

NOT WHAT YOU GAVE, BUT WHAT YOU HAVE LEFT

Canadian Churchman

ESTABLISHED 1871

The National Church of England Weekly

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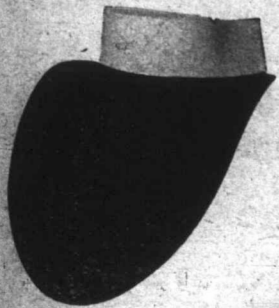
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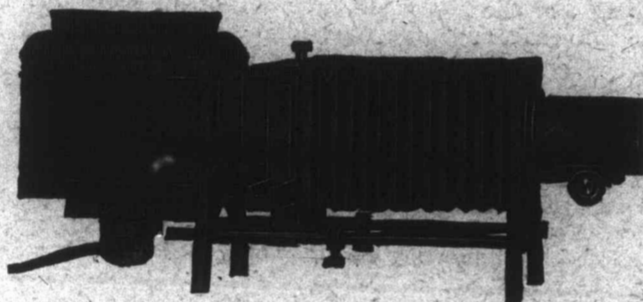
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Personal & General

The present population of Canada is estimated to be 8,835,102.

The C.M.G. has been conferred upon Major-General Victor Williams.

Rev. Canon McElkeran, who is engaged in deputation work for the C. and C.C.S., has arrived in England.

The Rev. L. J. Donaldson has been elected assistant Rector of St. Paul's Pro-Cathedral, Los Angeles, California.

Rev. H. Girling is seriously ill with pneumonia at Ottawa. He is staying with Mr. and Mrs. Hoare, 303 Bell St.

As a Jewish War Memorial it is proposed to raise £1,000,000 for the endowment of a Jewish Theological College at either Oxford or Cambridge.

It is proposed shortly to found a Hebrew University in Jerusalem. The corner-stone of the University has already been laid on the summit of the Mount of Olives.

Miss Pinkham, the daughter of the Bishop of Calgary, was a visitor in Toronto last week attending the annual meeting of the Canadian National Red Cross Society.

Sir James Grant, the last survivor of the first Parliament of Canada and the first Canadian physician to be knighted for his services, died in St. Luke's Hospital, Ottawa, on February 6th in his 89th year.

A suggestion has been made by members of the Anglo-American Society to make a permanent memorial of the Prince of Wales' visit to America by founding a Chair of American History, Literature and Institutions for British Universities.

President Lincoln's statue, a replica of the figure of Lincoln by A. St. Gandens in Chicago, will shortly be erected in Westminster by the Anglo-American Society. The statue of Lincoln is at present lodged in the Houses of Parliament at Westminster.

The funeral of the Rev. John H. Nimmo, who died at Detroit, Mich., took place in Kingston, Ont., on February 1st. Dean Starr officiated. Mr. H. M. Nimmo, editor and publisher of the "Saturday Night," of Detroit, accompanied the body of his father. Dr. Nimmo's last charge in Canada was St. Mark's Church, Barriefield.

The Hon. Florence MacNaughten and Miss Edith Teach, two women from the Old Land, who are well known in connection with different forms of work for the betterment of humanity, were guests of honour at the tea which the officers of the Toronto Diocesan Board of the Woman's Auxiliary share together on the day of the monthly board.

The nineteenth party of teachers sent out by the Fellowship of the Maple Leaf for the supply of British teachers for Western Canada have now reached Regina, in the Province of Saskatchewan, and have entered the normal school for a period of eighteen weeks of training in method. There were ten members in the party—two men, eight women. All have had some teaching experience before leaving England, but were not certificated in any way. The twentieth party is already formed and will leave England on February 13th next. This consists of about fifteen fully qualified teachers who will go direct into the one-teacher schools on the prairies of the West. Two more parties will be formed for August. Those who are qualified teachers leaving on the 1st of August and the candidates for the normal school on the 15th of August. Any further information can always be obtained from the director, the Rev. Dr. Lloyd, 13, Victoria Street, Westminster, S.W. 1.

1870 Our Golden Jubilee 1920

The Mutual Life ASSURANCE COMPANY OF CANADA

Fiftieth Annual Report

CONDENSED STATEMENT

	1918	1919	Increase
Income.....	\$ 7,021,103	\$ 8,583,404	\$ 1,562,301
Paid to Policyholders.....	3,291,418	3,811,092	519,674
Assets.....	34,755,736	38,020,949	3,265,213
Surplus Earned.....	813,710	1,302,801	489,091
New Assurances.....	21,541,069	40,625,656	19,084,587
Assurances in Force.....	137,640,614	170,706,305	33,065,691

Fifty Years of Progress

Our Jubilee Year.—The year 1919 was notable inasmuch as it completed the first fifty years of the company's active operations, and at the same time marked the year of its greatest development and progress in all departments of its business. The first policies were offered to the public in the spring of 1870, and the end of the first half century sees the company with unimpeachable assets of \$38,000,000 and policies in force amounting to \$170,000,000.

Remarkable Expansion of Business.—The most remarkable feature of the year was the flood of new business received, due largely to the awakening of popular appreciation of the beneficent function of life assurance by the experiences of the war and the influenza epidemic that followed. The increase in new business acquired was nearly 90%. That the record for quality business was fully maintained is indicated by the large increase of \$33,065,691 in the total business in force, being over 80% of the new business written.

The Surplus Earnings.—No item of the year's operations is more gratifying than the great increase in the surplus earnings. Notwithstanding a certain number of abnormal death losses arising from the war and the influenza epidemic, amounting to \$352,857.65, the surplus earnings for the year were \$1,302,801, an increase over the previous year of 60%, and showing earnings of \$34.27 for every \$1,000 of total assets held at the end of the year.

Invested Funds.—Never in the history of Canadian life insurance has there been such a remarkable opportunity for the profitable investment of life insurance funds, and the effect of the past year's investments will be to enhance the surplus earnings over a long period of years, through holding up the average rate of interest earned on the invested funds. For the year 1919 the company earned the very satisfactory rate of 6.39%.

Comparative Statement of Growth

Year	Income	Assets	Paid to Policyholders	Assurance in Force
1870.....	\$ 4,956	\$ 6,216		\$ 500,000
1880.....	88,691	225,675	\$ 26,681	3,064,884
1890.....	489,858	1,696,076	176,151	13,710,800
1900.....	1,164,875	5,165,493	424,815	29,518,626
1910.....	3,020,996	16,279,562	804,759	64,855,279
1919.....	8,583,404	38,020,949	3,811,092	170,706,305

A copy of the detailed report will be mailed to every policyholder in due course.

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Canadian Churchman

Thursday, February 12th, 1920

Editorial

THIS week is a testing time for Anglicans. God has blessed us richly in the past. We have been placed in a land flowing with milk and honey, a land wherein we eat our bread without scarceness, and out of whose hills we dig brass. As far as we have observed Anglican congregations generally, they are not among the lean kine. In many localities they have exactly the opposite reputation—that a goodly part of the wealth and influence of the land musters in the Church of England. Now the world is looking to us to see how much of our wealth we think belongs to God and how much to ourselves.

It is the responsibility of everybody in the Church, but especially of our wealthy members. They have the opportunity to show signal examples of stewardship. If they fail their position will be ignominious. But it will not do for the rest of us to settle ourselves behind the rich, pleading either ability or deploring their slackness. It is everyman's part to give, at this time, of his substance, as well as his increase. The sum we have set, modest though it be, can be raised only by all giving as they can. And far better for us that it should be so raised. We would consider it nothing short of calamity, if we heard to-morrow that twenty-five wealthy Anglicans had subscribed the whole fund and that the need was met and so our efforts were not required. We covet the joy of giving for every member of our Church. It is a satisfaction to know that you have done your bit. But that satisfaction comes only to those who have really faced the need and done their best. Then the satisfaction is of spiritual value. The test is not how much you give, but how much you have left.

THE refusal of the Germans to give up their war criminals for trial by the Allies, was perhaps to be expected, but it is none the less significant. It shows up again the German character. They were in a position to sign anything for relief. They have indicated so far that in this regard the Treaty of Versailles is another scrap of paper. The protest of the nation against giving these men up is another way of saying that they approve their actions. It is to be

(Special Despatch.)

THE disastrous fire of Thursday last King's College, Windsor, completely destroyed the original Main Building. The Science Building, the Memorial Chapel and Convocation Hall escaped as well as the school property and the professors' houses. The part destroyed contained accommodation for forty men and was entirely occupied. The President's quarters were likewise burned, but most of his belongings were saved. Some of the students lost everything and many ancient articles are gone. The building was perhaps the most historic in Nova Scotia, if not in Canada, and its loss is irreparable. It will cost two hundred thousand dollars to rebuild. The insurance is forty-five thousand dollars, so that financially it is a calamity to the University. Plans are made to carry on for the rest of the year and lectures will resume in about a week. It is hoped help will be forthcoming to restore this oldest Canadian College.

WADLEY,
Bursar.

feared that a repentant Germany exists only in the minds of some pacifists. We have been reading again some parts of the Bryce Commission Report on the German Atrocities in Belgium. We recall the sinking of passenger ships and hospital ships, the shelling of open boats, and the bombing of hospital areas. And the German people are taking to themselves all those crimes. It might be expected that people who declared a holiday because the *Lusitania* was sunk and wore medals commemorating the event, would not act otherwise. God help us to forgive our enemies, but it would be so much easier if they would acknowledge these things as crimes.

IN his charge to the Synod of Ontario, Bishop Bidwell spoke some plain words about not attending church services on Sunday. From our observations they were never more needed. The day has degenerated largely into one of entertainment for a great many people. Yet even on the basis of getting the most of life, how foolish it is to live without participation in the corporate acts of religion. On the basis of Christianity, how entirely opposed to what the experience of centuries of Christians testify. "Neglect not the assembling of yourselves together." The Christian who does neglect it, is not only living a warped life away from the inspiration of common confession and the power of common intercession, but also the cause of weakness in the Church, because he does not "discern the body of Christ" in her. The seriousness of a voluntary absence from the services, with their elements of praise, prayer and instruction and from the celebrations of the Holy Communion, cannot be too strongly stated.

THE loss by fire of KING'S COLLEGE, WINDSOR, last week meant more than the destruction of academic buildings and equipment. King's is the oldest university in the British Overseas Dominions. Seventy-five years before Confederation the building was erected and ten years later it was granted a Royal Charter by George III. The fact that this university was founded before even the first parliament in Upper Canada met, will serve to remind us that Nova Scotia was an old settled place before Upper Canada had any English-speaking settlers. King's was founded by the act of the Legislature of Nova Scotia and by 1794 the main building just destroyed was built in the old fashioned German style, of stone and sheathed with wood.

Seven years before, at the request of Bishop Inglis the Legislature voted money for the establishment of Grammar School or Academy and this was started at Windsor the following year. Thus early did Nova Scotia start her educational work in which King's bore a significant part. The development of education was along the line of denominational universities and in spite of this which some might consider a handicap, or because of it, in its giving additional grounds of appeal, the educational level of Nova Scotia has always been among the highest in the Dominion.

Many sons of King's have done noble service For Canada in all branches of useful learning, but her contribution to the Ministry of the Church will always be her chief glory. Thus she has fulfilled the heart desires of Bishop Inglis who was thinking principally of the preparation for Holy Orders when he pressed for the establishment of an Academy and College.

THE destruction of Lac la Ronge School makes an instant appeal to every Churchman. Occurring in mid-winter, it is a veritable hardship. The self-sacrifice of the

founders and teachers, which has made the school such a success, ought to be matched by the generous response of those who have the interests of the Church at heart. According to the Bishop's letter, this journal will be glad to receive and forward any money gifts to the Bishop. All such will be acknowledged in our columns. There is no doubt about the strategic importance of our Indian work, and we have accepted the post of responsibility God has given the Church of England in this matter. Let our response show the truth of our profession. Here is an advance march of our Forward Movement.

WITH this issue is begun a series of articles on Home Religion as it affects the child which have been written by various writers at the request of the General Board of Religious Education for the Church Press. The first is by ARCHDEACON SNOWDON, of Ottawa, on Parental Responsibility. We are glad to hear that the Leaflets on a similar line which have been recently prepared by the same Board have been asked for in numbers far exceeding the expectation. We should like to see them in every Church of England home. They have the excellence and force of frank treatment and careful preparation.

THE Indian Boarding School at Lac la Ronge, has been burned to the ground! Started about ten years ago, and chiefly built by Ven. Archdeacon J. A. Mackay, helped later by the late Rev. J. Brown, and Rev. A. Fraser, it was lately under the care of Rev. C. Hives, Principal.

