarnation He extends in the Blessed Sacrament. Blessed Mary offered up a will unstained by sin to God, and the Holy Spirit overshadowed her, and Jesus the Son of God was born, so the Catholic Church offers herself to God in simple faith, and the Holy Ghost overshadows her Altars, and Jesus becomes present in a new sense, in the fulness of His Godhead, and the reality of His perfect Manhood, in His Body and Blood." (Behold the Lamb! p. 9.)

"Sacraments are the extension of the Incarnation. As Blessed Mary offered up to God a pure body and a consecrated will, and the Holy Ghost overshadowed her, and Jesus was born, so now in faith and obedience the Catholic Church offers up Bread and Wine, and the Holy Ghost overshadows them, and Jesus takes them into union with His Sacred Humanity and Divine Person, and they become His Body and Blood." (Broken Heart, p. 26.) Veritas.

"THE BLACKEST PAGE OF MODERN HISTORY."

Sir,—I should like to call attention to a book published in New York, the author of which is Dr. H. A. Gibbons. He is not a philanthropist or a reformer, but a newspaper correspondent who has been in Turkey during part of the recent Armenian massacres, and he has talked with many eye-witnesses, including missionaries, merchants and others. It seems clear that he knows the facts. He states in terse phrases, how, in 1915, the Armenian men were drafted off to serve digging ditches, building railways, and were shot down in cold blood. The Turks called that putting down disaffection. He tells how the women and children, amid incidents of murder and rape, were driven out into the deserts to die of thirst. The Turks called that deportation. He sums up the murder of one million human beings. The Turks and the Germans called that military necessity. Dr. Gibbons points out that Germany could have stopped the thing and did not. He points out that the Armenians, as the economic part of the population, in a sense would stand in the way of the German economic absorption of Anatolia. He infers hence Germany's accessory relationship to the blackest horror of many centuries. This book can be read through in fifteen minutes. Loyalist.

THEY SHOT HIM.

Sir,—Cora Frances Stoddart, the presiding genius of the Scientific Temperance Federation of Boston had occasion to get up some ammunition for a local option fight at Hudson, Mass. One of the features was a stuffed hawk that had annoyed some farmers by killing their hens. The angry farmers shot the hawk and stuffed it. Miss Stoddart put the hawk on exhibition in Hudson with the legend:—

"This hawk killed forty hens. Did the farmers license him? They shot him."
The farmers did not say, "Oh! what's the use, let 'em go on killing the hens so we can get the feathers."

They did not say, "If we kill this hawk some other hawk will come and why discriminate between hawks? If we could kill all the hawks at once it would be different."

The farmers did not say, "That hawk has got a lot of money invested in claws and we don't want to destroy all his property."

The farmers did not say, "I am against interfering with a hawk's personal liberty. Hasn't he a right to make his living just as he sees fit? Why should we interfere with a hawk's private business and dictate to him as to what he shall eat and drink?"

The farmers did not try to work off any of this sort of rot. They destroyed the hawk that was destroying their chickens. Just so it is proposed to destroy the institution known as the saloon which is grinding up the sons and daughters of men in order to make money out of their downfall. H. Arnott, M.B., M.C.P.S.

The longest word in the Welsh language has been published more than once. It is "Llanfairpwllgwyllgertrobbglgerchwyrnbyllgogerbwllzantysiliogogoch." The meaning of this panorama of letters is as follows: "St. Mary's white hazel pool, near the turning pool, near the whirlpool, very near the pool of Llantsilio, fronting the rocky islet of Gogo."

Books and Bookmen

"Comparative Religion: Its Adjuncts and Allies." By Louis Henry Jordan, B.D. Toronto: Oxford University Press. (12s. net.)

The author is engaged on the task of studying the various aspects of Comparative Religion and has already published several books on the subject, while he promises several more. The present instalment is concerned, as the title suggests, with "Adjuncts and Allies," consisting of a survey of the field of recent scholarship. He aims at estimating the contributions made by various branches of science towards the promotion of this important study. The ground covered is marvellous and shows the author's remarkably wide reading. Everything seems to have been brought under contribution, and as a guide to literature the work is all and more than all that can be desired. It is noteworthy that Dr. Jordan is unwilling to assume the supremacy and uniqueness of Christianity in connection with his study, and he criticizes Dr. Tisdall somewhat severely for taking this line. But he will not find efforts at mental impartiality of any great value and notwithstanding all that is here provided we still prefer the well-known words of Dr. Parker, quoted so often by that eminent authority, Dr. Zwemer: "There are comparative religions but Christianity is not one of them." It is impossible to be impartial when one's own parent or child is in question, and it is impossible to view Christianity from the position laid down by Dr. Jordan, "Whoso hath felt the Spirit of the Highest" will necessarily judge every religion thereby.

"The Fruits of Silence." By Cyril Hepher, with a Preface by George Congreve. Toronto: The Macmillan Company of Canada. (\$1.25 net.)

