

0, 1919.

THE CALL OF PEACE—SEE PAGE 456

Canadian Churchman

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THURSDAY, JULY 17th, 1919.

No. 29.

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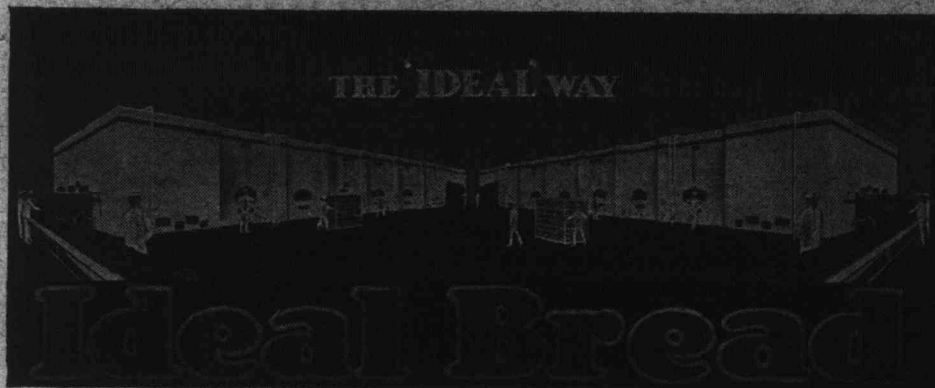
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Personal & General

Rev. C. M. Dumas is "locum tenens" at St. Peter's, Hamilton, for the summer months.

"Peace Sunday" was very generally observed in all of the churches throughout Canada.

The Rev. Gerald C. and Mrs. Clarke, of Ottawa, are at present visiting friends in Toronto.

Mrs. W. M. Loucks, of Winnipeg, has been visiting friends in Toronto and Guelph, and she has now returned home.

Rev. T. J. O'Connor Fenton has been licensed to the Diocese of Toronto, to officiate under the direction of the Bishop.

The Rev. W. L. Archer, Incumbent of St. James' Church, Hamilton, has taken a house at 222 Ottawa St. N., Hamilton.

Mrs. W. D. Ardagh, of Barrie, the third daughter of the late Rev. S. B. Ardagh, of Shanty Bay, died at that place on July 5th.

Mr. G. L. Patterson, Australia, won the lawn tennis singles championship of Great Britain at Wimbeldon, Surrey, on July 3rd.

Mrs. Edward Cayley and her son, Lieutenant Arthur Cayley, arrived at St. Simon's Rectory, Toronto, from England, on July 10th.

The members of St. Andrew's Todmorden, Toronto, congregation, held their annual garden party on the Church grounds on July 9th.

The Rev. Joseph Cantrell, Rector of Shannonville, Ont., was married at Sheffield, England, on July 3rd, to Miss Eva Boswell, of that city.

As a thank offering for the protection of the British navy, "those faithful sentinels," Barbadoes proposes to erect a hostel for entertaining seamen.

Rev. Ralph L. Bridges, returned from overseas service, is becoming one of Archdeacon Ingles' staff for the Institutional work in the city of Toronto.

President Poincaré, accompanied by several Senators and Deputies, visited Rheims on July 5th, and presented the city with the Cross of the Legion of Honour.

Over one-third of the members of the Chaplains' Service have been mentioned in despatches and have received decorations for their services during the war.

The Rev. F. H. Brewin and Mrs. Brewin, of Ottawa, left that city on July 5th en route for England, where they purpose to remain on a visit for the next few months.

The Rev. Bernard P. T. Jenkins, Rector of Grace Church, Sheboygan, Wis., and Mrs. Jenkins, are at present paying a visit to Mrs. Jenkin's mother and other relatives in Toronto.

The Rev. Charles Shortt, the Principal of St. Mark's Hall, Vancouver, B.C., is intending to spend the month of August in Toronto with his sister, Mrs. Willoughby Cummings.

Captain the Rev. W. H. H. Sparks, Rector of St. Olave's, Swansea, Toronto, returned last week from service overseas. He is at present visiting his father in Ottawa, but will return to Toronto for Sunday next.

The name of the Rev. Canon E. Guildford, C.M.S., President of the Tarn Taran Municipality, Armitzar District, Punjab, India, appeared in the recent list of the King's Birthday Honours. He received the decoration O.B.E.

The Rev. Sydney Holmes, who recently returned from Overseas, has been placed by the Bishop of Ottawa in charge of St. Alban's Parish,

Ottawa, for a couple of months. Prior to going overseas, Mr. Holmes had been Rector of Ashton, in the Diocese of Ottawa.

About 2,000 members of the Orange Order attended the annual service of the Order which was held in St. Paul's, Bloor St., Toronto, on July 6th. Canon Dixon, County Chaplain of the Order for over 36 years, officiated, assisted by Hon. Dr. Cody, the Rector of the church.

Rev. John Osborne, an elderly clergyman of the diocese of Ontario, was instantly killed last week in a level crossing accident just out of Brockville. He was priested in 1877, and had served in the parishes of Lyndhurst, Milford, Rixley and Clayton, Ont., and Fitzroy Harbour.

Rev. T. Hudson Stewart, M.A., M.C., recently home from overseas, and now fully recovered from his various casualties, begins work as Rector this week. Mr. Stewart was Curate at St. Aidan's, Toronto, when he enlisted in the spring of 1916.

Mr. John Woodhouse, who has been for 41 years connected with the Christie-Brown Co., of Toronto, died at his home in that city on July 7th. He was born in Ireland 83 years ago and he came to Toronto in 1863. For over half a century the late Mr. Woodhouse has been a member of St. James' Cathedral. The funeral service was held there on July 9th.

At the Girls' Conference held at the C.M.S. House, Salisbury Square, London, recently, the Rev. C. R. Duppuy, one of the Secretaries, suggested that Bishops would soon travel about their dioceses in aeroplanes. According to the *Universel*, the Roman Catholic Bishop of Auckland, New Zealand, already carries out his duties over a large district with the help of a seaplane.

Regret will be general at the news that, owing to an affection of the eyes, which has obliged him to temporarily relinquish all work, Archdeacon Armitage, Halifax, was unable to take part in the Peace service in St. Paul's. His many friends will unite in praying that the ailment which has not yet been finally diagnosed, may not prove serious. He is now with Mrs. Armitage at his cottage at Purcell's Cove.

About 2,000 girls, members of the Working Girls' Clubs, attended on a recent Saturday a special thanksgiving service at Westminster Abbey, arranged for them by the Dean. Girls from all industries, from factory work to clerical, came to the Abbey to give thanks for what their menfolk had done during the war and to pay tribute to those who had fallen. The Dean gave a brief commemorative address.

Since its formation in 1892 the Student Volunteer Missionary Union has given 874 of its members to India; to China, 482; to Africa, including Madagascar, 499; to the Near and Middle East, 66; to Japan and Korea, 37; to the East and West Indies, 69; to South America, 52; to North America, 43; to Jewish Missions, 14, etc. In all, a total of 2,201 students have sailed since the Movement began, and of this total, 656 were women.

Lieut.-Col. the Rev. A. H. McGreer, M.C., Chaplain Services, who before the war was Curate to the Vicar of Christ Church Cathedral, Montreal, returned on July 7th, having come over on the "Metagama." Col. McGreer went over as Chaplain with the first contingent as a Captain. He was awarded the M.C. for carrying relief to a party of wounded men who were lying out in the open exposed to shell and rifle fire. Col. McGreer at present occupies the position of assistant director of chaplains, Col. the Rev. John Almond being his only superior officer. Mrs. McGreer returned with her husband.