The buildings are all gone, as is everything they contained, except the residents. They, thank God, all escaped any hurt. But furniture, clothes, personal effects of the staff, and of Mr. and Mrs. Hives, all are gone, including their wedding presents and many other valuables. Owing to the nature of the building they have always been anxious about fire, and constant precautions were taken. Just before the day of the fire Mr. Hives had all chimneys and stove-pipes cleaned, and all rubbish and dust thoroughly removed. On January 22nd, while at breakfast, fire broke out in the dormitories, and spread so fast that they could only get the children into their out-of-doors clothes and hurry them out. Attempts were made to save some things, but had to be abandoned. The thermometer showed about 40 degrees below zero. Mr. Hives had the children distributed among the Indian houses near, and supplied with food and clothing. He and Mrs. Hives will remain to look after them, but they are sending the rest of the staff to Prince Albert to be demobilized for the present. I believe insurance is not obtainable in those parts. The loss is a serious one. The School was under the Indian Department, but managed and largely financed by the Church in this diocese, and I don't know where funds can be found for rebuilding. It will be a long time before we can rebuild. Poor Mr. and Mrs. Hives! They have lost everything they possessed. Prayers are asked for them and the School, and any help will be thankfully welcomed. This can be sent through Mrs. Donaldson, Treasurer, 249 Albany Ave., Toronto, or direct to the Bishop of Saskatchewan, Prince Albert, Sask.

J. A. SASKATCHEWAN.

The Quiet Hour

Rev. Canon G. OSBORNE TROOP, M.A.

BROKEN CISTERNS.

"MY people have committed two evils: they have forsaken Me, the fountain of living waters, and have hewn out for themselves cisterns, broken cisterns, which can hold no water." In these striking words does Jehovah, through the prophet Jeremiah, appeal not only to perverse Judah but also to perverse Christendom. For even the professedly Christian world is full of "broken cisterns." I am writing these lines in New York, en route to Jamaica. On my way here from Toronto I passed through Montreal. The engineers of the water works in Montreal celebrated the New Year by an act of supreme selfishness, inasmuch as they, without warning, went on strike and cut off the water supply of that great city. You can imagine the distress caused by this ruthless act to thousands of innocent sufferers in hospitals as well as in private homes. Water was at a premium. I was myself thankful for one tumblerful of water in which to perform my morning ablutions. One only finds out the value of water when suddenly deprived of it. What would it be to be cut off from all access to "the fountain of living water"? Who could imagine madness capable of wilfully forsaking that heavenly fountain? Yet that was the sin of Judah, aggravated by turning to "cisterns, broken cisterns, that could hold no water."

A cistern indeed is better than nothing, but a "broken cistern" is a hollow mockery. Those who turn away from the fountain of living water can never find a substitute that will save them from perishing of thirst. Toronto, Montreal, New York are full of broken cisterns, and it is heart-breaking to see the multitudes turning a deaf ear to the patient Saviour still crying—"If any man thirst, let him come unto Me and drink."

Even within the Church there are "broken cisterns." Wealth lavished on stately buildings and gorgeous ceremonial may only serve to rob the soul of the living water. External ceremonies, however impressive, can never take the place of that spiritual communion with the Divine Fountain head, which alone can release the living water in our hearts and through our lives. It is well to remember that for the first century of Christian experience there were no church buildings, such as we understand by that term. Yet perhaps those early Christians knew better than we do the secret of real and abiding communion with God.

That broken cisterns abound in the political world is tragically evident. Lasting peace can never be secured by the wit of man. The world can only slake its thirst at the Fountain of living waters. From all over Christendom, and also from the heathen and Mohammedan world, and most pathetically of all from wandering Israel, the cry goes up—We thirst. There is only one answer to that cry. "The Spirit and the Bride say, come; and let him that heareth say, come; and he that is athirst, let him come; and whosoever will, let him take the water of life freely."

"What then is the present situation (in England)? It may be expressed in a single sentence. It is the almost total alienation of the working classes from all forms of organized religion. I mean that the workers are not, and do not desire to be, attenders at any church or chapel, or members of any religious denomination. . . . If my reader is a clergyman, let him go through the registers of his day-schools or Sunday Schools, and put to himself this question: How many of the fathers of these children are even occasional worshippers, much less communicant members of my church? . . . The only possible course of safety is the entire democratization of the Church. I am not sure it is not too late."

—Canon Peter Green, of Manchester.

The Bible Lesson

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

First Sunday in Lent, February 22nd, 1920.
Subject: Our Lord's Temptation, St. Luke 4:1-13.

THE lessons of the past quarter traced the life of Jesus up to the great event of His Baptism. The Baptism seems to be divine preparation for His work of ministry. But before that ministry is begun there comes the experience of the Temptation in the Wilderness. It was Satan's attempt to defeat Him before He could begin His work. Such assaults are made upon the young that, if yielded to, they become a handicap in one's whole life.

1. **The Reality of Our Lord's Temptation.**—One thing we must bear in mind in thinking on this subject is the real humanity of our Lord. He met in His pure human nature the assaults of the Evil One. He was tempted in all points like as we are, yet without sin. That is, He did not yield to the Tempter in the least degree of will or of thought. But the temptations were just as real in His experience as temptations are in ours. Perhaps we do not recognize in the temptations here described the types of our own temptations. Yet our greatest temptations are just these: Desire, Ambition and Spiritual Presumption. They are presented in different ways, but they are the temptations which are common to man. It was that common experience of the intensity of temptation which our Lord passed through. His perfect Human nature felt the full power of the temptations as they were pressed upon Him by the Adversary.

2. **Temptation is Not Sin.**—For our own encouragement let us remember this fact. Just as we believe in our Lord's perfect Humanity, so we also believe in His absolute sinlessness. He did not yield, but resisted. Herein He is our example. Often we feel that the fact of temptation in our life is of the nature of sin. That is a suggestion of the Tempter himself, as though he would say to us, "You have already sinned by feeling this temptation." It is not true. Sin only enters when we begin to yield.

3. **The Devil is the Tempter.**—It is not necessary to believe that the devil came to Jesus in the form of a black-winged creature, such as the artists have depicted him. The artists' conception of his character is quite right, and that is the justification for their method of conveying the impression of an hideous monster. But although the devil is such, he does not thus appear to the tempted. He is more likely to appear as an angel of light. Our experience, in general, is that he does not appear at all. He suggests, tempts in such ways that it seems to us the most natural, easy and pleasant thing possible to follow his suggestion. If we had more of the artists' vision it would help us to resist. The true artist sees reality. If we could see the Tempter as he really is it would help to destroy the power of his temptation.

4. **Jesus Led of the Spirit.**—No analysis of the temptations of our Lord will make clear their whole meaning for us unless we remember the fact of the presence and guiding of the Holy Spirit. The discipline of temptation is necessary for all men. Jesus suffered temptation as part of His human experience. The Holy Spirit was with Him through it all. The same help is promised to us. We have the upholding power of the Holy Spirit, and the Sword of the Spirit, which is the Word of God, to help us in our conflict. God does permit temptation, but He gives us help. We can't avoid all temptation, but we may conquer by the aid of divine Grace. "Take not Thy Holy Spirit from us."

5. **The Threefold Temptation.**—Read the accounts given by St. Mark and St. Matthew and compare with St. Luke's narrative. The temptations appealed to body, soul and spirit. St. Luke arranges them in an ascending order of subtlety: desire, ambition, spiritual presumption. The Tempter put these forth as being desirable and as aiding and speeding the purposes of God. Jesus was filled with the idea of accomplishing His mission as the Messiah. The devil suggested

What Men are Saying

W. F.

PEACE has been ratified with some of our former enemies, but I see no peace as yet in the souls of men. All the world over there are discontents, political conflicts and acts of violence. The Armistice which silenced the guns more than a year ago has not been followed by "cease fire" to human passions.

Here one finds among one's own friends, and to tell the truth, in one's own heart, a melancholy and a disillusionment not easy of cure. Reading the newspapers one is distressed by the daily record of personal tragedies which seem to be caused by the sudden breakdown in the ideals of men and women who were formerly, it seemed, sound and sane. Leaving to one side the rising statistics of crime, there is a general depression of spirits among many people which they try to fend off by artificial gaieties and excitements, with an insistent demand for a greater margin of wealth in order that they may attain the happiness which at present they think beyond their reach.

What the individual, as well as the world, needs is a declaration of peace—a peace of mind.

PHILIP GIBBS.

The only party which interests me is the party that will force idlers into places where people will work. That will be my party.

BERNARD SHAW.

The year 1920 must be a return to a normal life, bearing the fruits of labour joyously performed. For four years all activity was consecrated to war. For one year all activity has been sacrificed to feasting. It is time to take a new path.

EUGENE BRIEUX.

We must remember that the Forward Movement is a movement, and not a spurt which we shall be done with in a few weeks' time.

The Kingdom of God is not built with money; it is built with men.

There is only one place where Christ has covenanted to dwell with men and that is the church—poor though it be.

BISHOP BRENT.

We reconstruct politics, industry, education, theology. We are willing to reconstruct everything in the world, except ourselves.

We cannot build up a strong character by continually insisting on our rights.

You can have the most venerable and honourable and even Divine of institutions, and if it is badly led it cannot do the work it would do. There is nothing that can take the place of a consecrated, intelligent, devoted and forceful Christian ministry.

But there does come the challenge to Canada. "What will you do with your money? How will you spend your goods? Will you spend them ostentatiously? Will you spend them in such fashion as to make those who have not determined that they will rise by force and take from those who have? Shall we spend our natural fortune that we shall create anarchists or shall we spend it as good stewards of that great dower that God has disposed?"

THE HON. DR. CODY.

As in the case of a nation so in the case of an individual, our real wealth is created by our exports, by our gifts and not by our gains.

these temptations as leading to the great end by a short and easy way. Instead of the way of the Cross he proposed other ways of winning the world for Christ. Short cuts are not always God's Way. Jesus saw God's purpose and resisted every appeal to turn aside from the appointed path. Exhausted, but victorious, He emerged from the conflict, and Angels came and ministered unto Him.

Christ Bol

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BIDWELL, D.D.

WHILE the world has now discerned freedom for itself, it is not by any means where there is no gauda of anarchy spread far and wide to an extent which is totally unworkable and when they consider they may strike and unsuspecting political life a formation of growth of the communistic profession of goals alike may be, as being what it is, the direction of section of the Christian

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At the same though as wa to "make the though we h oligarchies g result, yet we mocracy if t worth while. under so-calle is little bette does not me lessly impose the governme credited repr whole people AND OF INDIV SERVED. In kind the Chr For Christia tic), and indi that we are great body o of God and

Christianity and Bolshevism

Part of the Charge of the Rt. Rev. J. E. BIDWELL, D.D. at the recent Synod of Ontario

WHILE the clash of arms in open warfare has now ended as far as we are concerned for over a year, the world cannot by any means be said to be at peace. Everywhere there is marked social unrest; the propaganda of anarchy and revolution are being spread far and wide even in our own country to an extent of which the ordinary law-abiding citizen is totally unaware. For these sinister forces work largely underground and in secret, so that when they consider the opportune time has come they may strike unawares against an unprepared and unsuspecting people. Again, there is in political life a dangerous tendency towards the formation of groups representing certain classes of the community, which, however, lofty their profession of governing in the interests of all alike may be, are almost certain, human nature being what it is, to modify those professions in the direction of the interests of the particular section of the community which they represent.

CHRISTIANITY ANTIDOTE FOR ANARCHY.

There is no more powerful protection against the prevalence of anarchist teaching than to spread far and wide the principles of Christianity. For it bases all its teaching upon the twin foundations of a man's duty towards God and his duty towards his neighbor. Anarchy or Bolshevism, which is simply an inverted tyranny, aims at destroying all law and order, in the name of a false freedom, which speedily becomes despotism of the worst kind. Christianity teaches men to believe in a God of Law, Order and Love, and that the only freedom worth while is the freedom to serve God and their fellowmen under laws which are wise, just and beneficial to the whole community. It, therefore, becomes of the utmost importance that most careful Christian instruction should be given not only to the young, but to all who can be reached, in order to strengthen them to resist the insidious attacks to which they are exposed. This is what the Church is trying to do, and it ought to be able to enlist the steady support of all those who desire peace, goodwill, law, and order to prevail, rather than social strife, suspicion, anarchy, and disorder. Bolshevists hate Christianity and suppress it wherever they have the power, because they are well aware that where Christianity is strong their tenets can never make headway. We ought, therefore, to take our obligations as Christian citizens with the utmost seriousness, and see to it that no effort is lacking on our part to maintain and spread abroad that living Christian influence which is alone to be relied upon to overcome the subtle propaganda by which our liberties would be undermined and destroyed.

GROUP SELFISHNESS.