A series of addresses on "The common use of Prayer without words, together with kindred essays on Worship." The author has already written on "The Fellowship of Silence," and here he provides further studies. They are an interesting combination of extreme Anglican doctrine with pleas for a Quaker-like simplicity in practice. The writer has conducted special services in Canada and New Zealand, and of both places he says that he found the "only denomination in which the love of worship stood the test of Colonial difficulties and distances was the Roman Catholic. There is little doubt that their secret is the Eucharist." Canadian Churchmen will be particularly interested in this opinion and will wonder whether the author in his comparatively limited opportunity was really justified in making so sweeping and really inaccurate a statement. The two ideals of Extreme Anglicanism (virtually Roman Catholic) and Quakerism do not and cannot coexist and combine. They are incompatible, so that, while the book will prove devotionally helpful in many respects, this will only be possible by denying the doctrinal basis on which the teaching rests.

"Church and Nation." By William Temple. London: The Macmillan Co. (75 cents net.)

This book contains the substance of the Bishop Paddock Lectures for 1914-15, delivered at the General Theological Seminary, New York. They were an attempt to think out afresh the fundamental problems connected with Nationality in the scheme of Divine Providence and the duty of the Church in regard to the growth of nations. On social, economic, political and practical questions there is a great deal here that is truly valuable, but on the purely theological aspects it must be confessed that there is not so much clearness or helpfulness. Indeed, Mr. Temple shows once again, as he did in his contributions to "Foundations," that theology, to put it mildly, is not his strong point. His conception of Christianity and the Church will certainly not satisfy those who follow New Testament teaching, and he would be well advised to limit himself as far as possible to the study and presentation of social and national questions. Within these limits the book will be found decidedly suggestive.

"The Faith and the War." Edited by F. J. Foakes-Jackson, D.D. Toronto: Macmillan Co. of Canada. (\$1.50 net.)

A volume prompted by the desire of the Churchmen's Union to offer a contribution to the solution of some of the pressing problems connected with the war. Six of the writers are members of the Churchmen's Union, the now well-known organization of Broad Churchmen in England. The other four are written by outsiders and, as the Preface says, are "not necessarily in sympathy" with the general policy of the Union. It is held to be the essential future of the Liberal

Churchmanship to allow thinkers of every school to deliver each his own message in his own way. The first three essays are on various aspects of Providence, then comes one on "The Problem of Evil," and later ones deal respectively with Hope, Immortality, Faith, "War and the Ethics of the New Testament," "The Christian Nation," and "The Church of England after the War." The authors include Professor Percy Gardner, of Oxford, Dr. Rashdall, Dean Inge and Dean Henson. It is decidedly interesting to see what Broad Churchmen have to say on these topics, and there is of course much that is interesting, suggestive and decidedly able. Probably the two best essays are on "The Problem of Evil," by Dr. Rashdall, and "The Belief in Immortality," by Professor Taylor, of Cambridge. But we are bound to say that, taking the book as a whole, it does not offer much "light and leading" in regard to the fundamental and perplexing problems connected with the present awful conflict. The reader is often interested and also is glad to see what writers of this school have to say, but somehow or other the essays do not stir the heart.

"Immanence and Christian Thought." By Frederick Platt. London: C. H. Kelly. (4s. net.)

There is no doubt that the "question of the moment is the question of God," and it makes all the difference in the world whether God is regarded as "afar off," or "nigh at hand." The author believes that the subject of God's nearness or immanence is bound to be in the forefront in the years ahead of us, and that life becomes less mysterious in proportion as this immanence is emphasized. The book consists of six parts, called respectively, Historical, Natural, Philosophical, Ethical, Evangelical, Practical. The book is able, clear, fresh and, on the whole, convincing, though the author is not always successful in disengaging the idea of immanence from certain almost inevitable errors. In particular we should have liked to see much more emphasis placed on the doctrine of the Trinity. But the book is decidedly one to be read and studied, for it provides a contribution to modern thought on theistic problems which no one should overlook. It is particularly interesting to read of "Preventive Grace" in connection with Methodist theology. The writer speaks of it as an Arminian doctrine; we are glad to know this for we thought it was decidedly Augustinian.

The Family

CEDARS OF LEBANON

Wonderful Age and Beauty, But Few are Left.

There are only about four hundred of the Cedars of Lebanon left. High up on the rocky slopes, Hadrian sculptured his imperial anathema against all who should cut these sacred trees. The Maronite peasants almost worship them, and call them the "Cedars of the Lord," and a recent governor of the Lebanon has surrounded them by a great wall, so that the young shoots may not be injured by roving animals. Yet, century by century, their number grows less.

But these few are of royal blood. They are not the largest of trees, though some of the trunks measure over forty feet around. Their beauty lies in the wide-spreading limbs, which often cover a circle two or three hundred feet in circumference. Some are tall and symmetrical, with beautiful horizontal branches; others are gnarled and knotted, with inviting seats in the great forks, and charming beds on the thick foliage of the swinging boughs. The wood has a sweet odour, is very hard, and seldom decays. The vitality of the cedar is remarkable. A dead tree is never seen, except where lightning or the axe has been at work. Often a great bough of one tree has grown into a neighbour, and the two are so bound in together that it is impossible to say which is the parent trunk. Perhaps the unusual strength and vitality of the cedars are due to their slow growth.

When a little sprout, hardly waist-high, is said to be ten or fifteen or twenty years old, one cannot help asking, "What must be the age of the great patriarchs of the grove?" It is hard to tell exactly. There have been counted, with the aid of a microscope, more than seven hundred rings on a bough only thirty inches in diameter. Those who have studied the matter deeply think that some of these trees must be more than a thousand years old. Indeed, there is nothing wildly improbable in the thought that perhaps the Guardian, for instance, may have been a young tree when Hiram began cutting for the temple at Jerusalem.