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Canadian Churchman

Toronto July 17th, 1919.

Editorial

WHILE the subject treated in this column last week is still fresh, it is both interesting and instructive to note some recent utterances of other Church journals upon this urgent issue—"The New Armageddon," the real fight for real Peace.

The *Church of Ireland Gazette* agrees that the signing of the Treaty is but the beginning of the making of Peace: "Whatever view is taken of the Treaty, which has been subjected to very varied criticism . . . there is one ground of hope that it will lay the foundations of a lasting settlement. In the fore-front of the Treaty stands the League of Nations, and throughout reference is made to the League as a competent body to deal with the many complex problems with which the Treaty is concerned. . . . It is this great instrument for reshaping the destinies of the world which differentiates this Treaty, whatever its faults of omission and commission, from any other Treaty that has ever been signed. We believe with the President of the League of Nations Union, Viscount Grey of Fallodon, that the 'ideal of democracy and freedom and permanent peace,' for the sake of which the war was fought, can be maintained and developed by the machinery of a League of Nations, provided always that 'free peoples supply the spirit that will make the machinery ever more and more effective.'"

In a well-balanced editorial on the eve of Peace Day, the English *Guardian* presses the fact that if the world is to possess God's gift of peace, it can be bestowed only at the hand of men who will diligently and vigilantly fight for its release: "The world has learned, tardily enough, that peace is the foundation of all things, that war, on the modern scale, convulses its remotest corner, that it brings scarcity and privation to the Red Indian on his Reservation as surely as it brings ruin to the peasant in Picardy or in Flanders. If civilization is to endure, if mankind is to fulfil its upward destiny, war must be made impossible. Our one outstanding duty is to make war upon war. Let us be under no illusions. Peace is about to be signed; we have now to ensure it, and the ensuring is likely to be a painful process. . . . Only a universe bent heart and soul upon peace can keep the cannon silent. The primary scourge of humanity has still to be obliterated. When week by week we publicly pray that noble prayer which sums up one of the dearest aspirations of history, 'Agnus Dei qui tollis peccata mundi, dona nobis pacem,' let us remember that peace is not the gift of God alone. The evil which comes by the hand of man must be eliminated. The impulse is from above; it is for us to give it form and substance and to rid the earth at last of its most abiding peril."

That in view of this demand the easy going indifference of merely good intention is at this moment utmost disloyalty to our Lord, is the bold warning of the English *Challenge*: "Until all men are led into the way of the truth that is in Christ Jesus it is presumptuous folly to expect that by a sworn covenant, however solemn, war can be banished from the earth. . . . The lassitude and inertia of so many who mean well, really involve the surrender of the field to the powers of darkness. To do nothing is to betray the cause of God. The drift of mankind always sets to the same end. All that the forces of evil need to demand of good men is that they stand aside. The rest follows.

Nothing is surer than that mankind, unless it fights hard against war, will awaken once more to find itself faced by the old necessity to choose war as the lesser of two evils. The men of peace must show fight. By the Covenant of the League of Nations every Briton is enrolled a member of an international brotherhood which seeks to labour tirelessly for that peace that passeth all understanding, which the world without God cannot give. . . . Under God there is no other remedy to prevent those very ills, to which our flesh was heir, becoming the ills beneath which our posterity will groan, and, groaning, call us accursed."

The Canadian *Presbyterian and Westminster* gets at the same fact by urging us to bank most of all on the spirit behind this new international experiment: "It is clear that the League of Nations will not accomplish what is hoped and expected of it unless it is backed by public opinion. It is in the prevalence of the spirit which gave birth to the League even more than in the organization itself that our best hope lies. And it is at this point that peacemakers will find another and most important part of their work. There is a spirit in the world which is opposed to the League, and it is not confined to any one nation. When we read that in the British House of Commons a considerable number of the members greeted Premier Lloyd George's reference to the League with laughter and that one member exclaimed, 'Nobody wants it,' we understand what we have to contend with. Of course it is not true that nobody wants it. There are multitudes who see in it the world's hope, who believe with General Smuts, that it 'will yet prove the means of escape for Europe from the ruin created by war.' But the scorners in the House of Commons—and they have their counterpart in Canada—do not want it. What they see is that Britain and her Allies at present are on top, and they wish to maintain that position by the well tried means of a huge army, an invincible navy, and a skilful diplomacy. The conception of a League of Nations, an ordered world society, in which it will no longer be the privilege of the strong to impose their will upon the weak, but in which the case of the smallest and weakest nation will find a hearing and a righteous settlement, is to these people but the vision of an 'idealist,' a theme for laughter. It can easily be seen, then, that it will be the work of the peacemakers to cultivate the other spirit. . . . It is time for the Christian spirit to assert itself and to declare that, though reparation must be made and justice must be executed, it will not be satisfied until those who lately were our enemies become our friends, until beneath the overarching fatherhood of God it establishes the world-wide brotherhood of man."

However clear be any single conviction, it is always reassuring to find others equally zealous with you for the common good, thinking and working by the same route and toward the same goal. In this new movement we undoubtedly have, as DR. SYMONDS said recently in his Montreal pulpit, "the sowing of a mustard seed of true peace." It is a seed planted by the Spirit of God. Whatever may have been its political sources, to the Christian it is but another evidence that God, ever present in the affairs of life, ever seeks to turn the wrath of man to His praise. The tiny seed must not be destroyed. There's quite a new meaning to-day, to the old petition:—

Give peace in our time, O Lord,
Because there is none other that fighteth for us,
but only Thou, O God.

The Christian Year

Baptism and New Birth (SIXTH SUNDAY AFTER TRINITY)

THIS is a time when among many professing Church people there is very vague thinking with regard to the regenerative value of Holy Baptism. There is a suspension of conviction especially in regard to infant baptism wherein the subject has no opportunity either to choose or to co-operate. It does not seem, on the surface, to be morally justifiable, that, without co-operative effort of some sort, even Heaven's grace should be able to achieve so great a spiritual transformation as is involved in regeneration.

SALVATION SUPERNATURAL.

It may be of some help to keep definitely in mind two important things:—

(1) There is a natural tendency in mankind, under the deteriorating influence of an hereditary taint, to degenerate. This is not an archaic interpretation of human life; it ought to be fairly obvious to anyone who thinks carefully about human nature. Left to himself, without moral effort, and the help of sustaining spiritual forces about him, and from above him, man would readily sink beyond the level of the beasts.

These spiritual forces do not inhere in human nature, but come upon man through the channel of his spiritual life, as contrasted with his human, from a source outside of and beyond himself. All spiritual resources, whether they operate directly upon us or indirectly through conscience, are of God. "Every good and perfect gift is from above and cometh down from the Father of light." "It is not of him that willeth . . . but God that giveth the increase." Everything depends upon man's acceptance of grace in time. He may resist the spirit and shut out grace; but in the first place, and always, spiritual help and power are from Him who willeth that all men should be saved.

Salvation is therefore supernatural. Its processes are reasonable and intelligible, but its powers are like the wind that bloweth where it listeth. Those who are born of the spirit are born of the power of God.

DEAD WITH CHRIST.

(2) Something was accomplished by the death and resurrection of Jesus which had a potent and decisive effect in the realm of the Spirit, both in subduing the powers of sin, and in releasing and strengthening the resources of God for the saving of life. All who are identified with Christ in His Kingdom are partakers of the benefits of His death just as if they had died with Him. Of this effectual participation Jesus appointed baptism as a token and covenant. He pledged to this external mark of covenant relationship the regenerative energies of God's grace as efficaciously as if the one so baptized had actually entered with Him through the gate of death into the triumphant glory of the Resurrection. And inasmuch as these energies are of God and not of man they are subject to His will, and are, therefore, reasonably, as effective in infant baptism, until they are stayed by voluntary opposition, as when accepted by moral choice.