At the same time it must be remembered that though as was often said, the war was waged to "make the world safe for Democracy," and though we have seen dynastic autocracies and oligarchies go tumbling to their ruin as its result, yet we must have the right kind of Democracy if the costly struggle is to be proved worth while. Group selfishness masking itself under so-called Democratic forms of government is little better than despotism. True Democracy does not mean that the majority shall relentlessly impose its will upon the minority. It is the government of the people by their duly accredited representatives in the interests of the whole people IN WHICH THE RIGHTS OF MINORITIES AND OF INDIVIDUALS ARE DULY PROTECTED AND OBSERVED. In the support of government of this kind the Christian spirit is of the utmost value. For Christianity is at once social (not socialistic), and individualistic, social, in that it teaches that we are all members one of another in a great body of which Christ is the head, children of God and brothers in Christ, with duties to-

wards one another which we may not overlook; individualistic, because Christ Himself taught us the infinite value of each single human life in the sight of God, so that no Christian dare despise even "the least of these His brethren." We need to approach whatever problems we have to face resolutely in this spirit, to get rid of selfishness, which only looks to the welfare of the section of the community to which a man happens to belong, and to substitute for it as our great working principle in all the activities of life, the rule to which all our conduct, private and public, shall conform, the foundation of all our relationships with our fellowmen in the many and varied interests of life—the teaching of Christ that we must never act in such a way as to forget that all of us are children of God, all of us are brothers in Christ. To accomplish this, we need earnest Christians backed by a strong Church.

WHAT THE FORWARD MOVEMENT IS.

That, in a general way, is what the Forward Movement stands for. Now let us see what it is not. It is not an attempt on the part of the Church to seize, so to speak, the government of the world. That is not and should not be the Church's work. It is her duty to supply the inspiration and motive, to keep the spiritual alive in the midst of the material, to care for and tend men's souls, to foster the spirit of love, duty and service. But men are afraid, as they often put it, of the Church growing too strong, because they mistake for the voice of the Church as a whole the shrill cries of certain extremists who aim at eliminating and making illegal everything in the nature of enjoyment or amusement which does not meet the approval of their cramped and distorted view of life. On the contrary, the stronger the true spirit of Christ in the world, the weaker will fanaticism grow. It is just because the loving, large-hearted, wisely patient, and intensely human spirit of the Son of God has been so poorly represented in the Church, that narrow fanaticism has been able to take its place. But if the Church displays, as pray God it will, the true spirit of Christ in its dealings with the world, no one need be afraid of making it strong. For it is easy to see that the whole world would benefit from such strength as that.

A Woman to Women

MISS JEAN LAIDLAW, one-time supervisor of Kindergartens, in London, Ontario, now an optimistic farmer of Southern Alberta tells a good story of her teaching experience out west. She taught for two months at a stretch, and got in return \$187.00, out of which she paid her board. During the same period, a boy of the neighbourhood, who had reached the fourth grade, was looking after the pack horses of a tourist party. With board and lodgings thrown in, he received as pay, \$186.00. She was caring for children and educating future citizens of Canada, while he was caring for animals. She had also spent years in training. Is it any wonder that she turned to the free, and independent life of a farmer? And is it any wonder that in almost every part of Canada, the cry is being raised: "There is a shortage of teachers." We do not know what percentage of university trained women take up teaching as a profession, but we do know of hundreds who will do almost any other kind of work after their graduation in preference to teaching. Should we wonder why?

The DAUGHTERS OF THE EMPIRE are entering on a new and admirable work, that of providing for higher education of soldiers' children, through their Isar Memorial Fund. Hitherto, the Chapters have worked individually and have expended 6,000,000 dollars on war work, but now their efforts will be concentrated on this one great object. \$500,000 are needed, of which \$110,000 only are actually in the bank. Five provincial chapters have been formed, and they are all booked up for large sums. A great future is before this splendid organization and it seems to us that they will do well to make a strong effort to get more members reaching out even to the smallest communities, for what we need most of all in this unsettled period is loyalty, and

unity, just as much among the women as the men. May it be refuted that this is a social organization, as some chapters, or perhaps individuals in the chapters would try to make it appear. We heard of one chapter composed of young ladies in a certain set who did not care to make any effort to get other members, wishing to be thought exclusive scarcely a good move for loyal daughters of the Empire. Such an aim is enough to kill any society.

The CANADIAN RED CROSS has finished its war time work, and at its annual meeting held last week, outlined a programme for future work. Its aim will be to co-operate with all societies in Canada which are working for social welfare. It may come about that the Red Cross Society will become the central point from which all these welfare organizations will work. Prominent men all over Canada are connected with the Red Cross, but to women have been given the privilege of active work, throughout the war. Almost every woman's organization did Red Cross work throughout the war, and thousands of women prepared supplies valued at 30,000,000 dollars. At the headquarters, in Toronto, the women workers, all honorary, kept long and weary hours. Mrs. H. P. Plumtre was untiring and unceasing in her valuable work. Mrs. Stearns Hicks died at her post, worn out by her devoted work, and as one looks into the tired face of Lady Drummond, who kept the vigil over in England, that our boys might be constantly supplied with comforts, one realizes how much the war has cost her, in work, sympathy and personal loss.

We have heard of another organization, which has no war record, indeed has sprung up recently, the DAUGHTERS OF CANADA. We understand that they aim to set right the wrong methods of bodies in authority. Their protests against existing laws and regulations did not sound loyal, and we are glad that they did not name themselves Loyal Daughters of Canada. We have never heard a word about them urging women to buy Made in Canada goods. Surely that is one of the greatest needs at the present time. Economy among women might be their watchword instead of kicking against the government. This organization had its birth in Toronto, and unless something more constructive is presented as its aims and objects many loyal women hope it will soon have its demise in the same city.

Our Queen has shown her interest in the question of women workers by posing in the film, "Women who win." The purpose of this film is to show the necessity for proper training for women who are going to take up the burdens which so many men are laying down. An interesting character in this film is that of Miss Betty Graham, an expert gardener.

Women are beginning to engage in many useful occupations, and if the men who belong to all these non-Labour Unions keep on striking, women will have to take up jobs which have been considered "men's work," both to keep the home fire burning, and also to enable the manufacturers to put necessary domestic articles on the market. One gets the same answer from nearly all dealers, "We cannot get the goods. Labour is so scarce."

England can boast of one woman carpenter, at least, Mrs. A. Browne, of Westminster, London, who is an expert in the building trade. She intends to employ discharged soldiers, instructing them in plumbing as well as carpentry.

One can scarcely imagine a young girl going into such work as superintending a gang of concrete workers, yet Miss Verona Morgan, of Everett, Washington, only nineteen, spends her holidays in this work. To help out her father, the president of the company, who was taken ill when out bossing a contract, Miss Verona took over the job. She had to be cook as well as boss, and her only trouble in this line was the pie making, for her mother had not trained her in that art. Her work was such a success that she is offered contracts months ahead. She has learned the business thoroughly, and is the only girl superintendent of concrete paving in the United States. And, by the way, she gets a real man's salary!

JEANNE ACADIENNE.

Parental Responsibility

Archdeacon J. M. SNOWDON, M.A.,
Ottawa.

QUITE recently an American secular paper published an article on the religious training of children, from which the following sentences are copied, "If you were given half an hour a week—that is two hours a month, twenty-four hours, or one day a year—to teach your child morals, ethics, patriotism, Bible History, theology, purity, good citizenship, temperance, love and duty towards fellowmen; one day a year in which to overcome environment and heredity, and to make of that child by the time he has reached twenty years—that is in twenty days' work—a stalwart Christian man, would you be equal to the task? That is what you are expecting of your Sunday School teachers. For most of you are making no definite attempt in your homes to give religious and moral instruction regularly and systematically to your children, as your fathers and mothers gave it to you. Your children do not hear the powerful words of Holy Scripture from your lips, nor do they hear you pray. . . . There was a time when the father, the mother, the ministers looked after the moral education of the child. To-day the vast mass of indifferent parents in this country have a vague notion that they are training their children religiously when they dress them well and send them to Sunday School, and that they are paying for religious education when each child is accompanied by a penny. The whole question of moral and religious education has been handed over to the Sunday School teacher. Father, mother and the Church unite in saying—'Give our children an intelligent grasp of the great men and events of the Bible and make them good.' Can the Sunday School do it? No, it cannot, and it is useless to pretend that it can." That is a plain statement of fact, applicable to Canada as well as to the United States, and which should receive special emphasis at the present time. The very fact that our Sunday Schools were never so efficient as they are at present only adds to the danger of parents overestimating what it is possible for them to accomplish. The very energy of clergy and teachers becomes a snare to parents, unless it is accompanied by a corresponding desire to teach them their duty to their children. The more efficient the Sunday School and the more parents are urged to send them there, the greater is the temptation to many to think this, "Oh, my children are taught in Sunday School all they need to know about religion, I need not trouble myself about the matter." The sooner that parents realize the utter impossibility of the Sunday School accomplishing what is expected of it, the better for the children and for the Church and nation.

The first duty of the parent is, of course, the creation of a Christian atmosphere in the home. To effect this parents must be Christians themselves. The parents must create this atmosphere by their own godly living and example. There must be the establishment and maintenance of family worship. Worship in the home circle is a necessary means, in order that the members of the family may abide in Christ and thus realize the fulfilment of His promise of His own abiding presence with them. The family altar, as one writer says, "Constitutes the true heart of the family, the centre round which all meet again, from whence they derive light and warmth and whose genial influence will be felt all through life. From the bosom of such a family, the spirit of Christianity goes out with its healthful influence into the Church, the School, the State, and even the whole world."

There must also be definite and systematic instruction of the children by the parent in religious truth. At the present time we seem to have accepted the position that responsibility for such instruction rests on the Sunday School, and that parents should be encouraged to help. The real position is just the opposite. The religious training of the children is the God-given responsibility of the parents and can be shifted to no other shoulders. It is the duty also of parents to

teach their children to pray, and to pray with them. In practice, we find that while most children use the form of evening prayer, comparatively few offer any prayer in the morning. Surely this ought not so to be. Excellent forms of morning and evening prayer can now be had from the Board of Religious Education.

One thing more—attendance at public worship by the family. Of course, a Christian home may possibly be maintained without such attendance, but if a family neglect the worship of God in His Sanctuary in a spirit of indifference, when opportunities of worship are available, the spirit for family worship will most certainly decline and the Christian home decay. But if the public means of grace be faithfully used, there will surely be given the spirit and the will to make theirs a Christian home. It is a rare thing to find an altar in the family circle when the altar in the house of God is neglected.

Wide Open Doors

THERE is great promise of Church Union being worked out in INDIA. *The Missionary Review of the World* says concerning the conference held at Tranquebar that, after two days of prayer and conference the delegates came finally to unanimous agreement as to union, not on a basis of compromise, but of comprehension. These men included High Churchmen, and Evangelicals, Extreme Congregationalists, Presbyterians, and former members of Reformed Churches. Above their own denominations, they placed Christ and His Kingdom, and unanimously desired to form one United Church of India, while the door of opportunity is wide open, and the task of winning India, one fifth of the human race, is before them, the ministers in conference confess, "we are rendered weak and relatively impotent by our unhappy divisions—divisions, which we did not create, and which we do not desire to perpetuate."

Of the 38,000,000 people of FRANCE, 12,000,000 are attached to the Roman Catholic Church, about 600,000 are confessed Protestants, with perhaps 300,000 more from Alsace and Lorraine. So that 25,000,000, people are without the Christian religion. One Chaplain in France declares that there is now an unusual opportunity to reach men and women there with the Gospel, but they need help from other Christian nations.

SYRIA and PALESTINE have suffered unspeakably from the war. Over 600,000, were killed, another 400,000 perished from hunger, disease and abuse, and thousands have not enough rags to cover them. There are 200,000 orphans to be helped. "Some of the noblest leaders of to-day are the orphans who were saved from the massacres of 1896 and trained for service. Relief work helps to break down bigotry and to open human hearts to God's message." Will you be one of God's messengers to these unfortunate sisters and brothers over there?

MY FINANCIAL CREED

I believe in Canada.
My opportunity and hope depend upon her future.
I believe that her stability and progress rest upon the industry and thrift of her people.
Therefore I will work hard and live simply.
I will spend less than I earn.
I will use my earnings with care.
I will save consistently.
I will invest thoughtfully.

When You Come To Think Of It

By DOWNEASTER

It is funny how we come to use and misuse words. Take that word "business" for instance. It literally means busyness. But its meaning has been narrowed down to only one department of work—viz., money making. A "business man" has become to mean one who is occupied in some directly gainful calling. The physician, lawyer, clergyman, teacher, inventor, mechanic and even the farmer, the busiest and most laborious of all men, are never known as "business" or busy men. Apparently they are in these occupations for their health. Then we have the "business woman," as distinguished from the housewife, or the nurse, or the teacher. The woman who bears and raises four or five children, and cooks, and bakes, and works, and saves, and plans for a large household is scornfully denied the title of "business woman," which so many women these days prize and flaunt. The only work that would seem to count as worthy of serious attention and as meriting the name is the gentle art of what is called "money making." All other kinds of busy-ness is of a distinctly inferior type. It was not always thus. This gradual narrowing down of the meaning of the word, which two or three centuries ago was used in a much wider and juster and more rational sense, is very significant, and rather saddening.