THE VISITORS

By REV. H. A. WEST, St. Catharines, Ont.

I STOOD at my study window, looking out at the fast-darkening night—a night filled with great billows of snow and sleet that beat upon my window-panes, while a January wind moaned and roared outside.

With a sigh of contentment I drew the thick curtains, shutting out the storm and turned to my cosy fire and comfortable, old easy chair. Sitting thus by the open grate, listening to the wind and beat of sleet upon the glass, my eyes wandered lovingly over my well-filled bookshelves.

There they stood, friends of many a happy day: old, well-worn friends of college days, newer friends with whom, as yet, I had hardly become acquainted—all very self-satisfied-looking in their many-coloured bindings were they. Here stood a row of red-bound, grave-looking volumes—Denney, Orr, Smith, Bruce, and others, and there a big, pompous-looking book in brown; farther over a row of expositors. There they stood, row upon row, the firelight playing upon their bindings, until they almost seemed to be stirring in their crowded shelves. I turned again to the grate, gazing deep into its red flames, and, thinking of books, many books, I slept.

I do not know how long I dozed, when presently I was roused by the sound of a voice, and, sitting up, saw an old man, muttering to himself as he switched on the electric lights. An old man he was, indeed, with face lined and brown as old leather and eyes that pierced me through and through. He was dressed in a quaint, old cutaway suit of dull gray that looked to me, as I gazed at him, very familiar.

"I am very sorry," I said. "I must have dozed off and didn't hear you come in. Have you been waiting long?"

"Months," said the old man with a frown.

"Months?" I asked, puzzled, and half-wondering if he were not mentally wanting.

"Yes, months," he answered. "You do not recognize me, do you? And yet we are old friends. Once you spent a lot of time with me, and many the night you and I have sat up together till morning during your college days."

"I am afraid I cannot recall you at all. I certainly do not remember ever sitting up with you one hour," I said.

"Well, well; old friends are soon forgotten. But really, after sitting in front of you, day after day, I did not think you would forget your old friend, Butler."

"Butler!" I exclaimed in surprise. "Oh, you're the man who wrote the Analogy. But, really, sir, I never knew you."

"Rubbish! I'm not the author. I am the book itself."

"The book itself," I repeated, gazing at him in surprise. Then, turning to my shelves, I saw that the place where Butler had rested was vacant.

"Yes, the book itself; but lately you don't seem to have much time for me. You're like a lot of other parsons; you like to have me and my friends on your shelves to impress your simple parishioners, but as for reading me—humph! I might be a block of wood between my covers."

"Oh, yes; you needn't shake your head, because it's true. I enter many a study where I get a very prominent place, or some of my friends do, just to impress the laity with the idea of what a learned, deep, well-educated man our clergyman is. Ha! ha! ha! You parsons are sly dogs. But, mind you, I'll admit that lots do think me out of date. But I'm not. And, anyway, I am speaking for all these gentlemen with me, for we simply are resolved not to submit any longer to this shameful neglect of us all."

"Hear, hear, hear," came a murmur of voices, as several portly old gentlemen scrambled down from the shelves. One, I noticed, bore across the tails of his bright red coat, "Romans—Sunday."

"Well, gentlemen," I said, apologetically, "One can't be always reading 'Butler' and the rest of you."

"Always," growled 'Butler.' "Always! Say, how much time have you spent with any of my friends this past month, answer me?"

"Well, but I've been very busy lately, sick-visiting, and so forth."

"Rubbish, again. That's the old excuse. Anyone can find time if they make it; besides, you seem to have time for a lot of other foolish company—this, and this, and this," waving his hand over a row of books on war, politics and socialism, Cramb, Gardiner, Belloc and others.

"But," I said, indignantly, "they are not

foolish. A man must be well read on current events and problems."

"Yes, he must. But when he reads nothing else he is not well read. Better go back to secular life if he never has time to come to us old friends for advice."

Before I could answer I heard another commotion on my bookshelves, and a thin, weak, dull-looking man, dressed in threadbare clothing, jumped down and held out his hand, saying:—

"Good evening! Do you recognize me?"

I looked at him intently, then replied:—

"No; I can't say that I do."

"That's funny, as you preached one of my sermons last Sunday evening. In fact, you often do—not that I will mention it."

"I did nothing of the kind," I answered, indignantly. "I never preach other men's sermons. At least," correcting myself, "not altogether. I use, perhaps, some of their thoughts; but all preachers do that."

"Oh, yes, but you did. I'm 'Popular Sermon Outlines.' I have scores of kinsmen, and there are not many shelves in the modern parson's library, where I and some of my brothers are not found. Let me tell you a secret: after all, there's really nothing in me. Whenever I see you coming to me, I think of that old 'what's-his-name's' words: 'The hungry sheep look up and are not fed.'"

"But last week I was really busy, and had no time till the end of the week to write my sermons in, so I had to consult you."

"The greater shame to you; because, while I'm trashy, I'm honest. Your people will get no more from me second-hand, through you, than if you set a phonograph up in the pulpit. You must work, read and spend time, if you really want to do any good; at least, that's what Dr. —, who sets next to me on your shelf, says; and everyone admits that he is a very solid authority."