"So many as are baptized into Jesus Christ are baptized into His death—that like as Christ was raised from the dead . . . even so we also should walk in newness of life." "According to His mercy He saved us by the washing of regeneration." "The like figure whereunto even baptism doth also now save us . . . by the resurrection of Jesus Christ."

"The Historic Ministry and Reunion"

by REV. CANON H. P. PLUMPTRE, M.A.
Rector St. James' Cathedral, Toronto.

(Continued from the *Canadian Churchman* of May 29.)

PART II.

THE latter part of the Archbishop of Algoma's article deals with certain "constructive suggestions." His first suggestion is that "accredited ministers from orthodox non-episcopal bodies be only consecrated, under adequate safeguards to the episcopal office," and then that "these men as Bishops work out in their own communions the problem of episcopal orders, . . . until the whole ministry in these communions is episcopal, then let reunion with the historic Church be consummated." It is further suggested that, if the demand be made, "the Clergy of the communion submit to some suitable ceremony at the hands of those representing the separated communions." In this way "mutual respect and recognition would be secured, and immediate reunion would be accomplished."

On the other hand the Archbishop strongly recommends that any such scheme be relegated to the future, and that instead we, "loyally and actively participate in the movement, now in progress, for bringing about a conference . . . in the interest of Faith and Order." This movement he maintains, has already produced "remarkable results," specially in the second Interim Report of the Joint Committee in the Old Land. The non-episcopal Churches have in that report practically accepted episcopacy, and the Anglican representatives have acknowledged that "there are a number of Christian Churches not accepting the episcopal Order which have been used by the Holy Spirit in His work of enlightening the world, converting sinners, and perfecting saints." This we are asked to accept as a preliminary step towards reunion, and in the meanwhile "resolutely to abstain from all attempts to force the issue by adventurous acts of co-operation contrary to rule, and provocative in character."

Before considering the Archbishop's recommendations let us remind ourselves of several incidents which have taken place since the Interim Report was published.

(1) Bishop Gore, one of the signatories of the report, has presented to Canterbury Convocation a petition of which the purpose is (a) to prevent the holding of united services, either in our own Churches or elsewhere; (b) to prevent under any circumstances one who is not episcopally ordained in ministering or preaching in our Churches; (c) to deny the right of administering the communion to members of other Churches, or even to dying persons, unless the desire has been expressed for reconciliation with the Church.

(2) The Rev. J. H. Shakespeare, President of the Free Churches, also one of the signatories, has published a book entitled, "The Church at the Cross Roads." In it he says, "If reunion can only be effected by an admission on the part of the Free Churches that the very existence of the Church depends upon a particular form of government, episcopal or any other, then the way to unity is finally and forever barred." He says further, that there must be on the part of the Church of England "acceptance of the essential elements of Congregationalism and Presbyterianism."

(3) When the armistice was signed last November, united services were held in many Churches. Permission was in fact given for the holding of such services in several Dioceses. At Bristol a protest was sent in to the Bishop from several Clergy of the Diocese against the permission which had been given to a Baptist minister to preach in the Cathedral. The Bishop's reply was published in "The Times." After the usual courtesies, and after admitting that he had no intention that what had been done should be interpreted as a precedent for interchange of pulpits as a regular practice, he continues, "There are from time to time occasions when

the affairs of national and social life demand a united expression of thankfulness and prayer, as for example the service in Canterbury Cathedral on August 4, when with the sanction of the Archbishop a similar association of Non-conformists with Churchmen took place. I can conceive no occasion which so urgently required such an expression as that which summoned the citizens of Bristol to the Cathedral on November 20. . . . Christianity is to-day upon its trial, to an extent it has not experienced for centuries. Its greatest foes lie not in the outside world, which sometimes is far more Christian in its outlook than Christians. They lie in the spirit of narrowness and exclusiveness which from time to time finds place within the Church; in the tendency to ignore the working of the Spirit in new ideals, new hopes, new outlooks; in the over-much emphasis laid upon the organization instead of upon the life which the organization seeks to extend. Small wonder if the mass of people stand outside its ministrations! In the social upheavals of the age, and in the imperative call for spiritual realities, there is no room to-day for "water tight compartments" in Christianity. Ask the Chaplains who have served at the front what the attitude of a large number of men is to Christianity and the Church. The answer in a vast number of cases will be that, while they heartily welcome the one, they have little use for the other. And when pressed for a reason it is found largely—very largely, to rest upon a conviction that the Church is exclusive and stands for divisions among Christians. If in any way compatible with loyalty to Christ's own teaching I can help to remove this unhappy impression by means of a closer association with my fellow Christians on occasions when we can find the fullest measure of common ground, I shall continue to thankfully avail myself of the opportunities which may be presented."

(4) In the United States a movement has been set on foot by representatives of the Episcopal and Congregational Churches looking towards unity and ultimate reunion. The movement bases itself upon the two sections of the Anglican and Non-conformist Interim Report already referred to; it aims at the reordination of Congregational ministers, without, however, reciprocal reordination of ministers of the Episcopal Church. The former, when reordained are, it is suggested, to continue in their own Church, observing certain restrictions, but may become full ministers of the Episcopal Church by solemnly engaging to conform to the doctrine, discipline and worship of that Church. The movement is supported by several Bishops, and by Dr. Manning and Dr. Slattry, of New York, and they have prepared a Canon to be submitted to the General Convention, at Detroit, this year. It is significant, however, that the representatives of the two Churches make this statement: "We greatly desire corporate union. We also are conscious of the difficulties in the way of bringing it about. In this situation we believe that a practical approach toward eventual union may be made by the establishment of intercommunion in particular instances. It is evident to us that corporate union between bodies whose members have become so related will thereby be facilitated."

(5) The Chaplains' message to the Church just issued in Canada is a call to unity, and the expression of a hope "that what has been their practice under active service conditions should be authoritatively sanctioned when they return to Canada, and become the general practice of the Church." No claim is made that this "message" is endorsed by all the Chaplains. But when taken in conjunction with the very large number of similar appeals which have been made by other Chaplains of the Church of England, the "message" must be taken as representing a widely felt desire among the younger Clergy of our Church.

As to the "Constructive suggestions" of the Archbishop of Algoma, there are many, I think, who would say:

(i) We can hardly be expected to delay all action till the Conference on Faith and Order has met, we know not when. The present hour is critical both in its opportunity and responsibility. The message of the world war to nations and to Churches is unity. Already, before the armies have been disbanded, the League of Nations has been formed. To delay in the

(Continued on page 464.)

The Call of Peace

JESMOND DENE

IT has come almost without observation, the signing of the peace, and though it tells us that we have weathered the great storm of war, we look out still on to a troubled sea, full of unknown enemies and hidden dangers. Peace hath her victories—and her enemies—no less renowned than war, and if "eternal vigilance is the price of liberty" it is also the safeguard and guarantee of peace. Peace calls us, not to inaction, but to effort. Not to the easeful contemplation of tasks accomplished, but to advance from achievement to fresh endeavours. To tasks which call for the same energies and qualities as those which solved the problems of the war itself.