The centenary of George Elliot, which was celebrated last year, has revealed the fact that her fame during the past twenty-five years has suffered a decided eclipse. In my youth George Elliot was ranked, as a matter of course, among the supremely great English novelists, with Thackeray, Dickens, Scott and Fielding, and was unanimously accorded the foremost place among the women novelists of the race. To-day her place has been taken, and more than taken, by Jane Austen, over whom it is now the fashion to go into raptures. It may be due to the fact that I grew to manhood and that my literary tastes got fixed before Jane Austen was discovered, or to some personal defect or limitation, but I cannot concur in this estimate that puts Jane Austen above George Elliot. Jane Austen as a chronicler of small beer and tempests in tea cups may be the better artist. But her range is so limited. She deals with only one class and a sub-division at that. George Elliot, on the other hand, is almost Shakespearian in her range. She deals with the elemental human passions, she touches all classes, she has a vision and a message, she teaches a philosophy of life. If a novel is to be first and last and always merely a source of amusement, or an exhibition of finished literary art, perhaps Jane Austen may be her superior. But, if it be something to awake and inspire the deeper human emotions, to stimulate reflection, to widen the sympathies, to reveal the wider issues and purposes of life, then George Elliot is as superior to Jane Austen as one of Beethoven's symphonies is to one of Mendelssohn's "Songs Without Words." Clumsy and tiresomely redundant as George Elliot is sometimes, and too prosily and obtrusively didactic and occasionally elephantine in her wit, she is often again the true and faithful artist and the humourist who can hold her own with the best of them; and then there are rich veins of pathos and passion in her books of which there is hardly a trace in Jane Austen's. George Elliot's novels and pictures of life, Jane Austen's of "society," both are well done, but the real question is, which was the better worth doing. Good workmanship is always desirable, and it has its own intrinsic value, but there are limits. The real value of any kind of work is in its purpose. "Art for art's sake," after all, is a poor motto in any kind of creative work.

A friend is a rare book, of which but one copy is made.—Anony.

From W

"Spectator's
Inter

IS there any lin to rule? I troublesome t the will of the cit area like Canada affect more or le are difficulties in jection to majorit Canadian people c of hands with the ing indicates its c able and sound e employ that metl country in every have developed a shipped as a litt doubt about the v a show of hands people. That is us. Its utteranc usually have some managers who a speak what they impressiveness is When its constit authority is disci endum is not de mechanism that i group of men ir something or thin gage officers to I ize" other centr quite rightly pa employers quite there is the inevi appeal to "the provision of fre generous supply news items for Church press. sent to governm every corner of liament. If the pressive enough moved to do wh seems to demar referendum and oracle has spok head in obedienc

It is apparent referendum on future, be subm the government vinces, whichever some such org shall have beer opinion to the r "no smoking." Why not? Doe mocracy? If c either one or rule of the maj ernment of the does this thing cans, Roman C ern Church got ized on the m force episcopal matters; and government of clusive episcop way to settle to the people, tory to the en endum? Supj were submitted as the exclusiv Canada?" "A If all that pro ers of episcops it ought to c course, that t sessed of com to do anything not just as le as that of sm judge as to tl ual direction— ment in the le a thing as go crimes punish type of citizen thing to "pro when he has accept his qu ship is not l democratic r

From Week to Week

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

IS there any limit to the right of the majority to rule? In practice it may be a very troublesome thing to ascertain just what is the will of the citizens of a great geographical area like Canada on the many subjects that affect more or less the public well being, but are difficulties in ascertaining the only objection to majority rule? If the wishes of the Canadian people could be ascertained by a show of hands with the same ease as a public meeting indicates its desires, would it be just, desirable and sound either in theory or practice, to employ that method to the government of our country in every detail? Democracy seems to have developed a "majority cult." It is worshipped as a little political deity. If there is doubt about the wisdom of any procedure, take a show of hands, present a referendum to the people. That is the oracle that will never fail us. Its utterances are infallible. But oracles usually have something behind them. They have managers who are skilful in causing them to speak what they desire to be said. The oracular impressiveness is largely centred in its mystery. When its constituent elements are revealed, its authority is discredited. One's faith in a referendum is not deepened by a knowledge of the mechanism that is behind it. First, you have a group of men in a central position, who wait something or think they want it. Next they engage officers to propagate that idea and "organize" other centres. These men are, of course, quite rightly paid for their services and their employers quite rightly demand results. Then there is the inevitable outflow of "literature"; the appeal to "the Churches" for co-operation; the provision of free sermons and addresses; the generous supply of editorials and spontaneous news items for the daily, weekly and even the Church press. There are petition forms to be sent to governments, telegrams of urgency from every corner of the country to members of parliament. If the thing can be made to look impressive enough and the Government can't be moved to do what a highly stimulated sentiment seems to demand, then comes the climax of a referendum and that settles everything. The oracle has spoken and everybody must duck his head in obedience.

It is apparently seriously contemplated that a referendum on smoking will, in the not distant future, be submitted to the people of Canada by the government of the country or of the provinces, whichever may have jurisdiction, provided some such organization as already indicated shall have been successful in developing public opinion to the requisite point. If a majority says "no smoking," then Canada will be smokeless. Why not? Doesn't the majority rule in every democracy? If democracy isn't safe for smokers, either one or other must go. If, however, the rule of the majority is the infallible test of government of the people by the people, just where does this thing end? Suppose a group of Anglicans, Roman Catholics and members of the Eastern Church got their heads together and organized on the most approved modern lines to enforce episcopal government in all ecclesiastical matters; and suppose they could persuade the government of the day that the demand for exclusive episcopacy was so strong that the only way to settle the matter was by submitting it to the people, would that be considered satisfactory to the enthusiastic champions of the referendum? Suppose, for example, this question were submitted: "Are you in favour of episcopacy as the exclusive form of Church organization in Canada?" "Answer, yes or no." What then? If all that profess and call themselves supporters of episcopacy were to vote in the affirmative, it ought to carry easily. The trouble is, of course, that there are too many of them possessed of commonsense and a sense of justice to do anything of the kind. Nevertheless, is it not just as legitimate a subject for referending as that of smoking? If a man is to be his own judge as to the ecclesiastical form of his spiritual direction—is he not entitled to his own judgment in the lesser things of life? There is such a thing as going too far in the creation of new crimes punishable by law. We are breeding a type of citizen that is on the watch for some new thing to prohibit and congratulating himself when he has persuaded a majority of voters to accept his questionable teaching. Majority worship is not by any means the whole thing in democratic rule. The well-paid organizer of

foolish reforms, may become a dangerous incubance to society and will have to be handled sooner or later by a misled and indignant public.

Who is responsible for the price of foreign exchange? Who is it that decrees that an American dollar was worth a dollar and ten cents yesterday and a dollar and nineteen to-day? No proclamation of President or King has ordered it to be so. No Act of parliament or authorized statute has issued such a decree. Then where does its authority come from? What would happen if Canadians for example should, with one voice, say, we refuse to pay any such toll upon our good money? We are perfectly capable of redeeming our pledges, then why should we stand a tax that casts a shadow upon our solvency, particularly when that doubt comes from no responsible source? If the princes of Wall Street say that our money is only worth half its face value, are we under necessity of accepting their appraisal? How is it that a few men in one corner of a country can set the standard

of exchange for the rest of the world? During the recent war governments have taken over railways, steamship lines, business institutions, anything they desired. Since the war ceased a League of Nations has been formed to regulate armaments and other national matters to prevent war. Is this problem of international finance the one and only problem that human ingenuity cannot handle? If it is possible to prevent any one nation or group of nations from throwing the world into political and social chaos, may we not hope that a way can be found whereby a group of capitalists may be prevented from throwing the world into financial chaos? We can summon the lives of citizens to meet foreign brigands who would dare possess themselves of our soil. Shall we not summon financial sacrifice and ingenuity to meet those who would rob us of our gold? One feels that there must be some way out of this difficulty and at the same time there is an uncomfortable sense that no serious effort is being made to find that way.

"SPECTATOR."

The Country Minister

Miss MILLICENT PAYNE, B.A.,
Toronto

I HAD only seen him three times, only spoken to him twice, but after those few encounters, I think I came to know as much about him as anybody in the tiny country community, where I spent that summer two years ago. I had thought of him so often since I came back to town, pictured him driving about the countryside behind Nellie, his beautiful brown mare, visiting his scattered flock—helping wherever he could—and then suddenly I saw a notice of his death! He had worked for many years among his people, but might still have reasonably looked forward to yet more helpful days. He had looked so well, had been so ready in the summer to lend a hand at any job in field or farmyard—and he died in hospital a few weeks after I left the country.

The first time I saw him was at Evening Service, beginning at 8 o'clock summer-time—the farmers' clock was ever the sun—when, after a leisured walk across fields and up a shady lane, we sat at the back of a country church, whose like I had read of, but never seen before. Outside were commodious buggy-sheds—these I knew. Inside, a room, not too large, dimly lit by a central chandelier fitted with oil-lamps, while a few burned in brackets on the walls. In the improvised chancel was the Holy Table, with a reading-desk, a portable organ and a few chairs for the "choir" that is to say, those having strong lungs. The congregation consisted of the owners of adjacent farms who had come to service in unaccustomed Sunday clothes; their wives, glorying in such finery as they could purchase in the little town six miles away, and mainly occupied during the listening parts of the service in keeping clutching baby-fingers away from cherished millinery and neckwear.

All the mothers had brought their babies along—you have to, in the country, for even if you have "help" in the house, the "help" must have Sunday evening off, so what are you to do when you want to go to church yourself? At the back, where I sat, were the lads, too big for country school, too young for the army, and they, I think, disturbed proceedings more than the gurgling infants, for they shuffled their clumsy boots about, they fidgetted, they whispered, they giggled, in short, they did everything but sit still.

Fresh from a city church, where were a great preacher, beautiful music and an appreciative congregation, I had been listening to the uncertain organ and the all-too-certain choir, my mind full of contrasts and wonder. The minister was a tall, spare figure, with a slight stoop. His sermon was in no way unusual. It was, in fact, much too usual and he expressed himself frequently in unconsciously colloquial language, and, so far as I could see, making no impression whatever on an extremely indifferent congregation.

As we walked home towards the sunset, they asked what I thought of him. "Oh, all right, I suppose," said I. Then they began to tell me about the man himself; how willing he always was to strip off his coat and work anywhere the need arose—and since the war, the need of men on the land had been grievous. It appeared that in the past week he had put in a day's weeding and hoeing for a hard-pressed neighbour; how he had an invalid wife cared for by his two daughters; how one never heard him complain; and how, in spite of his unfailing cheerfulness, his burdens at home and his long service amongst them, his people were indifferent; indeed, one or two had hinted: "He's getting on you know, and we like a change sometimes!" The ingratitude! The deadly lack of perception and appreciation! At once, from criticizing him, I felt myself turn

and stiffen, ready to take up arms for him, though I never thought I should see him again.

But in a few days the telephone rang: "Could we lend him a team and cart to haul a load of coal from the station? He would be more than willing to lend a hand at harvest time by way of payment? Many a debt in the country is paid by labour. Off went the team, the coal arrived, and so, in due time, did the harvest, so that one day, when I went into the barn to get grain for my chicks, I saw a stranger tied up in one stall, a beautiful brown mare, who was very friendly, and liked her nose rubbed. I rubbed it then, and as I talked to her, a gentle voice spoke behind me: "So you've made friends with Nellie?" There was the minister, old straw hat, shirt-sleeves and all, ready for the grain-field.

He showed me how the mare would say "Please" by lifting her fore-foot. Told me how he drove her miles and miles in all kinds of weather; how "the girls" loved her and always counted her as one of the family, and as he talked, he kept smoothing the animal's coat, so that he could show me her beautiful markings. Somebody called him then, and he went away to the grain, to work till 6 o'clock under a blazing sun. At tea, he told us more about his family, and we found that he had not one, but two paralyzed invalids in his house, for his sister-in-law had fallen ill, and had expressed such aversion to the idea of a hospital that "we brought her home, so that she could always be among her own people, where we can keep her with us, and love her and take care of her," he said. "Yes. Alice looks after them both, her mother and aunt; it is a tie, but she never complains; it is really a labour of love for her, and she is never tired of waiting on them; always bright and cheerful. It will be a little harder when Ethel goes to the city next Fall; she's going to Normal School, we hope, and Alice will miss her company, but we are very happy together. Yes, very happy."

So, in that soft, gentle voice he talked on, his eyes shining with the happiness of service of which he himself was a living example, and one had glimpses of that little family, so stricken, but so bright. One pictured the self-denial that must, of necessity, be practised, for a country clergyman's stipend is not large. He must pay for the keep of his own horse; invalid appetites must be tempted; a daughter going to the city for a year would want just a few pretty things. But notwithstanding the hardness of it all, I knew he was speaking the truth when he called himself happy; it just spoke out of his eyes.

He came again next day—for though his "debt" was more than paid, he knew how scarce labour was—to work all day loading and unloading grain in field and barn. I saw him at dinner, and for a few minutes afterwards, when I took a pail of apple-parings over for Nellie, but we didn't talk much then. I saw Ethel, too, a few days later—a brown-haired, brown-eyed little person of eighteen or so, full of health and joy, looking forward so much to her year in the city.