"But," I began, and he cut me short—

"I don't want any buts, for there isn't really any excuse; an hour here and an hour there, an hour before dinner, a few minutes after times—no excuse; it's just laziness and bad habits. I know, because they are good friends to me."

"Peace!" said a deep voice before I could defend myself further. "Peace!" The newcomer was robed in a long, black, monk's gown and hood, an old, old man, white with the age of, it seemed, centuries. He advanced gravely, held out his hand and spoke; but I did not understand a word of what he said.

"Ah, I see I must speak English," he said. "Well, it is a relief to get off the shelf at last. My son, why have you been so neglectful of me, the best friend on your list; in fact, the best and most necessary friend to every clergyman."

"What is your name, father?" I asked.

"My name is legion—'Thayer,' 'Nestles,' 'Cambridge,' 'Critical,' are just a few, to give you a hint."

"Oh, I recognize you now—'Greek Testament,' I said."

"Yes, that is who I am. We used to be well acquainted, but now you don't even recognize me at first."

"A man gets a bit rusty, I am afraid," I muttered.

"Yes, my son, rusty. But why? Because of neglect, and if you neglect me, you never make it up. I am the friend of the Church, the guide of the clergy, the hope of all that is best in the race, and I number among my best friends all the greatest men of the past. I stood by Bede's bedside as he lay dying, and the old man blessed me there. Wycliffe loved me; kept me with him day and night, and brought me to the attention of his English people. Luther, I remember well: a short-bowed hammer of God. Why, he couldn't move without me. And the gentle Melancthon, and the clever Erasmus—yes, I could number my friends amongst all climes and ages. I have stood at the early councils of the Church. I have been the storm-centre in courts. Men have died for me. But, alas! these days, I fear, I am getting out of date. Like their houses and motor cars, people (and by this I mean parsons) want me up to date. They don't want the trouble of translating me. You are not rusty—just careless and lazy."

"I think," I said, angrily, "you all misjudge me. You have no right to call me careless and lazy. I study as much as many of my brothers do. Besides, you must admit, that some of you, I won't say all, but some of you, are a little dry."

"Nothing of the kind," snorted a new voice, as a fat, little man in green, with a bright, silver-coloured hat, stepped off a nearby shelf. "Nothing of the kind. Does a doctor or a lawyer or a banker find his work dry? We are only dry to parsons who think more of themselves than

their people; parsons who have sawdust instead of brains. Any man who is in love with his work, who is in earnest, who takes the same interest that a doctor or a lawyer does in his work, men who think more of collar than culture, who are able to get a diploma by fooling the examining professors, those who by a mere minimum of work get through college into the ministry—only this class find us dry."

"I think, perhaps, Sir William Ramsay, you are right," I said, meekly.

"Hello! Who's finding fault with you now? Just let me put in a word for you." And a young man, dressed in the latest fashion and smoking a cigarette, sprang lightly from a shelf and joined the now large circle. "What's the trouble? A fellow can't sleep. I'm the parson's friend, for he spends lots of his time with me."

I was inclined to feel gratified, when I noticed all my older and graver friends drawing aside, while old "Butler," stepping to my side, with a deep frown, remarked:—

"So that's why you have neglected us, your best friends, so often for this empty-headed, vulgar, good-for-nothing."

"Who are you?" I asked, turning to the young man.

"Oh, I'm nobody," he replied, airily.

"But what do you want here?"

"The same as every place I go—nothing."

"But," I said, irritably, "What is your purpose? Who are you?"

He laughed lightly. "I have no purpose. I never do any good and never did. It does puzzle me what parsons see in me. I am pretty honest, you see. My name is, 'The Inside of the Cup,' 'Within the Law,' 'Damaged Goods'; in short, I am light fiction. You ought to know me. You give me a lot of your time."

I felt, as I looked round upon the silent company, who were all looking sternly at me, as though I were a criminal upon trial—that I must make some apology. So turning, I said:—

"Well, one must keep up with the times. I must see what my people are reading."

Light fiction roared with laughter, and, poking his finger in my rib, said:—

"You are a sly dog, Parson. In the winter you spend time with me to see what the people are reading, and in summer you come out openly and tell folks you must have a rest after the winter's serious (?) reading. And so you spend the summer days with light fiction, all right. Really, Parson, what do you see in me? A lot of cheap morals, weak sentiment, unholy pandering to sexology. There is nothing much rot-tener or doing more harm than are some of my kinsmen."

At this point I noticed that the others had all drawn apart, and, after a short but heated discussion, were now approaching me, with a stout, solid, portly old gentleman in brown leading the way.

"Speak up, Dr. Westcott," said a voice in the rear, and the portly old gentleman, clearing his voice, began:—

"Mr. Clergyman, we, the assembled er—er—parties, have come to a cover—I mean a conclusion—that we shall deliver the following ultimatum to you: Either you cast out this vulgar fellow (and any of his family, Light Fiction) or we shall withhold our support and guidance from you. For we find that the more time you spend with this kind, the less inclination you have for our company."

I was just about to reply when all eyes were turned to a top shelf, where a fearful uproar had broken out. A brown-robed monk leaped down, stamping his foot as he cried:—

"I won't stand it any longer. Here am I, Dr. Anselm, a respectable Churchman for eight hundred years, and look!—look at the company I am compelled to keep: Russell on one side and Mary Baker Eddy on the other. I won't submit."