Peace calls us to ardour of energy and production, of fellowship and co-operation, of faith and prayer. Imperial, national and social politics, industrial development, educational, social and welfare endeavour, missionary enterprise, great adventures of service and consecration are beckoning us on. The quality of peace is not static but dynamic; it is a condition outside ourselves affording us great, unbounded opportunities; it is a condition within us making us able to use them.

" . . . Did not Jesus perish to bring to men, not peace,

But a sword, a sword for battle, a sword that should not cease?

Two thousand years have passed us; do we still want peace

Where the sword of Christ has shone?

Yes, Christ perished to present us with a sword, That strife should be our portion, and more strife our reward;

For toil and tribulation and the glory of the Lord And the sword of Christ are one."

As long as there are works of the devil to be overcome, as long as there are victories of the Cross to be achieved, there can be no rest from toil, no cessation of war. We have to accomplish our warfare, and our peace will be fulfilled in energetic striving and united efforts after that which is good. Peace is not going to be flat and dull and old, but "young, passionate, romantic," full of great hopes, great visions, great endeavours, great adventures; the great adventure of the Kingdom of God, within us, yes, and in the world without. "Sweet Peace, where dost thou dwell?"

There is old Mr. Angel, whom I often meet. He knows what peace is. He is old. His work is done, and he has been a great worker in his day. And now, though he cannot work in the ordinary sense, "his eyes are homes of silent prayer," and he knows the secret of peace. I fancy he'd say it was "co-operation; co-operation with God; co-operation with the children He has given me; co-operation with other people." He has had many sorrows, for the way of the Cross is a sure road to peace; and he knows where peace dwells.

And Mrs. Motherwell, she is a big generous-hearted woman, always active, always planning something to help someone, always full of good works, never limiting her energies to her large family of children and her many relatives. "Mrs. Always Abounding," the rector calls her. All her five sons went to the war and I don't know how many nephews and cousins, and through it all she went on with her duties at home and outside home, and in her leisure moments, indeed at all times, she would have a sock growing under her busy fingers. When her youngest son, Jim, was killed at Vimy, I almost thought it would kill her, but no, she carried on, and I think as he went, he opened a door into Heaven for her. She has aged a good deal, but she carries on; one may say she "goes about doing good," and she looks through that door and feels that Jim is near. She knows where peace dwells. If she could explain it, I think she would say that it is "in love to serve one another."

Then young Dick Standfast, just beginning life. Five years ago he was, so to speak, a

(Continued on page 459.)

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THE HEART OF POLAND

WILLIAM J. ROSE, M.A.,
British Student Movement Secretary in Silesia.

CHAPTER III.

WELFARE WORK AND THE GHETTO.

WARSAW is one of the chief cities of Europe. Since Poland lost her independence, its importance has never been estimated at a true worth. It lies at the gateway of the mighty East; and is itself as completely "western" (except for the Ghetto!) as is Leipzig or Paris. If for no other reason, it is a city of supreme significance at this time, just because it possesses the largest Jewish population of any city in the world, except New York. Here, if anywhere, experiments are possible; here if anywhere the hardest of all problems of reconstruction will either be solved or bungled.

I arrived in the city full of curiosity, having heard the most diverse tales about what was going on there. In a sense I was prepared for anything, in view of a century of Russian maladministration and three and one-half years of Prussian occupation. But everything was other than I expected, and more as I hoped. People had said to me in Switzerland "Surely you are not going in there without a gun, are you?" Of course I smiled, for my best friends in the world were in Silesia, and I knew that Poland had not gone Bolshevik. Yet it was more than I expected to be received royally in Cracow and shown over the city in a motor-car; and then to reach the capital, and find fewer signs of war in the daily life than one met in Paris or even in London!

No one even asked for my passport! I have heard that one is not allowed in the street after midnight. That didn't effect me; my days were so full that I was glad to get to bed early to rest. The only trouble I had in Central Europe was with the "liberty-loving" Czechs, who wanted to keep me from travelling where I was called to go; because I, a loyal friend of the Czech people, had been denounced by a hot-headed patriot. *Tempora mutantur!*

On my first day in Warsaw I met two distinguished people at five-o'clock coffee in the home of mutual friends. One of them was a professor of distinction, whose school readers had served me for my initial efforts at the Polish language. The other was the warden of the oldest and one of the largest Shelter Homes for Aged Poor in the city: a Roman Catholic Christian of the Gospel type, who regards all devout men and women as his equals, and lives to serve those who are in need. As my chief aim in coming to Warsaw was to learn all I could in a week about what has been done in the past, especially during the war, and what is being done now, for the unfortunate, I felt that Providence had put the right person in my path. It turned out to be so; for the record of the following pages will speak for itself, paying deserved praise both to M. Serafinowicz and to others for the heroic service they are rendering. If it should be that they reach the eyes of readers who then feel disposed to assist, in a practical way, social reconstruction in the city which has probably suffered most in this bitter struggle, the writer will be more than content.

The true measure of the value of a civilization, at least judged by the principles of Christ's teaching, is the care it takes of its sick and poor and needy. I can truthfully say that my respect for the Polish people grew enormously when I found what lengths so many men and women have been prepared to go in Warsaw, hoping almost against hope that one day they would be masters in their own houses, in order to build up from below the broken fabric of society and repair the yawning breaches. As I listened on that first afternoon to what my host, a High School principal, his son a pastor, the above-mentioned warden and lastly the professor, told me about their struggle with Russian autocracy, whether in church, or school, or in the everyday walks of life, I saw as never before how futile the efforts of the three Emperors were bound to be, to "exterminate" this tenacious-

ly loyal nation. What Henry Van Dyke said about America, may be said in truth about Poland now; they are idealists, and they are setting to work on a great practical task!

It was on Tuesday morning, two days later, that I set out from the Hotel Bristol, heading for the heart of the old city. The broad streets soon became narrow, the smooth pavements were changed for cobblestones—I was nearing the Jewish quarter. After some fifteen minutes' wandering through unsavoury parts, I reached the Church of Our Lady, which fronts a small square, and looks out behind on to the broad bosom of the Vistula. Beside it stands a rambling group of brick buildings, plastered with stucco, which date for the most part from the beginning of last century, and provide the home for the "Shelter for Aged Poor, the House of the Holy Spirit and of Our Lady." A small boy showed me the entrance, speaking pure Polish—a fact which only those who know the conditions can appreciate rightly.

The warden received me, remarking on my punctuality. His lady assistant was there, and her eyes were wet with tears as she heard from the visitor that the Anglo-Saxon world had not forgotten her people, and would certainly help them back to self-dependence. We sat down in the office, and a few leading questions elicited the following facts.

The home was founded in 1388, by the Duke of Masovia. Needless to say it was a modest wooden hut, destined for 15 inmates. The official name "Domus pauperum hospitalis" was afterwards changed to "The Oracle of the Holy Spirit." The days were those of the Black Death. The purpose—one adhered to until 1842, was to provide a home for mendicants. The support of the institution devolved upon the city, and as its dimensions grew the outlay grew accordingly. In 1888, at the 500th anniversary, the number of inmates of both sexes was 143. Each one was expected to make a gift of from 100 to 450 roubles to the home on entering; and in return the applicant received room, heat, light, and where necessary, service until death. Food was not included. An allowance was made for clothes. In case the inmate could not buy food, an allowance was also provided for for this purpose.

There are now 242 aged people in the home. Eleven are men. This number is so small because men will not cook for themselves. They all belong to two categories; first, those of the servant class, who have passed 52 years of age and have no place to pass their old age. These are generally unable to pay anything for their maintenance; the others are widows or sisters of men who left them some small means, perhaps a pension of sorts, many of them people of fair education, who pay the sum now required from all, 250 roubles, on entering; and then see to their own living, buying food where and when they can. Only Catholics are received, and only such as have lived at least 10 years in Warsaw.