And he died first—before the invalids! He had laboured truly and faithfully amongst a people often ungrateful, often sharply critical, though there were many who knew his worth. He had given to all whom he met of his love, his kindness, his sympathy, his practical help, and though the gift of eloquent speech was not his, yet with his hands and his smile, he had often accomplished more than mere words can bring to pass. He must have died, as he had lived; conscious of a Great Love always with him. But Alice, Ethel, the invalids—what of them?

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in Canada

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Correspondence

THE ANGLICAN CHURCH AND THE PROTESTANT COMMUNIONS.

Sir,—Your editorial of January 22nd, on the terms "Protestant" and "Catholic" is by no means clear enough to be of use in the interests of truth or the enlightenment of the general public, and it is "Truth" which more than anything else is the overwhelming need of the Church and the people in this present hour.

In an official publication of the Forward Movement (now lying before me), the term "Catholic" is unblushingly used as distinct from the Protestant communions and the Anglican Church. Such a use of the term is contrary to the truth in the case of the Anglican Church, but you must know that such an untruthful use is the popular use. Therefore, we Anglicans have to face a situation in which there is a choice between unpopular honesty and popular dishonesty. If the Anglican Church is "Protestant" (in the popular sense), why did the modern Protestant communions leave her? And, now that Christian union is longed for so anxiously, why, if she is thus Protestant, do they not return? The answer is, that they left her, and do not yet desire to return, because they know she is not Protestant in their meaning of the term. In their meaning of the term it is a logical impossibility to speak of the Anglican Church as "Protestant and Catholic." In their meaning of the term we must be either one or the other. We cannot be both. We have, as you rightly point out, in our reforming movement, retained the Catholic Ministry and the Catholic Faith in the Catholic Creeds. We have also retained the Catholic Sacraments and the Catholic Scriptures. We are part of the one Catholic Church. "Catholic," therefore, is the honest description of our nature and position. We are anything but "Protestant" in the "popular" meaning of the word. If the Anglican Church uses this word, as applicable to herself, she does so as descriptive of her attitude towards the Papal Claims and Policy, and not against the Catholic Religion in the Catholic Church. That being so—and the public not being scholarly enough to appreciate these subtle differences in the use and meaning of the word "Protestant"—it would be wise and

more honest for the Anglican Church (except in legal language, with reference to Papalism) to drop the "confusing" word; and, if she is neither ashamed of her "family connections," nor afraid of the general public, to hoist her true colours, and sail out truthfully on her mission in Canada uncamouflaged. The present policy of silence makes some of us wonder whether she has pluck enough to run up the Church Flag.

F. E. Perrin,

St. Martin's, Vancouver

January 28th, 1920.

Sir,—In your edition January 22nd you say editorially: "The term Protestant is rightly applied to the Church of England." In the interest of truth and exactness of speech, kindly inform your readers by what process of logic and reasoning you arrive at such a conclusion. In what revision of the Prayer Book enacted by the convocation of the Upper and Lower House do you find the term Protestant mentioned? I have looked through the present edition from cover to cover and fail to find either the term Protestant or the Protestant religion mentioned therein. In the Apostles' Creed we express our belief in "The Holy Catholic Church." In the Nicene Creed. "In one Holy Catholic and Apostolic Church." (The Creed of St. Athanasius speaks of the "Catholic Faith" and the Catholic religion. But nowhere have I been able to find the remotest reference to a "Protestant church" or Protestant religion. Most Anglicans believe that the Church speaks to the faithful authoritatively through her Prayer Book. That is her standard of doctrine—worship and discipline—which her accredited teachers have sworn to teach from and none other. This being true, are we not slandering our dear old spiritual Mother Church whenever we try to foist upon her a term of German origin? The one great principle of the Reformation in England which guided our reformers was to retain everything that was Catholic, while they cleansed away all that was merely Roman or Papal. This principle is expressed in the preface to our Prayer Book in these words: "And therefore of the sundry alterations proposed unto us, we have rejected all such as were either of dangerous consequence (as secretly striking at some established doctrine or laudable practice of the Church of England, or indeed of the whole Catholic Church of Christ)."

Protestant is a negative term. It means you are not a Roman Catholic. It does not, however, state to which one of the numerous religious bodies calling themselves Protestant one belongs. If there is such a thing as a "Protestant religion," kindly inform us what it positively is. And which one of these so-called Protestant bodies teach it.

Now, what are the true facts regarding the name Protestant? It was first given to certain German Lutheran princes and free cities, who made a declaration of dissent from the decision of the Diet of Spiers in A.D. 1529. It was then applied to the Continental Reformers who "protested" against the teaching of the Church of Rome, and separated from the communion of the Holy Catholic Church. Unceasing attempts have been made by Romanists, and even by some authorized teachers in the Anglican Church to fasten this uncatholic name upon the Anglican Church and churches in communion with her. Ignorant politicians and biased historians have attempted time and again to link up the Anglican with the Continental Reformation, but without avail. Anglicans who use this title are strengthening the hands of those who would degrade our Church, deny her catholicity and continuity.

Let us be truthful and consistent in our credal statements. If the

The Feeling in England and Germany

EVIDENCES IN ENGLAND.

REV. C. E. LUCE, B.D.

IT is Christmas Day, and late in the evening. Only four days have passed since we landed—but you may like to know my first impressions of the Old Country. For Christmas is a good time to get correct impressions.

Well, I should say that our people seem quite happy, contented and in a rather sober frame of mind. I have heard the old familiar carols this week sung through the streets night after night, and well sung—with an earnest ring which seemed absent in years gone by. Even the epilogue at the close was pleasantly sung to-night:—
"And so, kind friends, I tell you that,
And here you see me pass my hat.
If you 'aven't got a penny, an a'penny will do,
If you 'aven't got an a'penny, God bless you."

But joking aside. The people seem to make little of strikes and food-shortage. They hardly speak of them at all, unless I ask them. They believe that a period of unrest and "high cost of living" is the price to be paid for an orderly and well-founded peace—and they are satisfied.

They are even content to let their friends in the United States claim they won the war, if they want to talk a bit. They admit they shortened it and gave invaluable help—but if you press them you will find them absolutely convinced that the Allies alone could, and would have done the job, if the States had never come in. "We won the war at the Marne," they say. And "what we want to know now is, What are the United States going to do about winning the peace." Of course, they draw a clear distinction between the United States and Canada in all this. They are proud of Canada. Thousands of them will go there soon.

It was good to hear the merry chimes from the old Cathedral tower again; to preach this morning in the old home church; to celebrate Holy Communion; and to christen the infant daughter of one of my own Sunday School boys of twenty years ago.

These are my impressions, Mr. Editor, of the first "Peace Christmas" in England. It has been a truly happy Christmas.

Anglican Church be Protestant, as some aver, they should have the courage of their convictions and see that the term Catholic is eliminated from the Prayer Book. The Church cannot possibly be Catholic and Protestant at one and the same time. The Church's office is to preach the truth, not to protest against error, no matter where it may originate, Rome or Geneva.

One more request. Please state where the phrase, "The Church of England as by law established," originated, and what exactly does it mean?

W. L. Cullen.

February 3rd, 1920.

Preferments and Appointments

Dickinson, Rev. A. S., Rector of Adolphustown, Ont., to be Rector of Camden, Ont. (Diocese of Ontario.)

Hodson, Rev. J. E., of Laskville, P.Q., to be Incumbent of the Missions of Port Daniel, Gascons and Newport, P.Q. (Diocese of Quebec.)

EVIDENCES IN GERMANY.

GERHARD GUNTHER.

STRANGERS who in increasing numbers are travelling through Germany this winter—able to do so cheaply, and staying in good, well-heated and well-appointed hotels—return home with the conviction that there is really no specially acute distress, and that the tale of woe in the newspapers is just clever speculation on what is at bottom the merely superficial sympathy of the foreigner.

Only he who has had occasion to share bitter cold and insufficient food, year after year, with the families of working men, and especially of the middle classes, catches a glimpse of the reality of distress in Germany.

For this is the fatal result of economic and political disorder, that anything can be had for a high price, and that therefore there is nothing over for those who can pay little, and that means for nine-tenths of the population. Distress of such magnitude is scarcely seen by the passing traveller, yet it is more desperate than foreigners know.

Hate always breeds more hate; violence more violence. A great part of Germany, dissatisfied with *Gewalt-politik*, and relying on Wilson's promised justice, placed her destiny in the hands of her victors, and received—the Peace of Versailles.

No wonder that this Germany, disillusioned and broken, does not care to hear more of the world-wide Christmas message of Peace.

Yet it seems as if this Christmas, amid cold and hunger, perplexity and bitterness, a new star of hope were to arise on this troubled land. For men in whom God Himself has shattered a delusive trust in cannon and battalion go with shining eyes through these terrible days and thank God that their country lost the war.

The illusion of the might of force, an illusion under which the victors still rest, has for them been dispelled by the judgment of God. This emancipation is not too dearly bought, even by defeat.

Never did a darker night hang over a country. And never, therefore, has the Star of Bethlehem shone out more clearly. One must not judge the inner worth of a country by the noisy voice of her Press, but by the stillness of her greatest souls. The love of these reaches out this severe winter across all barriers for the hands of those who, like them, have heard the angels' call to peace. And if they be but few in this world of ill-will—too few greatly to influence the course of politics—yet they are there, and in their abiding quietness is the conscience of the world. It may be hard to credit that any Germans would so believe. But in the reign of Kaiser and of Krupp, of Zeppelins and of high finance, there was also a quiet opposition which dared to believe not in that kingdom but in one not of this world.

Under the pressure of terrible need, which daily imperils the life of a people, their number and power grows. And relying on the help of their brothers throughout the world, this Germany awaits, in suffering and patience, this Christmastide, the manifestation of the King who, to humanity rent by ill-will, will bring Peace.—The Challenge.

When Mr. Lloyd George recently received the freedom of Dover, the parchment scroll was placed in a casket made from wood taken from H.M.S. "Vindictive," sunk in the attack on Zeebrugge.

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The Synod of Diocese of Ottawa

THE twenty-sixth session of the Ottawa Synod commenced on Monday evening, January 26th, with Divine service in the Cathedral. There was a large attendance of clergy, lay delegates and other members. The service commenced with a sermon by the Bishop on the text St. Matt. 6: 10, "Thy Kingdom come. Thy will be done in earth as it is in heaven." In the course of his sermon the Bishop dwelt on the Kingdom and the Church. He pointed out that the two ideas were distinct and yet they were inseparable. The Church was not the Kingdom, nor the Kingdom the Church. By endeavouring to divorce the two men lost the true perspective. Neither could be emphasized at the expense of the other. Proceeding, the Bishop went on to speak of the great Forward Movement now under way in the Church, and stated that if the members prayed the prayer, "Thy Kingdom come," in all sincerity and trust, the spiritual objective of the Movement would be realized. The sermon was followed by an intercession service conducted by Canon Bliss, of Smith's Falls. The Litany for the Forward Movement was used.

Holy Communion was celebrated by the Bishop on Tuesday morning at 7.30 in the Cathedral, and Morning Prayer was said at 9.15. After this service the members met in the Lauder Hall where the Synod was formally constituted.

The Bishop stated that as a short time had elapsed since the last session he did not purpose to address the Synod. For the first time the Synod is meeting in the winter. The usual time is June, but the Bishop leaves after Easter for England, and while there will attend the Lambeth Conference. There was a very good attendance of clergy and delegates.

The Bishop then made the following appointments: Archdeacon of the east side of the diocese, Canon Bliss, Rector of Smith's Falls; Archdeacon of Ottawa, Canon Snowdon, Rector of St. George's, Ottawa, of which parish he has been Rector for thirty-two years; Archdeacon of the west side, Rural Dean Carson, Rector of Morrisburg. In making the above appointments the Bishop explained that he desired to share the burden which had been taken in full by the late Archdeacon Mackay. He took this opportunity of referring to the great loss which the diocese had sustained by the death of the Archdeacon. The latter had been invaluable to him ever since his arrival in the diocese, and there was no place in the diocese in which he had not had a splendid share. The Bishop had decided he would not appoint a single successor. He also hoped that as a result of the Forward Movement laymen would undertake more, and ease the overburdened clergy. The following clergy were made Canons of the Cathedral: Rev. J. F. Gorman, Rural Dean and Rector of the parish of St. John's, Ottawa; Rev. G. S. Anderson, Rector of St. Matthew's, Ottawa; Rev. A. H. Whalley, Rector of St. Alban's, Ottawa; and Rev. W. H. M. Quartermaine, Rector of Renfrew, who is doing a fine work in connection with the Children's Aid Society.