"Nor I," cried another, whom I recognized as old Latimer. "Look at my neighbour—Renan. I won't submit, either."

"Burn, burn, burn, and the Lord will look after His own," a deep voice rolled out. The newest arrival stepped from his shelf. "It was 'Tomas de Torquemada's way and it was mine. Burn the heretics and his friends. We ought to burn them at once, and also this false son of the Church for harbouring heretics."

The company gathered round the stern old monk, and I saw them advance threateningly upon me, when, springing back, I felt a sudden shock and found myself sitting alone in my study gazing into a fire which leaped up into its last blaze as the coals fell apart. I glanced around at my well-filled shelves, with every book in its place. Then I rose, and, looking about, realized my strange visitors were gone. My study was quiet; Orr, Butler, Westcott—all stood in their accustomed places. It had been only a dream.

Personal & General

Thy Soul was like a star, and dwelt apart: Thou hadst a voice whose sound was like the sea: Pure as the naked heavens, majestic, free, So didst thou travel on life's common way, In cheerful godliness: and yet thy heart The lowliest duties on herself did lay. —Wordsworth to Milton.

The new telephone number is Main 5239.

Bishop White was in Quebec last Sunday and preached in the Cathedral.

The Rev. W. H. Griffith Thomas, D.D., is leaving at once for Western Canada.

Bishop Richardson, of Fredericton, is conducting a Mission in New York at the Cathedral.

The Diocesan Woman's Auxiliary is holding their monthly meeting to-day at the Epiphany, Parkdale.

The new address of this paper after this issue appears, will be Rooms 613-14, Continental Life Building, Toronto.

The British Chancellor of the Exchequer acknowledges the receipt of £5,000 conscience money," says the "Times."

The Right Rev. Dr. Lucas is giving an illustrated lecture on work in Mackenzie River Diocese, at the Church of the Epiphany to-night.

The Rev. Edward Lyttelton, headmaster of the celebrated Eton College, has resigned. His resignation will take effect next Christmas.

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The Vice-Chancellor of the University of Cambridge has appointed the Rev. Principal Lloyd, of Emmanuel College, Saskatoon, to preach the Ramsden sermon on June 11th.

The marriage of the Rev. T. Hudson Stewart, Chaplain of the 81st Battalion, Toronto, to Miss Elsie Howitt, daughter of Canon and Mrs. Howitt, of Hamilton, took place on Tuesday.

Mr. John C. Farthing, a son of Bishop Farthing, has enlisted in the 66th Battery, Montreal. His brother, Lieut. Hugh Farthing, left recently with the A.S.C. for overseas service.

"I shall pass through this world but once, any good therefore that I can do, or any kindness that I can show to any human being, let me do it now," were the striking words of a great preacher.

Lieut. Roderick Dixon, third son of Canon Dixon, of Trinity Church, was married on Monday to Miss Annie Craig, daughter of Mr. and Mrs. Joseph Craig. Lieut. Dixon is quartermaster of Kapuskasing Camp.

A complimentary banquet is to be tendered to Mr. J. K. Macdonald, in celebration of his fifty years connection with the Society, by the Board of Directors of the Upper Canada Tract Society, on Friday, April 7th. This record is a unique one.

Mr. Josiah A. Caws, a well-known old Trinity House pilot, who has died at Bembridge, Isle of Wight, aged 83, piloted the "Great Eastern," the first iron ship of heavy tonnage, through the Solent on her maiden voyage fifty-six years ago.

Capt. the Hon. Alfred Thomas Shaughnessy, second son of Lord Shaughnessy, President of the C.P.R., was killed in action at the head of his company in the 60th Battalion. Deep regret in all quarters will be felt at the death of so gallant an officer.

Lady Baker, widow of Sir Samuel White Baker, the distinguished African traveller and explorer, is dead. Lady Baker accompanied her husband on all his travels, and she was his companion when in 1861 he set out to explore the valley of the Nile.

The 155th Battalion of Belleville passed the one thousand mark in recruiting March 30th. Of the first thousand recruits secured 736 are Canadians and 192 English, and there are twenty Americans among them. This is the best Canadian record we have heard of!

Mr. Craig was reading the evening paper while his wife sat by knitting. "Just listen to this, Debby," he said. "It says here that more than 5,000 elephants a year go to make our piano keys." "Gracious," cried the wife. "Ain't it wonderful, Dan, what some animals can be trained to do."

The Countess of Errington, whose husband was recently appointed A.D.C. to the Viceroy of India, was Lady Ruby Elliott, daughter of the Earl and Countess of Minto, at one time Governor-General of Canada. Previously Lord Errington was Lord Minto's aide when the latter was the Viceroy of India.

"In all the great crises of history the Church of Rome had always been on the wrong side, as she was in the world-wide crisis of to-day," says Bishop Weldon. "She has spoken no word against the invasion of Belgium or the sinking of the 'Lusitania,' the use of asphyxiating gases, and the poisoning of wells in the present war."

The Brotherhood of St. Andrew will in all probability open their canteen at Niagara again this summer if the camp is held there. By a vote of 4 to 3 the town councillors decided in favour of their application. Mr. Macrae and Mr. Stenhouse spoke in support of the work. The ladies of Niagara promise their invaluable aid to the work if it is continued.