Those who have no funds are given now a mark a day—a sum which just suffices, in the simplest bakery, to buy two buns! Of course the matter of providing food for them all has been a fearful one during the Prussian occupation. Especially, 1916 and 1917, were hard years, before the Poles got some measure of self-preservation organized. The warden told me how he had rejoiced to be able to get for the home by special arrangement 100 pounds of meat a week for sale to the inmates, and 100 pounds of soap for the laundry! Of course the institution has not been without its endowment. This totalled 800,000 roubles during the years previous to the war. The Russians took charge of it and paid monthly the interest on the whole to the treasurer. When they left Warsaw they took everything with them; and it has not been heard of since. Here is surely a piece of restitution that ought to be taken in hand! The Germans did nothing to help, and the city, which had been wont to foot the bill of extra expense before the war, was now obliged to undertake the whole.

The cost of maintenance rose from 45,000 roubles in 1916, to 180,000 marks in 1918. The chief event by which the institution will remember the German occupation was the confiscating of every bit of copper, brass, or zinc fixture in the place—wiring, door-knobs, kettles, baths and all the rest; and the leaving of iron ones in the place.

As we rose to go and visit the various parts of the building, I asked what was done to provide work and entertainment for the inmates. I learned that before the war a large work-room had been maintained; where sewing, weaving of straw-hats and slippers, and basket-making had flourished. But the war had stopped all that. Nothing can be done at all to entertain the old people. A plan is on foot to turn one large room into a sort of lounge, where reading matter will be provided, concerts given, addresses and discussions arranged. The cinema would be introduced if it were possible. As it is, the inmates have virtually no occupation except the simple housekeeping their daily life demands, and occasional service of others who are sick or in some special need.

To my question as to whether people came gladly to the "poor house" or not, I received the discomfiting reply that the list of applicants was so enormous that the age of admission had to be raised from 52 to 68, in order to be able to cope with the present need. "If we only had means, we could do infinitely more than we are doing!"

The hour I spent visiting those quarters, was one of the best I have ever known. We went from the cellar where bath-rooms are situated (which are useless in winter because one has to cross the court to get to them) and where the laundry work was going on, to the second storey, where bright clean rooms with light and air, were made to look as home-like as anyone could wish, by long-experienced hands. Everywhere "The visitor from Canada" was met with a smile. A question as to how long they had been there and whether they were content, always brought the same reply. To the assurance that better times were coming and that people far away were thinking of them, came back a ready "God be praised!"

I found that the institution was simply an "insula" of smaller and larger apartments; in each of which from three to six women lived (the men's room was larger, and had more of the marks of a bachelors' quarters about it!), cooking their meals together on the brick range. I ventured to ask one dear old grandmother whether there was always room on the stove or not. She replied that they managed by taking turns on the hottest place.

The utmost cleanliness prevailed, and that not only in the rooms but in hall and on staircase. Especially the rooms of those who had means and were actually making a "home" of their room, which they possessed, each to herself, bore marks of individuality; in one were some curious old pictures, in another a cupboard full of curious china. Everywhere was the picture of Our Lady of Czenstochowa; I asked the warden whether any traces of caste were to be found; and heard that an aristocracy raises its head here as elsewhere, thinking itself to be better than its less favoured neighbour.

In the chapel, where occasional services are held, there is a curious bit of ancient wood-carving in one piece, standing in hideous colouring above the altar, Christ is seen with the Crown of Thorns and with the thongs upon His hands, while behind Him is one, obviously Judas, who is handing Him over to the enemy. The neighbouring church provides the inmates with Mass and sermons. The chapel is a place for meditation and prayer.

A small dispensary, at present empty of every genuine kind of remedies and drugs, completes the whole. Twice a week a physician comes. There is a nurse constantly in attendance. When anyone becomes seriously ill, she is removed to the hospital; otherwise nursing is done in the home. Scores died during the war from poor food. Now the gravest need is that of bed-linen and the like. Food conditions were already better than they had been.

THE WARSAW GHETTO.

We left the home and wandered through the Ghetto, heading for the nearest "Day Nursery" for children. Such a sight as these streets present cannot be seen anywhere except in the

(continued on page 464.)

The Canadian Book of Common Prayer

by the Ven. W. J. ARMITAGE, M.A., Ph.D.

Custodian of the Book of Common Prayer of the Church of England in Canada.

PRAYERS AND THANKSGIVINGS UPON SEVERAL OCCASIONS.

(Continued from the *Canadian Churchman* of July 3.)

THE next in importance to the Parish as a whole is the Sunday School. It has been well called the hand-maid of the Church. It is the nursery in which the young life of the Church is nurtured and trained. Such a work as this, so pregnant with possibilities, so rich in fruit, touching issues for time and eternity, needs the constant prayers of God's people. It should not be left to itself, as if it were merely a department of Church effort, it is the Church itself training her children in the things of God. This prayer then has a rightful place in our services of devotion.

¶ For Sunday Schools.

O Holy Lord and Saviour, who didst call little children unto thee and bless them; Guide, we pray thee, thy Church in the teaching of the young, that it may wisely order the work of our Sunday Schools and strive earnestly to feed the lambs of thy flock. Grant alike to Pastors and people to see and know the greatness of this work, and give us grace to fulfil it. Make us ever mindful of thy presence in our homes, that our children may be brought up in thy nurture and admonition. Give to teachers aptness to teach, and to our scholars willingness to learn thy blessed will. All this we ask in thy Name, O merciful Saviour, whom, with the Father and the Holy Spirit, we worship as one God, blessed forever Amen.

In a Church which elects its own Bishops, the Clergy and Laity possessing the right of choice, it is essential that the election should be free from the spirit of worldliness and self-seeking. As the Spirit of the living God did preside in the Council of the blessed Apostles, so we should seek for His presence in our midst when we come together on so weighty a matter as the choice of the chief pastor of a Diocese, that he may be truly called of God for the work and ministry of a Bishop. The Prayer is taken from the report of the Revision Committee of the Church of Ireland.

¶ During the vacancy of a See.

Almighty God, the giver of all good gifts: Grant thy blessing, we humbly beseech thee, to the clergy and laity about to assemble [or now assembled] for the election of a Bishop; and give them the spirit of wisdom and understanding, that a chief pastor may be chosen who shall minister before thee to the glory of thy Name, the good government of the flock committed to his charge, and the welfare of thy holy Church; through Jesus Christ our Lord. Amen.

If provision is made for the vacancy of a See, why not for a parochial charge? This kind of vacancy occurs more frequently and is fraught with large issues in regard to the life of the Church. The prayer providing for this contingency is moulded upon the prayer in the Scottish Prayer Book, but differs from it in the introductory matter. In the Scottish book the prayer reads: "O God, who knowest the needs of thy people in every place; Look graciously at this time on this Church and congregation." In the Canadian book it reads:—

¶ During the vacancy of a Pastoral Charge.

O God, who knowest the needs of thy Church in every place: Look graciously at this time upon the people of this parish; and give to them a faithful pastor, who may serve before thee in all diligence and lowliness of heart, and, by thy blessing, bring many souls to the joys of thine eternal kingdom; through Jesus Christ our Lord. Amen.

The Church in Canada possesses full synodical powers. It was only fitting that a prayer should be provided in which God's blessing should be sought upon the deliberations of our Synods,

whether General, Provincial or Diocesan. The prayer which follows was adapted from the Form set forth by the House of Bishops of the Church of England in Canada. The prayer has been made more concise and direct, while it has retained the main features of the older form. It is a beautiful prayer, and worthy of a place in the priceless form of sound words which our Church has preserved for her children.