The Synod proceeded to a consideration of the finances which were found to be in a healthy condition. The Bishop announced that the Rev. F. W. Squire was next on the list of the Clergy Trust Fund, and that he would place his name there. The report of the Classification Committee evoked the usual debates, and was, after a few amendments, accepted by the Synod. This committee increased the grant to the Bishop from \$1,000 to

\$2,000. This sum of money is expended by the Bishop at his discretion among needy missionaries.

Owing to the absence of the Chancellor, the Bishop appointed Messrs. F. H. Gisborne, K.C., and Andrew Hayden, LL.B., his assessors. Mr. Gisborne was also in charge of the Executive Committee's report.

The evening session of Tuesday was given over to a conference of the Synod and Canvassers on the Forward Movement. There were representatives from all parts of the diocese, and the hall was filled with a very enthusiastic body of men. The ladies were accommodated in the galleries and followed the proceedings with keen interest.

The Bishop explained that the meeting was called to have a full understanding of the methods of canvass. For that purpose he had asked the Rev. C. F. Clarke, M.A., Rector of Fitzroy Harbour, who was diocesan organizer, and Mr. J. E. Macpherson, who was chairman of the City Canvassing Committee to address the conference, and that any questions might be asked and difficulties explained. Rev. Mr. Clarke told of the work being carried on in the country, and stated that the men had entered very heartily into the Forward Movement. He mentioned that already several parishes had almost reached their apportionment. A discussion took place re daily reports of canvassers, and it was pointed out by several of the country clergy and laymen that in many cases daily reports were impossible. It was decided to ask those parishes who could not make daily returns to do as they thought best, but if possible to give a resumé of their work up to say, Wednesday. Mr. Macpherson explained the method of canvass for the city. It was decided to canvass it as a whole. There were about 5,500 names, and 500 canvassers would be required. This number was forthcoming. The different forms and books were explained, and parish chairmen were requested to make daily returns to Diocesan Headquarters at 64 Sparks St. During the evening the Bishop voiced the sentiments of Synod in a few words of thanks to the ladies who had done such good work in their committees. They had made the men's work much easier.

The Bishop then called on Chancellor Boyce, of the diocese of Algoma, who happened to be present. Mr. Boyce made an eloquent and impassioned appeal to the laity to rise to their great responsibility and carry this Movement through not only to a successful financial but also a spiritual conclusion. A most enjoyable session ended at ten o'clock, his Lordship pronouncing the Benediction.

The Synod reassembled on Wednesday morning at 10 a.m. Mr. Gisborne, in the absence of Mr. F. Hayter, introduced a Canon to amend Canon 16, so that widows and orphans of the clergy will no longer have to declare that they are members of the Church of England before they can be paid the benefits under the Canon. Opinion was divided. The difficulty was that the Fund is made up of both compulsory and trust funds. The sympathy of the Synod went out to the widows and orphans, and the Canon was carried by a majority of both orders.

The rules of the house were suspended to permit the Synod to honour one of its members. Mr. J. F. Orde, who has been associated with the diocese since its foundation in an active capacity, has been appointed a Judge of the Supreme Court of Ontario. When the diocese was formed in 1896 Mr. Orde was made lay secretary, which position he held until the

(Continued on page 111.)

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The Bishop of Ontario purposes holding an ordination service in St. George's Church, Trenton Ont., on March 21st.

A memorial tablet to the members of the congregation who fell in the war was recently dedicated by Bishop Reeve at St. Jude's Church, Toronto.

Special services were held in St. Paul's Church, Mudderchurch, Man., in connection with its 97th anniversary. Archdeacon Thomas was the preacher.

A number of young people of the parish gave a very amusing and interesting entertainment in the Parish Hall of St. Phillip's, Hamilton, on January 29th.

Canon Symonds gave an interesting address on Charles Dickens' "Great Expectations" on February 9th under the auspices of the McGill University Alumnae Society.

The men of St. Matthew's Church, Toronto, gathered for a congregational banquet on January 30th. Rev. Canon Seager, the Rector, and Mr. Evelyn McCrea, gave addresses.

At St. Alban's Cathedral, Toronto, on February 6th, Archdeacon Warren, of York, and Canons James, Patterson, Fidler, Moore, Skey and Brain were installed by the Bishop of Toronto. Archdeacon Ingles was the preacher.

A Mission is to be held in St. Luke's parish, Toronto, which is to commence on March 7th and will last ten days. The missionary will be either Father Frere or Father King of the Community of the Resurrection, Winfield, Yorkshire, England.

A handsome shield in memory of seven ex-members of the Sunday School who had fallen in battle was dedicated in Old St. Paul's Sunday School, Woodstock, Ont., on January 25th. Addresses were given by Rev. R. H. Shaw and Captain Spencer.

A bronze memorial to the fallen officers and men of the 60th Battalion was unveiled in the Church of St. James' the Apostle, Montreal, on February 2nd, by Brig.-Gen. Armstrong. The service was conducted by the Bishop of Montreal and Canon Stratford, Lieut.-Col. F. A. Gascoigne and other officers and men of the 60th were present.

A banquet in connection with the Forward Movement took place in the parish of Leeds Rear at Lyndhurst on February 4th. The three churches of the parish—viz., Lyndhurst, Leeds and Seeley's Bay, united for this purpose and the special speaker was a former Rector of Leeds Rear, the Rev. Canon Fitzgerald, of Kingston. Rural Dean Smith was chairman.

A united service of all the churches in Gananoque was recently held in Christ Church, Gananoque. It was conducted by Rev. Walter Cox, the former Rector. Rev. C. E. Kidd, M.A. (Presbyterian), read the First Lesson, Rev. W. S. Lennon, B.A. (Methodist) the Second Lesson and Rev. Dr. Gracey was present. The church was packed. The special preacher was the Rev. Canon W. F. Fitzgerald, of Kingston.

An impressive service was held in St. Luke's Church, Kingston, Ont. recently when a shield in memory of the members of the congregation who fell in the war was unveiled by the Bishop of Ontario. Rev. J. de P. Wright conducted the service, assisted by Rev. J. W. Jones. Among the names on the memorial shield are those of Nursing Sister Forneri and Lieut. Alvin Forneri, both of whom were children of the late Canon Forneri, formerly Rector of St. Luke's.

The Rev. Basil Graham Bouchier, M.A., Vicar of the Church of St.

Jude-on-the-Hill, Hampstead Garden Suburbs, London, England, sailed for Canada from Liverpool on the steamship Metagama on Wednesday, January 28th. He will spend three weeks in Montreal and a few days in Ottawa and Quebec. While in Montreal he will preach in St. George's Church on Sunday morning, February 8th; in Christ Church Cathedral on February 15th, and in the Church of St. James the Apostle on the evening of the same day.

At the meeting of the West Simcoe Rural Deanery on February 3rd an A.F.M. meeting was held in Trinity Church, Barrie, with vigorous addresses by Archdeacon Davidson, Organizer and Rev. H. A. Bracken, Toronto. Prayer was said by Rev. A. R. Beverley and Rev. H. A. Ben Oliei. Great enthusiasm was manifested and it was resolved unanimously to bring up the Barrie contribution to \$5,500. Many informal addresses were made by members of the congregation and opinions were expressed. A canvass will also be made for a new organ. The sum of \$1,100 was subscribed on the spot toward Barrie's share of the Forward Movement.

St. Luke's, Burlington, has a Community Club which is being conducted on A.Y.P.A. lines. They have a membership of 300 already and were only organized in October last. At their meeting on Tuesday last they had a crockery shower. Each lady member brought a cup and saucer and each gentleman a plate. Nearly 200 pieces were donated for use at the club socials. On Wednesday next they will entertain the members of the A.Y.P.A. of the Church of the Ascension, Hamilton, at a sleighing party. A most enthusiastic "Red" and "Blue" contest is being conducted for membership, the losing side to either banquet, or charter a boat in the summer for a lake trip, to the winning side. In connection with the club there is a dramatic club and a minstrel troupe. The missionary and devotional sections are being largely attended, and the club is filling a real need in the community and social life of the town.

WORK AMONG LEPERS OF INDIA.

The Hon. Florence MacNaughten, of Kangra, India, was the speaker at the annual meeting of the Toronto Branch of the Mission to Lepers, held January 27th. Miss MacNaughten, who is now on furlough, has worked in India for the past twenty-five years, and was able to tell of her own experiences among the lepers of that country.

Beginning with the story of the healing of the man full of leprosy by a touch from the hand of Christ, Miss MacNaughten told how the touch of human sympathy and love had repeatedly helped those who were forsaken by all their relatives and friends on account of their diseased condition. She referred to the need of removing untainted children from parents afflicted with leprosy, and said that, if this is done in time, the malady need never develop in the child. She also made the interesting assertion that a Calcutta doctor who has for years been studying the disease of leprosy and its possible remedy, believes he has now found a serum, which, if injected, will effect a cure. The Rev. Canon O'Meara acted as chairman and conducted the devotional service. During 1919 the sum of \$2,798.59 was raised by the Toronto Auxiliary and \$14,426.96 was collected in Canada for work among the lepers.

Report of the Meeting of the Diocesan Synod of Ontario will be in next week's issue.

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ATHABASCA DIOCESAN NOTES.

Friends of the Rev. R. Little, Griffin Creek, Alta., will be interested to know that, owing to ill-health, he was obliged to go to the city of Edmonton (a journey of over 600 miles) to consult his doctor, fearing an operation. The doctor made a careful examination and reported that an operation was not necessary, but he strongly advised that Mr. Little should retire from the north and go to a warmer climate called a "Whiteman's country." Mr. Little is unwilling to retire and the diocese would regret to lose an earnest, hardworking and brave Irishman, who has served six years in strenuous pioneer districts. The Rev. Mr. Little and wife returned home the other day, determined to do his best to remain at his post in the North as long as he possibly can.

Edmonton was mildly surprised the other day when three of the Athabasca clergy invaded the city. The Ven. Archdeacon White was at the capital city to meet and conduct two lady workers just out from England to his isolated Indian Mission at Wabasca. The ladies are very optimistic about the North. The Rev. R. Little was in town to see the doctor. The Rev. Wm. Minshaw (diocesan secretary) attended in the city to buy supplies for our three Indian missions, and though he tried to beat the high cost of living, he found that flour had risen about a dollar per sack, and one mission needed nearly a hundred sacks of flour alone. On the whole, the rise in prices represented about 25% advance over last year. The clergy of Edmonton are always keen to welcome visitors to their pulpits, and the Athabascans reluctantly responded. On January 11th the Ven. Archdeacon White preached at St. Peter's and the Rev. R. Little at the Pro-Cathedral temporary quarters, and the Rev. W. Minshaw addressed the congregations at St. Paul's and St. Faith's.

CHURCH MUST COUNTERACT SOCIAL UNREST.

A stage had been reached when the Church should, and does, expect more from the laymen in its congregations, stated Major-General W. E. Hodgins, speaking in All Saints' Church, Ottawa. Social unrest was creeping through the country, and it was to offset this and try to lift the Church to a new standard in the eyes of all people that the Forward Movement campaign was being held. The movement was carried on outwardly as a religious enterprise, but its ultimate aims were undoubtedly national. A better Canada would be the result of the great Forward Movement. General Hodgins laid great stress on the fact that all members of a congregation should help to carry the responsibilities that the Church was forced to assume in this time of social unrest. It was too much to expect the clergy to do the work alone. It rested with the laity to carry the present campaign through. If the campaign was successful it would be the means of inducing better men to enter the ministry, which in turn would result in greater interest in all Church work.

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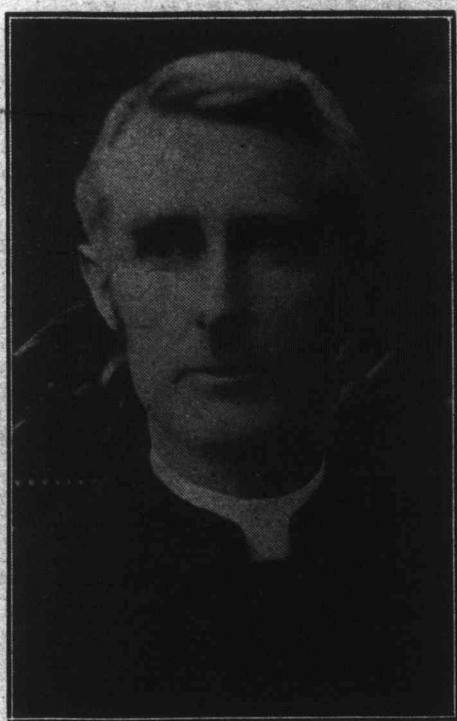
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ARCHDEACON J. C. DAVIDSON, Who has been appointed Organizer of the A.F.M. for all the points in the diocese of Toronto, outside the city of Toronto.

For over thirty years Archdeacon Davidson has been Rector of St. John's, Peterborough. He was appointed a Canon of St. Alban's Cathedral in 1909 and Archdeacon of Peterborough last month. He served overseas as Chaplain-Major with the 93rd and at Orpington and No. 3 Canadian Stationary Hospital. As a Lenten preacher he has been much sought after in St. Louis, Buffalo and Toronto. He is a graduate of Trinity College, Toronto, and was ordained priest in St. Paul's Cathedral, London, by Archbishop Temple in 1885.