The Dean of Manchester, preaching at St. Margaret's, Westminster, said that recently he met a man returned from the Front to bury his wife, who remarked to him: "I used to go to church occasionally, but I tell you, sir, we are coming back to religion with a bump." That was typical of the spirit which was asserting itself throughout the nation.

Mr. Edward folkes, superintendent of the Humber properties, controlled by the Home Smith Company, was drowned on Saturday afternoon in the Humber River. Mr. folkes was the grandson of a baronet of the County of Norfolk, in England, Sir William folkes. He leaves a widow, daughter of the late Judge Strachan, of the County of Huron, son of the first Bishop of Upper Canada, the Right Rev. John Strachan.

"Canada's greatest immigration problem after the war is going to be the question of what she will do with the educated women, who will enter the country," said Mrs. H. P. Plumtre during a speech before the Canadian Conference of Charities and Correction, in which she advocated the creation of a commission for the study of immigration. Mrs. Plumtre believes that thousands of widows will, after the end of the war, seek to enter Canada with their children.

The report on the Rhodes scholarships for 1914-1915 states that the war interfered with the normal operation of the scholarship system, as with university life generally throughout the empire. Nearly all the undergraduate scholars from the overseas dominions entered the imperial service for the period of the war. In all cases the trustees granted leave of absence to such scholars, reserving to them the right to resume their scholarships when set free from military service.

Every Sunday morning hundreds of Canadian soldiers flock to St. Margaret's Church, Westminster, which has recently been turned over to the Canadian authorities. Recently Lieutenant-Colonel Steacey, Chief Director of Canadian Chaplains, preached every Sunday morning. Col. Steacey is much appreciated for his straight talk to the men. Col. Steacey is well known in the Diocese of Ottawa, and fills in England a very important post in the Canadian Militia Department.

A Welshman, an Irishman, and an Englishman were arguing as to which of the three countries possessed the fastest trains. Said the Englishman, "I've been in one of our trains, and it was going so fast that the telegraph poles looked like a hedge!" "I've seen milestones appear like grave-stones," said the Welshman. "Well," said the Irishman, "I was one day in a train in my country and we passed a field of carrots, a field of turnips, and one of parsley, and one of onions, and then a pond of water, and we were going so fast I thought it was broth!"

The British Government is preparing a bill to vary the conditions of the Rhodes Scholarship Trust, so as to eliminate provisions for the endowment of German students coming to Oxford. Cecil Rhodes established fifteen scholarships of \$1,250 each for young men of German birth, to be nominated by the German Emperor. These endowments, along with those for American students, were created, as his will explained, under the conviction that "a good understanding between England, the United States and Germany would secure the peace of the world, and educational relations form the strongest tie."

A correspondent of the "English Times" complains of "the filthy language of many instructors and non-commissioned officers in our Army and Navy which gives annoyance and pain to the men from our churches who are at present in training, and

who are powerless to protest against the insults offered in terms which are sometimes blasphemous and repulsive in the extreme." "It is prohibited by the King's Regulations, but there is no doubt that the vice is widespread and rapidly increasing, and the lives of thousands of decent men are being made hideous," replies the "Church Times." "It is within our knowledge that attention was drawn to this matter soon after the war broke out, and there was a temporary improvement. Surely this is a case in which the Bishops might bring some influence to bear with the authorities to secure a strict observance of Regulations." How about this same abuse in Canada?

The Rev. J. H. Evans, the Vicar of the Somerset mining village of Coleford, near Bath, has issued a challenge to all individuals who have been calling him a shirker in the present crisis to don the boxing gloves with him. He has been receiving anonymous letters urging him to practice what he preaches and join the army. Here are his own words in his parish magazine:—"The Vicar of this parish has hit upon the following measures to meet his own case: 'In school, college, and curate days he was supposed to be able to defend himself ably in the boxing ring, and does not remember being beaten under fairly equal conditions. He is now ready to put on the gloves with any of these unknown persons if they will reveal their identity in public. Further, in order to relieve any likely miner recruit who may have a conscientious reason, as for instance, the support of a widowed mother, he is not ashamed or afraid, but willing to take his place in the mine and give the wages to the department, if piecework can be arranged

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which will not interfere with his clerical duties."

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British and Foreign

Dr. James Leigh Strachan-Davidson, Master of Balliol College, Oxford, since 1907, died in England last week. He was the author of several historical works.

Rev. H. B. Tower, B.A., Domestic and Examining Chaplain to the Bishop of St. Edmundsbury and Ipswich, has been appointed Head Master of the Junior King's School, Canterbury.

Bishop Burgess, of Long Island, last month received as a priest into the Church Rev. John Castelli, a former Roman Catholic priest. The ceremony took place in Christ Church, Oyster Bay.

The old Parish Church of Liverpool, St. Peter's, which has been for many years past the Pro-Cathedral, is about to be demolished, and the Church of St. Nicholas' will henceforth be the Parish Church of Liverpool.

Rev. James G. Carleton, D.D., who has been an Assistant Lecturer in Divinity since 1888 at Trinity College, Dublin, has been appointed Deputy to the Regis Professor of Divinity at Trinity College. Dr. Carleton has had a distinguished scholastic career.

The number of students at St. Augustine's College, Canterbury, has fallen, owing to the war, from 60 to 7. The few remaining students of St. Boniface's College, Warminster—9 in number—have been received as guests at St. Augustine's for the period of the war.