¶ For the Synods of the Church. To be used on two or more Sundays previous to each meeting of the Synod, as well as during the session.

Almighty and everlasting God, who by thy Holy Spirit didst preside in the Council of the blessed Apostles, and hast promised, through thy Son Jesus Christ, to be with thy Church to the end of the world: We beseech thee to be present with the General Synod [or the Synod of this Province, or the Synod of this Diocese] now [or about to be] assembled in thy Name. Save them from all error, ignorance, pride and prejudice; and of thy great mercy vouchsafe so to direct, govern and sanctify them in their deliberations by thy Holy Spirit, that through thy blessing the Gospel of Christ may be faithfully preached and obeyed, the order and discipline of thy Church maintained, and the Kingdom of our Lord and Saviour Jesus Christ enlarged and extended. Grant this, we beseech thee, through the merits and mediation of the same Jesus Christ our Lord. Amen.

The Prayer for Parliament has been adapted to meet the conditions of our new Dominion. It is merely an adaptation of the form set forth in 1662, to our local conditions. The changes made are merely in the introductory part of the prayer, and may be readily seen in the following portion of the prayer:—

¶ Prayer for the Parliament of the United Kingdom, for the Dominion Parliament and for the Provincial Legislatures; to be read during their session.

Most gracious God, we humbly beseech thee, as for this Empire in general, so especially for the High Court of Parliament [the Parliament of this Dominion, and the Legislature of this Province,] under our most religious and gracious King at this time assembled. Amen.

The natural sequence is to provide a prayer for the electors that they may make a fit choice of persons to serve in the various legislative and municipal bodies. The prayer provided is adapted from one in the Scottish Prayer Book, the only change being the substitution of the words, "Dominion" (or Province or Municipality) for (or town or county or parish), and also of a new Rubric.

¶ During Parliamentary and other elections.

Almighty God, the fountain of all wisdom: Guide and direct, we humbly beseech thee, the minds of all those who are called at this time to make choice of fit persons to serve in the ——. Grant that in the exercise of their choice they may promote thy glory and the welfare of this Dominion [or Province or Municipality]. And this we beg for the sake of our Lord and Saviour Jesus Christ. Amen.

In these days of social unrest the Church would be recreant to her trust, if she did not provide some prayer which would voice the deep needs of her people at such a time. It is just as true that whatever the condition of the world, the Church should recognize the absolute interdependence of each section of the community upon the whole life of the nation, and the constant need in all sections of co-operation and sympathetic interest. It is a first principle of Christianity that we are members one of another. Employers have their rights, and workmen have their rights, but they have also duties, and the saddest mistake that can be made, is to imagine that they can consider their own rights separate-

ly, or their own rights taken together apart from their duties to the whole of the communal life of which they only form a part.

The prayer which the Canadian revisers have adopted is one from the Scottish Prayer book adapted, by the alteration of a few words, to meet conditions in the Dominion.

¶ For Workmen and the Employers of Labour.

O God, who in thy providence hast appointed to every man his work, Assuage, we humbly beseech thee, all strife and contention between those who are engaged in the labours of industry and those who employ their labour; deliver them from all greed and covetousness; and grant that they, seeking only that which is just and equal, may live and work together in brotherly union and concord, to their own wellbeing, and the prosperity of this Dominion; through Jesus Christ our Lord. Amen.

The prayer for Fair Weather has been entirely rewritten. The prayer in the Scottish Prayer Book was taken as a model, but the language has been so altered that the work of the Canadian revisers furnishes practically a new prayer, and is merely reminiscent of the form from which it was moulded.

¶ For Fair Weather.

Almighty God, our heavenly Father, who art the author and giver of all good things and who art merciful to us sinners beyond our deservings: Look upon us, we beseech thee, in thy loving-kindness and grant to us at this time such fair weather that we may receive the fruits of the earth in their season, and learn by thy mercy to amend our lives to the glory of thy holy name; through Jesus Christ our Lord. Amen.

Two new prayers have found a place in this section, under the general title "For fruitful seasons." (To be used on Rogation Days, and at other times.) The first is taken from the Scottish Book, and is most appropriate for the occasion. The second is a singularly beautiful prayer, and is appointed for use only on Rogation Days.

¶ For fruitful seasons.

(To be used on Rogation Days, and at other times.)

O almighty God, who hast created the earth for man, and man for thy glory: Mercifully hear the supplications of thy people, and be mindful of thy covenant; that both the earth may yield her increase, and the good seed of thy word may bring forth abundantly, to the glory of thy holy Name; through Jesus Christ our Lord. Amen.

¶ For Rogation Days.

Almighty and merciful God, from whom cometh every good and perfect gift: Bless, we beseech thee, the labours of thy people, and cause the earth to bring forth her fruits abundantly in their season, that we may with grateful hearts give thanks to thee for the same; through Jesus Christ our Lord, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. Amen.

Canada possesses the largest sea front in the world. Its people are interested in all kinds of fishing operations by sea, and lake and river. It enjoys not only the largest ocean frontage, but one half of all the fresh water on the face of the globe is to be found within its borders. It was at once natural and proper that provision should be made in the revised Prayer Book, for those who are engaged in an essential industry and a hazardous occupation, and who are at the same time amongst the most devout and faithful of our Church people. The prayer is adapted from one in the Scottish Prayer Book, retaining its sentiment, but endeavouring to make its language more direct and forceful. It reads as follows:—

¶ For a Blessing on Fisheries.

O almighty God, who madest the sea, and all that moveth therein: Bestow thy blessing, we beseech thee, on the harvest of the waters that it may be abundant in its season; protect from every peril those who toil upon the deep, that they may with thankful hearts acknowledge thee, who art Lord of sea and land; through Jesus Christ our Lord. Amen.

(To be Continued.)

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From Week to Week

THE Bishop of Saskatchewan has said some rather stiff things about "Spectator" in a recent issue of the "Churchman," but our good friend the Bishop is nothing if not vigorous, when he sets out on the trail. What is more, if he strikes hard he is just as ready to receive blows that are justifiable according to the rules of the game. The peculiar thing about the present little difference seems to be that we are in accord in the main point at issue, namely, that greater responsibility should be laid upon the government in the matter of the care and education of the Eskimos and Indians of this country. "Spectator" thinks that the government is "ready and eager" to meet this responsibility. The Bishop thinks not. "Spectator" intimated that he had some successful experience with the government on this very subject with reference to one corner of the Dominion, and mentioned it casually as an encouragement to M.S.C.C. to take up the whole question of Indian welfare and development in Western and Northern Canada. The Bishop thinks that "Spectator" must have had a pipe dream, an enlargement of the head, or a lengthening of the leg produced by some plausible political official. He admits that what "Spectator" has advocated as desirable and possible he has attempted to secure but failed. The natural conclusion is that nobody else could succeed.