THE BISHOP OF QUEBEC VISITS THREE RIVERS.

A hearty and inspiring service was held in St. James' Church on the occasion of the visit, the Lord Bishop of the diocese, on January 25th, for the purpose of bringing the importance of the Forward Movement before the congregation. Notwithstanding the inclement weather, every seat in the church was filled with appreciative and attentive listeners. During the service, his Lordship dedicated two mural tablets and the M.S. C.C. memorial shield, won by the Sunday School. A strong committee has the organization work of the Forward Movement well in hand, and the members hope to reach, if not exceed, the parish objective.

ST. PAUL'S, MORIEN, BURNED DOWN.

An outbreak of fire, attended with heavy loss, occurred to the parish church of St. Paul's, Morien, Cape Breton, on Sunday, January 25th. About 6 o'clock the janitor went to light the lamps and get ready for the Evening Service, when he discovered the building to be on fire. He immediately summoned help by ringing the bell, in response to which a large crowd soon gathered, every means was used to control the fire, but it had too much hold. The lack of an efficient water supply rendered all efforts vain and the high wind soon fanned the flames till the building was demolished.

St. Paul's was built in 1873, the first Rector being Rev. Chas. Croucher, in a short time he was succeeded by Rev. W. I. Lockyer, who held the living for more than 35 years. He resigned a year ago owing to ill-health. The present Rector is Rev. W. H. Greatorex.

Included in the loss is the beautiful memorial bell placed in the tower in 1884, in memory of the late Mr. Belloni. Stained glass windows to the memory of Augustus Belloni and the late Mrs. Boswell, together with a marble font and other church furnishings. The memorial pulpit, to the memory of the late Mrs. Lockyer, was saved, together with the organ. We understand there was \$2,000 insurance on the building, but the sentimental value of the fittings and furniture can never be replaced. Since the closing of the Blockhouse and Gowrie Mines, the congregation of St. Paul's has decreased till it now numbers less than 30 families. Contributions towards the rebuilding fund are solicited and would be gratefully acknowledged by the Rector.

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Succession Duties in Ontario

This is the title of a little Booklet which we have issued recently. It has been written for the general public rather than for lawyers, and shows what property is liable for Duty, and what is exempt, on the death of the owner. It also shows the provisions made by the Government to prevent estates escaping Duty, and has tables giving the rates of Duty payable on all classes of estates. To readers of THE CHURCHMAN we shall be pleased to send a copy of this valuable booklet free on request. As the supply is limited, write to-day for a copy to the Publicity Department.

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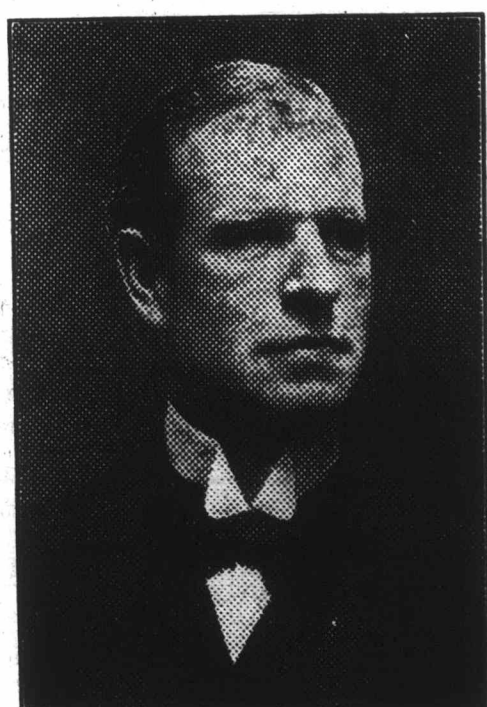
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FORWARD MOVEMENT IN TORONTO.

The travelling organizer for the diocese of Toronto begs to correct a slight error in a notice published last week as to his work. The date for reporting results by parishes to him in Peterborough is on or before February 16th, not 15th. This should be done by wire. A parochial honour roll will be prepared at once, giving the objectives and actual results achieved by all the different parishes, which will be of peculiar interest at the present critical time. Blanks can be avoided only by prompt returns. The organizer seizes this opportunity to gratefully acknowledge the valuable co-operation and self-denying generosity of his brethren the parochial clergy who are consistent leaders of their people in this great national effort in which the hardly earned money of clergy and laity will both contribute to a successful issue.

Innisfil parish accepts gladly its full Deanery allotment of \$1,700 and Allandale the \$1,450 suggested by the Deanery.

NEW PRESIDENT OF THE MUTUAL LIFE ASSURANCE CO. OF CANADA.



HUME CRONYN, M.P.

Mr. Hume Cronyn, who has been elected President of the Mutual Life Assurance Co. of Canada, succeeding Mr. E. P. Clement, K.C., is a prominent Anglican of Huron Diocese. He is a member of the Cronyn Memorial Church, erected in memory of his grandfather, Bishop Cronyn. He is the Unionist member of Parliament for London, and is well known as a strong financial man, being Vice-President and General Manager of the Huron and Erie Mortgage Corporation and also of the Canada Trust Co.

PARISH OF MILTON AND RUSTICO, P.E.I.

At the annual meetings of the two congregations of this parish, the year's reports showed the effects of five months interregnum; but taking this into account the local financial position showed up well, there being a very small deficit at the one centre and a small balance at the other. The missionary apportionments have not yet been met in full, but it is hoped that with the introduction of the duplex envelope system and an every-member canvass not only will the 1920 apportionments be paid in full but the arrears on 1919 will be met also. Since coming to the parish at the end of September last the Rector, Rev. G. W. B. Jones, and Mrs. Jones, have received many tokens of hospitality and good-will, and look forward with confidence to the future.

Ottawa Vestry Meeting ST. GEORGE'S.

At the annual vestry meeting of St. George's Church, it was reported that 1919 began with a deficit of \$118.92. The total income for the year was \$20,250.57 and the expenditure \$20,121.65. Canon J. M. Gordon presided. It was decided to increase the Rector's stipend by \$100 and the curate's by \$100 annually. Preceding the vestry meeting a supper was served by the ladies of the church, when there were in the neighbourhood of 175 present. Canon Scott, of St. Matthew's Church, Quebec, gave a most impressive address.

CHRIST CHURCH CATHEDRAL

Christ Church Cathedral has enjoyed the best year in its history, and the result was that the vestry meeting was very largely attended, and much enthusiasm was shown. General increases in salaries were granted in order to keep up with the increased cost of living, the following additional sums being granted: Rector, \$500; curate, \$300; organist, \$200; Sunday School superintendent, \$100; vestry clerk, \$50; janitor, \$50 per month. Rev. Lenox I. Smith, Rector, presided. The report of the wardens was read and said that the stage had been arrived at when the end of the mortgage debt is in sight, only \$2,500 being due, \$3,500 having been paid off during the year. Mr. John P. Orde, K.C., paid a tribute to Rev. Lenox I. Smith. The present financial condition in which the church found itself was largely due to the initiative and leadership of the Rector. It was moved that a stone or bronze memorial cross be erected in front of the church in memory of those of the congregation who had fallen in the great war. A tablet will also be erected in the church containing the names of all who gave service in the war.

ALL SAINTS'

The financial report showed there was a small deficit for the year due to unusual expenditures. Increased pew rent charges are likely to be made shortly. The report of the curate, Rev. W. E. Ryder, showed the year had been a busy one. In the parish there had been 13 marriages, 45 baptisms and 31 deaths during the year. During the evening it was unanimously decided that a letter of condolence should be sent to Mrs. MacKay on her bereavement.

ST. MATTHEW'S, OTTAWA.

Rev. G. S. Anderson, Rector. The different reports presented testified to the fact that St. Matthew's is in a most satisfactory, flourishing condition. The revenue from all sources amounted to over \$15,000, nearly \$3,000 of which was donated to missions and other extra parochial objects. "St. Matthew's" apportionment was overpaid in every item. In the estimates for the present year, provision was made for an increase in the stipends of the clergy and also in the salaries of the organist and the sexton, whilst the vestry decided to pay the treasurer \$500. The new church building fund, that was started about a year ago, is growing, and now amounts to about \$2,000, and the Archbishop Hamilton memorial altar fund, as well as the memorial window fund, has received many contributions. These memorials are expected to be in their place by Easter. The churchpeople, generally, are beginning to take a more active interest in the work of the church.

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St. David's.
Rev. H. A. Bracken, Rector.
Receipts, \$7,216, of which \$1,128 went to extra parochial purposes. An interesting event took place during the meeting, when Rev. Provost Macklem, of Trinity College, presented the Rector with his B.D. hood and a purse containing a substantial sum.

St. Peter's.
Rev. H. Wilkinson, Rector.
Receipts, \$17,387.64 for missionary purposes, \$2,420.77. A beautiful new organ was installed in memory of those of the congregation who fell in the war.

All Saints'.
Financial report satisfactory, with balance of \$302.28 on hand, \$2,000 was raised for missions. Special contributions to church and S.S. fabric totalled over \$5,000 and the Rector's stipend was increased.

St. Michael and All Angels'.
Rev. Canon Brain, Rector.
Receipts, \$6,756.48; disbursements, \$7,055.40; Rector's stipend increased \$1,000; paid off mortgage debt.

Calvary, Silverthorne.
Receipts, \$1,894.97 and expenditures left a balance of \$50 on hand. Increase in church offerings, \$300.

St. Paul's, West Toronto.
Rev. E. Morley, Rector.
Receipts, general account, \$2,556.77; expenses, \$2,482.42. For missions \$429.64 and for building fund \$648.37. The Rector's stipend was increased.

St. Martin's-in-the-Field.
This church wiped off the mortgage upon the church property and closed the twelve months' period with a surplus of \$5,302.75. The total revenue from all sources was \$13,063 and disbursements \$7,697.88. The church has been increasing in membership, though at the present time it is without a Rector.

St. Mary the Virgin.
Receipts \$9,400, the best that have yet been received.

St. Mary Magdalene.
All financial obligations were more than met and \$18 instead of the assessment of \$15 a Sunday devoted to missions.

Trinity East.
Rev. Canon Dixon, Rector.
Annual vestry meeting held January 20th. Financial report showed all current accounts paid and a balance on hand. For missions the church gave \$1,248.42 and the S.S. \$805.48.

Christ Church, Deer Park.
Rev. H. A. Brooke, Rector.
Receipts, \$9,547.65; for missions, \$1,300; balance on hand of \$234.13.

St. Cyprian's.
Rev. R. Seaborn, Rector.
Receipts for parochial purposes, \$2,934, for missions, \$349.70; balance on hand, \$215; mortgage on property, \$7,998.60.

St. John's, Weston.
Rev. Egerton Ryerson, Rector.
All obligations were met and the year closed with a small balance in the bank.

St. Jude's.
Rev. J. L. Paleston Roberts, Rector.
Receipts, \$6,234.15; disbursements, \$6,190.51. During the illness of the Rector the Rev. W. A. Pippen is taking the services.

St. Luke's.
Rev. G. F. B. Doherty, Rector.
Receipts, \$8,640, including \$905 for missions.

St. Mark's, Parkdale.
Rev. Dr. Blgrave, Rector.
Receipts over \$10,000. All obligations met and a balance in every department.

St. John's, Norway.
Rev. W. L. Baynes-Reed, Rector.
Receipts, \$7,089. The stipends of the Rector and assistant were increased by \$400 and \$250, respectively.

St. John the Evangelist.
Rev. J. Russell McLean, Rector.
Receipts, \$5,718.58; disbursements, \$5,089.87. The general work of the church was reported as being in a satisfactory condition.

St. Saviour's.
Rev. G. T. B. Johnson, Rector.
Favourable reports; receipts, \$2,200. Small balance on hand.

St. John the Baptist.
Receipts, \$7,089.35; balance on hand, \$148.90; mortgage reduced by \$1,500, leaving \$5,600 still to be paid.

St. Andrew's, Todmorden.
Rev. A. A. Bryant, Rector.
Satisfactory financial report; balance exceeding that of last year; church attendance improving.

St. Monica's.
Receipts, \$2,172.86; to missions, \$548.62 was donated.

St. Edmund's.
Receipts, \$3,500; disbursements, \$3,440; building fund indebtedness reduced by \$350.

St. Barnabas', Chester.
Rev. F. E. Powell, Rector.
Progress reported in all departments; receipts, \$7,837.83; disbursements, \$7,393.62. Balance on hand, \$444.21. Mortgage reduced by \$700, leaving an outstanding debt of \$16,500 on church property valued at \$130,000.

Holy Trinity.
Rev. L. R. Sherman, Rector.
A satisfactory financial report was presented.

St. Olave's, Swansea.
Rev. W. H. H. Sparks, Rector.
Revenue amounted to \$1,269.28, including balance of \$149.30 from previous year. Rector's stipend increased.