Rev. Robert Hole, the senior incumbent of the diocese of Exeter, who for nearly 66 years past has been the Rector of North Tawton, on the northern border of Dartmoor, died last month in his 93rd year. He was ordained by "Henry of Exeter" (Bishop Phillpotts) so long ago as 1847, and held curacies at Kingsteinton and Chulmleigh, both in Devon, before going to the family living of North-Tawton, where—excepting for five years—there have been Rectors named Hole since 1716.

The following is an interesting item of news from Oxford University: "The 'Magazine' has ascertained that we have this Term 550 men in residence—undergraduates and Bachelors 'batteling'—that is, men who have qualified for their B.A. while still reading for examinations here. Last year, though not last Term, there were 1,087, and two years ago (before the war) nearly 3,100. The Military Service Law is rapidly reducing the 550, and next Term we shall be fewer still."

Rev. Dr. and Mrs. Frank M. Clendenin have recently deeded to the Diocese of New York a beautiful church which they have caused to be erected at Cheppaquia, Westchester County, N.Y., in memory of their daughter, Muriel, which is also to be a votive offering for the Union of Christendom. With the church goes four acres of land. The church itself is built of stone and cost about \$30,000. It is considered to be one of the most beautiful country churches in the United States.

WHAT THE DOCTOR CALLS IT

He Has a High-Sounding Name for An Ailment That is Very Common.

Very few people are conscious of the fact that they are daily "poisoning" themselves. They do not use alcoholic stimulants; they do not eat greasy meats nor foods that may be suspected of being unwholesome or indigestible.

How can a person poison himself with such dietetic habits as these? The person who eats ridiculous, indigestible culinary concoctions must expect to be poisoned, but how can a person who eats only wholesome, digestible foods poison himself? It is all very easy and simple. Most self-poisoning comes from over-eating, and from defective elimination. The daily intake of food is too much for the system to handle, and instead of being completely digested the food lies in the stomach or intestines and ferments, producing poisons that are taken up by the blood stream and carried to all parts of the body. The Doctor calls it "auto-intoxication," which means self-poisoning.

In such cases all sorts of cathartics and laxatives are resorted to, the most of them being injurious. The

best remedy is a simple, natural food like shredded wheat biscuit, which not only supplies all the nutriment the body needs, but has the property of promoting peristalsis (bowel exercise), which keeps the alimentary tract clean and healthy. While building healthy tissue it brings about perfect elimination, which is the secret of good health.

Shredded wheat has in it all the body-building material in the whole wheat grain prepared in a digestible form. In the shredding process the bran-coat is retained and this has the valuable property of stimulating bowel exercise. Being ready-cooked and ready-to-serve it is so easy to prepare a meal with shredded wheat without any kitchen work or culinary skill. Eaten with hot milk or cream, or in combination with fruits, two of these biscuits will make a complete, perfect meal, supplying all the strength-giving nutriment that is needed for a half day's work and securing perfect elimination that is so necessary to the healthy condition of the human body.

Boys and Girls

AUSTRIAN CHILDREN IN WAR TIMES

Shortly after the opening of the early summer campaign in Galicia the Austrian military authorities realized that a shortage of copper was threatened, says a writer in the New York "Sun." This situation was met with the assistance of boys and girls too young for military service or employment in munition factories, but not lacking in enthusiasm and willingness to devote their best endeavours to the consummation of any patriotic task set for them. First, there was issued an appeal to this effect:—

"Our country needs copper to make bullets to protect our homes. In your kitchens you have what is needed. Will you give? The school children will call for whatever you may care to deliver to them. Austria expects your co-operation."

The schools throughout the country were closed and the young patriots assumed their share of their country's burden. Great trucks manned by convalescent soldiers made a systematic canvass of the cities, attended by a dozen children for each team. As they went through the streets the children rang the door-bell of each house they passed and requested copper.

"Any copper for the army, lady?" they would say.

"I'm sorry, but I'm afraid not," was the reply often.

"What!" with great indignation on the part of the youngsters. "No copper to save our homes? Haven't you a wash-boiler, a pair of fire-tongs, an old kettle? Haven't you anything to give us?"

At this the housekeeper invariably began to think. Yes, she did have a wash-boiler with a copper bottom, or maybe she had an ornament or two.

So from house to house they went without thought of discomfort, cheered by the growing accumulation in the wagon, each party eager to outdo the others. At night, or when-



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ever the truck would hold no more, they rode joyously to the headquarters and assisted in the unloading. And time after time the soldiers were compelled to exert more than verbal influence to restrain their eagerness. They wanted to collect day and night and had to be driven to their homes at dark. Nor did the ardour of the children dwindle as the days passed. For more than a month the collections continued, and all of the vacant buildings designated as storerooms were crowded to overflowing. Some people gave liberally, handing out heavy pots and boilers that required several pairs of little hands to carry. Others, unable to contribute from their homes, but swayed by a pair of childish eyes, sought their purses and gave several kronen as their share.

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So pleased was Emperor Francis Joseph with the results that he issued a special announcement of thanks to the contributors and to the school children, who, rich and poor alike, left their studies and games to serve their country.

This is one way in which Austrian children have been helping in the war. They have also been busy in other directions.