From the foregoing analysis of the situation in which "Spectator" finds himself there seems nothing for him to do but to set forth his defence that readers who have hitherto placed confidence in his judgment and good faith, may, if possible, be reassured. It is now something over a year since the Rev. W. G. Walton, of Fort George, James' Bay, first consulted "Spectator" regarding his hopes and plans for his people in the North where he had worked as a C.M.S. missionary for a quarter of a century. He seemed to be discouraged by reason of his experience with the M.S.C.C. Some members offered him much hospitality and many kind words. Others, he thought, offered nothing better than the cold shoulder. Officially, his case seemed to have the singular misfortune to be placed on the agenda when everything else of interest was disposed of and there was anxiety to conclude the meeting. It is true that he was a C.M.S. missionary, but he was ministering in Canada to Canadians. If Canadian Churchmen were not interested in the welfare of his people one wonders who should be. Mr. Walton was small of stature and unaccustomed to pleading a cause like this before Church councils. The result was that he found he was getting nowhere. The main, if not the exclusive point of his effort was not to extract money from the exchequer of the Canadian Church, but merely to get the backing of M.S.C.C. so that his case could be presented to the government of Canada with such power as might reasonably anticipate success. In this he felt he had failed. To "Spectator" the plans of Mr. Walton appeared reasonable, just, and practicable, because of their inherent qualities, quite apart altogether from the person who advocated them, or the method of his advocacy. He felt that no defect in that pleading could justify him in allowing those poor creatures of the wilds to suffer injustice from which they knew no means of escape, if he were able to assist in righting such a palpable wrong. From the day of the first interview the writer remained in the closest communication with Mr. Walton and gave him the benefit of whatever assistance he was capable. He assisted him in his correspondence with the government, he prepared his case setting forth each request with the reasons for the same in one comprehensive document, and attaching thereto the testimony of explorers and travellers to substantiate his contentions. He accompanied Mr. Walton in a personal interview with Sir Lomer Gouin, Premier of the Province of Quebec, and with the Hon. Arthur Meighen, Minister of the Interior at Ottawa. He accompanied him to a meeting of a Committee of the Senate at Ottawa that was investigating the resources of the Hudson Bay district, before which Mr. Walton was cited to give evidence. These formed the points of contact between "Spectator" and the government of Canada, and out of those experiences he repeats that he believes the government is willing and eager to do justice by the Indians and Eskimos of this country, provided it is approached with a broad and effective policy that can be justified publicly as well as privately.

In the interviews referred to above, Sir Lomer Gouin pointed out the question of jurisdiction between his government and that of the Dominion, but assured us that whatever was the duty of

Quebec he would see that it was done. Mr. Meighen closed the interview by stating that the propositions laid before him manifestly came under his department, and if on investigation as set forth in writing it were found practicable the matter would certainly be dealt with. The Chairman of the Senate Committee stated that it was time that the government of Canada knew the condition of these people and came to their rescue. He said that the government of Canada is greater than any commercial interests that may be involved in that district, and justice will certainly be done. On all three occasions Mr. Walton was warmly thanked for his information, and all expressed high appreciation of his fidelity and self-sacrifice in spending so much of his life in that inhospitable country. Is the reader saying that "Spectator" has not met the implication of the Bishop that these wily politicians were merely "pulling his leg." Soft, evasive words about "earnest consideration," and that sort of thing, gets one nowhere. "Spectator" has anticipated this. While negotiations were in progress first one and then another point was conceded and when an understanding was finally reached on the last, a letter was prepared covering the whole programme and addressed to Mr. Meighen, asking him for a definite confirmation of our understanding of the position of the government on each and all the points raised. In a letter dated December 4th, 1918, and signed by Mr. Meighen, which lies before me, it opens as follows: "I am in receipt of your letter of the 20th ultimo, in which you ask for definite information affecting the interests of the Indians on the east coast of Hudson's Bay. I am glad to give you, as far as possible, categorical answers on the different subjects." He then takes up the different subjects and gives his decisions which are all in accord with what was asked. These subjects include "the establishment of reindeer," "temporary relief," "treaty rights," "medical officer and hospital," "industrial training and education." A copy of this letter I would be glad to send to the Bishop of Saskatchewan or anyone else that has any doubts whatever about the committal of the government to the care and well-being of these people. Sir Lomer Gouin has fulfilled his part, by the appointment of the doctor already at Fort George, as magistrate of the district, with authority to name his own constables and hold court. The Province of Quebec also is responsible for the payment of the "treaty money," although it is the Indian Department that fixes the amount.

"Spectator" regrets to have to write all this, but it has seemed to him due to his many readers who have shown confidence in his judgment and integrity, and possibly it is due also to himself. Let him appeal to the more daring members of M.S.C.C. not to be misled by any seeming difficulty with the government so long as the welfare of our original Canadians is concerned. Put yourselves in the position of statesmen answerable to the whole country for your acts and formulate your plans with that necessity in view. And further present your case to the responsible minister and not to subordinates. The former controls the policy, the latter are limited to administration.

THE CALL OF PEACE.

(Continued from page 456.)

child, full of play and nonsense and energy. Now . . . he's part of the wreckage of the war. So badly crippled he'll never be any good again. So far as his body goes, perhaps, never be out of hospital . . . Everyone loves him. Doctors, orderlies, nurses, fellow patients, visitors; to them all he's a sort of benediction and inspiration . . .

"Death would have found you brave, but braver still,

You face each lagging day,
A merry stoic, patient, chivalrous,
Divinely kind and gay . . ."

How is it? Perhaps it is just "response." First it was the call to fight, then the call to suffer, and each time his response came, "Speak for Thy servant heareth." At any rate this young soldier knows where peace dwelleth.

Then there's Everard Ready, who toils terribly in the mean streets, where his work is. He's just a hard-working parish priest. We call him "the Ever Ready." He never spares himself, and in his eyes I seem to see the look that is in these others. "With goodwill doing service," both to the Lord and to men; that would be his explanation, I think, of the place where he finds the blessing of peace . . . No, I am not a member of his congregation, but I went

The Bible Lesson

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

Sixth Sunday after Trinity, July 27th, 1919.

Subject: Miracles of Healing.—St. Mark 5: 21-43.

1. Jesus by the Sea. The Sea and the Mountain both had their place in our Lord's life. All through this gospel His movements are marked by indicating that He was by the Sea or that He withdrew to the Mountain. These were the alternations of activity and rest. By the Sea were the busy towns and villages. There men congregated and there Jesus moved in the midst of the multitudes. In the Mountain there was solitude. It was the place of prayer where the Spiritual conflicts were fought and where quiet Communion with the Father was found. Here also Jesus brought His disciples for instruction, fellowship and prayer.

This is our Lord's example for us of a well-balanced life. Prayer and labour have their true proportion. Here is no justification for withdrawing altogether from the world, but there is clear indication of our constant need of quiet prayer and meditation.

2. The Request of Jairus. It is remarkable that a ruler of the synagogue should make such a request as that which Jairus made. Men of his class were mostly opposed to Jesus. His deep human need overcame his scruples as a Jewish official, and he went to Jesus in that direct way which we believe our Lord loves. On another occasion the direct plea, "Lord help me," met with immediate response from Jesus.

Jairus asked that his daughter might be restored to health. He soon found that he had a greater need. Jesus was able to supply all his needs. There was nothing beyond His power. It is an illustration of the Divine attitude towards us. God is always more ready to hear than we to pray, and is want to give more than either we desire, or deserve.

3. The touch of Faith. While Jesus was on His way to the house of Jairus there came the woman in the throng who touched the hem of His garment, believing that His healing power would thus come to her. Faith shows itself in strange ways. It is the reality of faith that is of value and not the special way in which it shows itself. This woman's need was great. St. Mark tells us that she had suffered many things of many physicians, a point which St. Luke, himself a physician, does not mention. Jesus was conscious of her silent, furtive appeal, and the healing power came from Him although it was so strangely sought. He at once declared that it was in response to her faith. Faith is true ground on which to approach God for any blessing.