Reports of Vestry Meetings Continued Next Week.

NOTICES

Birth, Marriage and Death Notices, 50 cents each insertion. For the Clergy such notices will be inserted without charge.

BIRTHS

McKEGNEY—In Clinton, Ont., on Tuesday, Feb. 4th, to the Rev. S. E. McKegney, M.C., Rector of St. Paul's Church, and Mrs. McKegney, a daughter (stillborn).

POTTS—On Thursday, Feb. 5th, at 509 Huron Street, Toronto, Marguerite, wife of Rev. J. Potts, of a daughter.

MARRIAGE

GALE-HAMILTON—At Nagoya, Japan, Dec. 11th, by the Right Rev. Heber Hamilton, Bishop of the bride, Kathleen Hamilton, daughter of Mr. and Mrs. W. A. Hamilton, Collingwood, to the Rev. W. H. Gale, of Matsumoto, Japan.

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THE SYNOD OF DIOCESE OF OTTAWA.

(Continued from page 105.)

death of the late Chancellor Lewis, when he was made Chancellor of the diocese. The Bishop paid a tribute to his splendid work for the diocese for which he had always time though a very busy man. He felt that in Mr. Orde's appointment that the Synod was honoured, and assured Mr. Orde that the work which he had done for the diocese and for the great organizations of the city of Ottawa would not soon be forgotten. Justice Orde replied feelingly, and expressed his thanks for the kind words with which the Bishop had greeted him and the hearty reception accorded him by the city. He assured them that his work had been truly a labour of love, and that the wrench of leaving Ottawa, where he had resided since boyhood, a period of thirty-eight years, was a severe one. He was comforted, however, by the kindly letters which he had received from his future fellow-workers. He would always remember his friends and think of them, especially when enjoying a cup of tea from the silver service which they had so kindly given him.

Mr. Gisborne introduced a Canon to amend Canon 30 on vestries at the afternoon session. This would authorize a vestry to appoint a Finance Committee and to specify its powers. He explained that his canon was for the purpose of legalizing such committees which now existed in most parishes, and which were found to be necessary in order that the churchwardens might be assisted in carrying out their arduous duties. The Canon passed without a dissentient voice.

The report of the Missionary Society was read by Archdeacon Snowdon. The latter takes a keen interest in the work of the Missionary Society, and is a member of the Executive. He spoke at length of the need for additional funds in order that the work of the Church in the mission field might be carried out. Cost of living had hit the missionaries as well as other people, and the exchange question with China and Japan had become a serious problem. He announced that the diocese had met its apportionment in full, and in speaking to the report paid a tribute to the hard work accomplished by Mr. F. G. Wait the treasurer of the fund.

The report of the Board of Religious Education was also read by Archdeacon Snowdon, who emphasized the need of trained teachers. The members were glad to know that the Board was tackling the problem of literature in a serious manner.

The report on Social Service was read by the Rev. Canon Quartermaine. Mr. Quartermaine takes a great interest in Social work, and wrote a bulletin on the Children's Aid Society for the Council of Social Service lately.

Rev. Mr. Malbert gave a very interesting report on the work among the Jews. Rev. F. H. Brewin appealed for strong support in the missionary's work.

The following officers were appointed: Clerical secretary, Rev. W. H. Stiles; treasurer, Lt.-Col. Elliott; registrar, Mr. John Bishop, K.C.; lay secretary, Mr. F. G. Wait, M.A.; auditor, Mr. F. Hayter, B.A.; assistant lay secretary, Mr. Allan Muckleston. Executive Committee, ex-officio members, the Archdeacons, the clerical secretary, the Chancellor, the treasurer, the registrar, the lay secretary, and Revs. W. H. Green, E. A. Johnston, Canon Quartermaine, C. F. Clarke, R. Turley, G. Bousfield, T. H. Iveson, J. J. Rollitt, G. A. Brunet, J. E. Lindsay, R. B. Waterman, C. Saddington, L. I. Smith, D. A. T. Clayton, Canon Anderson, Canon Whalley, Canon Elliott, Canon Gorman, W. P. Garrett, W. Netten, Laymen, Messrs. Sir Henry Egan, W. W. Cory, J. B. Fraser, R. S. Drysdale, James Craig,

Col. Winter, Col. Woods, Dr. Montizambert, M. W. Maynard, T. R. Lawrence, G. A. Stiles, F. A. Heney, Col. Balderson, F. H. Gisborne, Andrew Hayden, F. Hayter, Dr. Morse, Wm. McElroy, Capt. Matheson, Chas. Macnab. Audits and Accounts, Archdeacon Snowdon, Messrs. Hayden and Cory. Investment Committee, Canon Gorman, and Messrs. Hayden and Cory. Classification Committee, Canon Whalley, Archdeacon Bliss, Rev. D'Arcy Clayton, Messrs. Heney, Gisborne, and Col. Winter. Delegates to Provincial Synod: Canon Anderson, Canon Whalley, Archdeacon Snowdon, Archdeacon Carson, Archdeacon Bliss, Canon Gorman, Revs. C. Saddington, L. I. Smith, W. Netten, Canon Elliott, Canon Clayton, and Messrs. Stiles, Gisborne, Heney, Wait, Hayden, Bishop, Hayter, MacNab, Capt. Matheson, Col. Balderson, Col. Woods, Col. Elliott. To the Board of the M.S.C.C., Messrs. Archdeacon Snowdon, Rev. Baddington, F. H. Gisborne, and Chancellor Orde. To the Corporation of Trinity College, Canon Anderson, Canon Whalley, and Messrs. Morse and Matheson. To the Board of Religious Education, Archdeacon Snowdon, Rev. L. I. Smith and Messrs. Hayter and Godfrey.

During the Synod Canon Gorman read a report on deceased members, in which he paid tributes to the Revs. Archdeacon Mackay, T. J. Stiles, J. Osborne, and Dr. Forbes. The report was received standing.

The Synod ended its session on Wednesday afternoon, having accomplished a large measure of business in an expeditious and harmonious manner.

Boys and Girls

Dear Cousins,—

Run, run, catch the mail! Run, run, miss the mail! Somebody was singing outside my door a few minutes ago, and it reminded me of you again, and set me wondering about you all again. By the time you are reading my letter this week, the great week will have come and almost gone, when you will have shown how far you are ready to help that Forward Movement everybody's talking about.

And everybody's busy about it, too. I was away out of town last week end, speaking to some of my cousins about it—they didn't know, of course, that it was Cousin Mike speaking to them, and I couldn't help chuckling to myself as I looked round at them all. They were an active, energetic little crowd of folk, all eager to hear what I could tell them of the work that had to be done, in teaching and healing sick people, both here and in foreign countries. They live in a town where the old lady is still living who was the first white baby the Indians there had ever seen, a town where everybody works hard; and so I'm pretty sure they'll do their part now. Everybody will.

I wished you could all have been with me, too, when I was driving one afternoon away off out into the country; it was pretty cold—15 degrees below—but the sun was brilliant, making the snow shine like diamonds, and when we came to the top of a hill and saw a little lake below us, with a low line of bushes on the far side, looking purple in the sunlight, and the snow drifted here and there on the ice, it was too beautiful for words. You country people have more beauty near you than we city-folk, and you don't know how glad we are to get away and enjoy some of it sometimes. One of these days, I hope some of you will paint it for us; have I any artists amongst my cousins?

My week-end away was all the better because, for the first time in over six months, I had a letter from some cousins. Paul and Ruth Gardner wrote me from Bobcaygeon, and I read their letter on the train! I was

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so glad to get them, you can't imagine the pleasure it was; they both seem to be doing very well at school, and working hard at lessons—and play—all the time. Now that somebody has begun, won't some of you follow the

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We cannot be interested in our Church work if we do not read of it in the Canadian Churchman.

lead? I can't answer your letters separately, as I'd like to, because I am so busy there's no time, but I can—and will—always acknowledge them in my letter; besides, I like to keep them to show people. Do you know I still have letters you wrote me ages ago, when we first discovered we were cousins? You didn't think I was so proud of you, did you?

With love, and hopes that I'll hear from some more of you.

Your affectionate

Cousin Mike.

ELECTRIC DOGS.

A BOAT was recently manoeuvred around Boston Harbour, and out into the open sea as far as Graves Light, a distance of twenty-eight miles, and safely back. There was not a living person on the boat, all of its movements being directed by a single wireless operator stationed at Marblehead, more than twenty miles away.

Besides being susceptible to control by wireless waves, the electrical steering machinery may also be actuated by the beams of a searchlight acting on selenium cells. Selenium has the property of controlling propelling machinery by means of light, as demonstrated by a device known as an "electric dog." This is a box mounted on three wheels, containing a motor operated by a storage battery, with another motor which actuates the steering wheel. At one end of the box are two bull's eyes of glass, with a partition projecting between them so that light shining into one of the eyes does not reach the other. Behind each bull's-eye is a screen of selenium. When a light shines into the right eye the steering wheel is turned so that the "dog" turns to the right, and vice versa. This curious contrivance will follow the light of a lantern at night, training along behind the person carrying the light and turning corners as though it were alive.

THOUSAND-YEAR-OLD TOYS.

Ages ago, infantile Egypt played with dolls, boats, balls, dishes, wagons, miniature horses and other animals, just as twentieth-century children are doing. The little Greeks and Romans amused themselves with much the same playthings, except for the further possession of a rattle, which some wise Grecian gentleman very kindly invented for them.

We know this from the chance words of a few early writers, from the sculptures which have been saved of the different ancient nations which represent children in the act of playing—and also from the fact that many small toys, closely resembling many toys of to-day, have been found in the tombs of the children of bygone ages—dolls, balls, boats, tops and tiny dishes, added to which there were small warlike implements for the boys, such as javelin, and bows and arrows.

In the Metropolitan Museum of Art in New York, there is a fascinating terra-cotta boat, complete to the smallest detail. It was found in the tomb of an Egyptian boy of 4,000 years ago.

Take the doll, one of the few of the very old toys. The prehistoric Peruvians had pieces of bone wrapped in cloth, a male doll being identified by the blanket over his shoulder, the female by a petticoat.

Horace makes mention of the stick horses of the Roman children. Tapestries of the Middle Ages picture little people still astride such makeshift steeds, and the ordinary riding horse of the ordinary child remained a stick with a horse-head until late in the seventeenth century.

Early in the nineteenth century rocking-horses came into fashion,

after which, in 1847, horses were shown at the French Exposition covered with hair and very natural in form—the toy horse as we know him to-day.

LEGENDS OF NATIONAL EMBLEMS

Most people are acquainted with the legend of St. Patrick and the shamrock, which has given Irishmen their special decoration. In somewhat similar manner most nations have equipped themselves with a symbolical plant to which is generally attached a legend.

Scotsmen are said to owe their symbol of a thistle to the fact that when a party of invading Danes were approaching the slumbering camp in the darkness, one of them trod on the prickly thistle, and announced his contact with it in rather loud tones, which awakened the Scots, who drove off the enemy.

Patriotic Welshmen decorate their caps with a leek on St. David's Day because that saint is supposed to have advised the Britons on the eve of a battle with the Saxons to wear leeks in their caps so as to distinguish easily, friends from foes.

England has always been famed for her roses, but the adoption of the rose as the national symbol does not seem to have taken place till Edward IV. introduced it on his seal.

The lily of France has been traced to very early times, but probably owes its adoption to the Franks at the battle of Tolbiac, who crowned themselves with lilies after the battle.

CONVICING SPEECH.

First Lawyer—Did his speech carry conviction?

Second Lawyer—It did. His client got five years.

MISTAKEN RESPONSIBILITY.

Teacher: "How is it you were not at school yesterday, Tommy?"
Tommy: "Please, teacher, when I was coming to school I saw a steam roller."

Teacher: "Well, what about it?"
Tommy: "A man touched me on the shoulder, and said: 'Mind that steam roller, boy, and I stood minding it all the afternoon.'"

A NEW IDEA.

A British gunner, who had successfully passed a blacksmith's course, was home on furlough wearing the hammer and pincers on his arm, when he was accosted by a civilian, who asked what the decoration was for.

"Oh," replied Tommy, "I'm an army dentist!"

"I see," said the civilian. "Of course the pincers are for extracting teeth. But what is the idea of the hammer?"

"Well, you see, it's like this. Some of the chaps are a bit nervous, so we use the hammer to chloroform them," was the reply.

This school story concerns a little girl who could not grasp her lessons in geography. The teacher had tried various means to impart knowledge—all in vain, however, and as a last resource she one forenoon punished the girl. Perhaps the punishment "fitted the crime," but the girl's mother thought otherwise, and in the afternoon she bounced into the school room, in quest of an explanation. "She could not say her geography," was the teacher's bland answer to her inquiry. "Geography! I dinna ken geography, and I got a man! Oor Jean disna ken geography, and she got a man! And there's you, who kens a'boot geography—and you canna get ane at a'."

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