Almost daily long lines of ambulances honk their way from the field hospitals to the allotted quarters in the big cities. As many as thirty of these ambulances arrive at a time, each machine carrying two or three wounded soldiers. Thus a hospital force is suddenly confronted with the task of caring for from sixty to ninety men, each of whom is in need of immediate attention. Each man must be given a warm bath before he can receive treatment.

When the war was young the incoming wounded were often kept waiting for an hour while the doctors and nurses, working at top speed, endeavoured to prepare them for surgical treatment. This was slow and unsatisfactory, as the bathing occupied and exhausted trained men and women who should have been permitted to minister to the suffering.

Then somebody suggested that the oldest boys and girls be called upon for assistance. At first a few boys were brought in to prepare the baths, and so apt were they, so thoroughly competent in drawing water, heating it to a proper temperature and emptying the tubs that a call went out for more. They came in droves, boys and girls, and to-day there is no delay when the ambulances arrive.

There are five boys to each tub. One heats the water, two carry it to the tubs in buckets and two undress and wash the patients and then empty and cleanse the tub.

The girls? Yes, they are employed, too. As soon as the soiled clothes are removed the girls carry them away to other tubs, where they are washed and fumigated, and returned to the proper owner within one hour from the time he arrived at the hospital. This employment of boys and girls permits the doctors and most of the nurses to perform their duties without interruption. The young hands are all eager and willing, but it is a sad sight that their young eyes must look upon. How thankful American boys and girls should be that our own land is free from such bloodshed. But there is a lighter side to the story of the Austrian children's work.

Stories of the work of Boy Scouts and other children's organizations reach America from time to time; but in no other country at war have the children, the unorganized school children, responded so splendidly for the cause for which their fathers and brothers and other relatives are shedding their blood. The term team work, used principally in connection with athletics, fits their enterprise. It is co-operation on a great scale.

In the early part of July there was a scarcity of vegetables that caused

great suffering among the poor. To do without meat half the days in a week was a hardship accepted cheerfully, but when the markets raised the prices of spinach and cabbage and insisted that the demand far exceeded the supply a petition for relief was sent to the Emperor.

With his usual perspicacity he took hold of the newest problem and settled it while others were worrying.

"Our mountains abound with watercress and dandelion plants," he said, "and our children are eager for labour. Let them gather the vegetables nature has given us and distribute them among the needy."

Promptly, expeditiously, it was done. Children who were not otherwise employed went in crowds to the country outside the cities, carrying with them sacks and baskets to receive the fruits of their labour.

Their enthusiasm was unshackled. It was like a monster picnic for them; a picnic without chaperons. Especially impressive was the sight around Vienna. Karlenberg and Kobenzl seemed alive with youngsters, hurrying from place to place, grubbing for watercress and dandelion plants. Competitions were organized by the elder children, and each one worked with might and main to out-distance the others.

At noon the children ate the lunches their parents had given them—lunches including bread that had been procured with bread cards and was made of ingredients that would have been unappetizing to American boys and girls. But not a complaint was heard, and as soon as the meal was over they renewed their work with increasing spirit, crying gleefully when a luxuriant patch was found, pouting when only grass and rocks rewarded their search.

Night came, and the tired little bodies carried their loads to waiting wagons. Two one-horse trucks had

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been assigned to the Kobenzl district; but before the last batch of juicy vegetable matter disappeared those two wagons had made five trips.

As the newly-trained soldiers leave for the front their exhausted comrades are brought back to the cities for recuperation. Here again the children are called upon for their services. As the great columns swing along they are surrounded by hordes of boys and girls with buckets of water and sandwiches, who dart in and out, where required, distributing refreshment and drink.

Even Hospital Treatment For Kidney Disease Failed

Well-known Commercial Traveller Says That Dr. Chase's Kidney-Liver Pills Undoubtedly Cured Him.

News of his recovery from kidney disease will be welcomed by the many friends of Mr. L. D. Griffin throughout the lower townships and the adjoining district of the United States.

Mr. Griffin has travelled this section for 35 years and what he says will be accepted, as proven by all who know him best.

He tells in his letter how relief was obtained by treatment in Sherbrooke and Montreal hospitals, but the old kidney trouble returned again and again until by the persistent use of Dr. Chase's Kidney-Liver Pills cure was effected. As he says, these pills "undoubtedly did the work."

Mr. L. D. Griffin, Bulwer, Compton county, Quebec, writes:—"I can add one more statement of kidney disease cured by Dr. Chase's Kidney-Liver Pills. For about twenty years I was bothered more or less with the kidneys, then the disease became worse and I was sick in bed for one year, took doctor's medicine

to no avail, and on his advice went to Sherbrooke Hospital, where I was benefited, but the old trouble returned and I tried a Montreal hospital. Got a little better, but the help was only temporary, and I was soon bad again.

"On the advice of a friend, I began to use Dr. Chase's Kidney-Liver Pills, and I now thank that friend, for today I am as free from kidney disease as I ever was in my life. I owe the cure to Dr. Chase's Kidney-Liver Pills; for they undoubtedly did the work. I am 68 years old and have spent 35 years as a traveller calling on the drug trade. Everywhere I am told that Dr. Chase's medicines are the best-sellers and give the best satisfaction of any medicines on the market. Shall be glad to answer any questions in regard to my cure if people care to write to me."

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