4. Faith in Jesus as the Life-giver. Jairus had faith enough to believe that Jesus was able to heal disease. It was strengthened, no doubt, by what he saw of the Lord's power on the way to his house. It would not be surprising if he did have sufficient faith to believe that Jesus could restore life. Those who came with the message of the daughter's death had no such faith, and they suggested that he need not trouble the Master any further. Then it was that Jesus spoke that word of encouragement, "Be not afraid, only believe." Jesus valued faith so highly that He was always trying to increase what faith He found. This is quite noticeable in His dealings with His disciples. Presently He justified the encouragement He gave to Jairus by restoring the little girl to life.

5. The Resurrection of the Dead. Foreshadowings of this great doctrine of the Christian Faith are seen in the raising to life again of the daughter of Jairus, and of Lazarus. But the full meaning of it is only made known in our Lord's own Resurrection. He is the "Lord and giver of life." As such we believe in Him and have the hope of the resurrection of the dead. It is the most glorious hope that is given to men, and in this respect the Christian Religion transcends all other religions of the world.

there last Sunday. He said there would never be true peace till we were willing to look not on our own things, but on the things of others. If enough of us would do it, we should find a way. God would show us a way out of our troubles, labour troubles and all the rest. He said selfishness was the great enemy of peace. That love and service and forgiveness and unselfishness were the secret. That peace on earth was conditioned by glory to God and goodwill among men. And this was the text, which he repeated several times during the sermon and with which he ended: "And the Government shall be upon His shoulder . . . And He, hearing His cross, went forth." He said that was the way.

THE VILLAGE CHURCH

By Rev. J. A. SHIRLEY, M.A., B.D., East Kildonan, Manitoba

HERE it stands, easily discernable among the other buildings of the little Western village. Indeed, there is many a farmer who will lead you out some evening on to a hill not far from his house, three, five, seven miles from the village, and point out to you the church spire standing like an unlit beacon against the setting sun; if he happens to be one of the early settlers, and a member of the church, he will give you its history. I will tell you something of the story as it was told to me.

"It was away back in the eighties that we came to this part, my wife and I. There was no railroad then. We came the last forty miles with all our baggage packed on two wagons. For most of the distance we had to put both yoke of oxen on to the one wagon and take it half a mile or so, and then go back and get the other wagon. Often we had to throw off the greater part of both loads to get through a slough, and then go back and forth several times before we could get everything across.

"If it had not been that some of our friends had come out here the year before, and we knew they were expecting us, I don't think we could ever have come those last twenty or thirty miles.

"When we got here, truly 'the whole land lay before us,' and it was difficult enough to choose. The river ran through the midst of the country, dividing it into two sections, one side open land and light soil; the other side a heavier soil covered with underbrush. Our friends had chosen homes upon the open side. We remained upon the same side of the river, but we came down here into the valley with just enough of this high land to make sure of some crop even in the wettest year. For the first three years we lost nearly everything by frost; our friends were reaping fair harvests and implored us to give up our homestead and come over nearer to them. We had almost decided to go, or perhaps I ought to say, we were almost starved into going. But we made up our minds to stay one year more. The fourth year we had a splendid crop; I have never since seen wheat that was better. We got it cut before the frost. It was a very dry fall, and we got it thrashed in splendid shape. Then fire came and swept across the stubble, and there before our eyes we saw our granaries and the reward of four years of waiting and of hardest labour all in flames. Do you blame me, that I came away out here on this hill alone and sat down and cried. Had it not been for our friends I don't see how we could have lived through that next winter.

"But, I started to tell you about our church. Well, I had to tell you this to show you how hard it was for us to build it. Ten dollars at that time, even to our friends who had been reaping harvests, meant as much as one hundred dollars would mean to them to-day. And as for me, I do not claim to be a wealthy man to-day, but I could give a thousand dollars to build a church now more easily than I could have given ten dollars in those first four years. And yet we built our church. There it stands. If it was destroyed to-day, and you started out to build another, I doubt if you could raise the money to build a better one. We built it entirely ourselves. One of our people was an architect in the Old Land and he designed it. Some of us were pretty handy with tools. In the evenings we would drive in with our oxen or more often walk and work at the church until after dark. No one worked harder than our clergyman,

a bachelor, who usually came home with some of us at night and helped us with our crops the next day.

"I shall never forget the day the church was opened and consecrated, for we opened it free of debt. The Bishop was here and the church was packed to the doors. My wife played the organ, and I showed the people to their seats. Oh! I often sit on the hill here alone and dream that day over and over again. I can see it all so clearly yet. The Bishop went into the pulpit to preach, and the eager faces of the congregation greeted him, and I tell you we were proud of the church that we had built. But where is that congregation now? The Bishop himself is gone and another is in his place. Nearly all the older members who were in the church that day lie in the graveyard yonder; some have moved away to distant parts advancing as the frontier of this new country moved westward and north. The children who were there have grown up and have taken our places on the farms. That was a long time ago.

"We had no children then, but a baby boy was born to us a few years later. We had him baptized in the church and when he was old enough he was confirmed. He always sat beside me while his mother played the organ and I think he liked to go to church about as well as his old dad. He was always a good boy. The farm was to be his, and the joy of my life was the thought that he would never have to come through the hardships that we came through. You can see for yourself that the farm is one of the finest in this part of the country, and the buildings and the stock are as good as could be wished. Then the great war came. Our boy was one of the first to leave these parts. He was just on his way across the ocean the day we unveiled the honour roll in the church, not the ordinary framed picture kind of thing, but a beautiful piece of carved oak with a brass centre on which the names of the boys were engraved in order as they enlisted. The name of our boy stands third on the list. There are twenty-eight names on the roll of honour now. It was not long before the black stars and the red crosses began to appear after the names to indicate that they had been wounded, or that they had fallen on the field of battle. In the fall of 1915 we put a black star after the name of our boy. He was badly wounded and got back as far as England. We thought that we were going to have him home. But he pulled around in a remarkable way and went back to France again. It is just four months now since we had to put the little red cross after his name, on the roll of honour in the church. Yes, our boy, the only child God ever gave us, was killed upon the field of battle. I am proud that I had a boy to give, and I am proud that he has done his duty.

"Two Sundays afterward we had a memorial service, and our clergyman (not the one we had when the church was built, we have had several ministers since then), took as his text, St. John 3:16, and he said that not only was this war bringing our men upon the battlefield to realize more deeply than ever before the love of Christ, and the greatness of the sacrifice that He made in giving His life for others; but that many fathers and mothers were coming to grasp a new meaning of the love of God the Father in giving up His only Son to make that sacrifice. And I think I see it now, and that feeling that God has made an infinitely greater sacrifice for us, helps my wife and me to bear the sacrifice that we have been called upon to make. But it has

Church in the Motherland

At the invitation of Bishop Bury, Sir James Cantlie, the eminent London surgeon, spoke in support of the Hospital Sunday Fund from the pulpit of St. Peter's, Vere Street, London, on a recent Sunday.

The Rev. William Temple, D. Litt., the fourth son of the late Archbishop Temple, of Canterbury, has been appointed to the Canonry at Westminster Abbey, vacated by Dr. E. H. Pearce, now the Bishop of Worcester.

The Rev. George Noel Lankaster Hall has been appointed Vice-Principal of Ely Theological College. Mr. Hall had a brilliant career at Cambridge, and since his ordination at Trinity, 1917, he has been curate of Christ Church, Luton.

The King and the Queen, with the members of the Royal Family, attended the impressive thanksgiving service for peace in St. Paul's Cathedral, London, on July 6th. They came in state to the Cathedral from Buckingham Palace. The Archbishop of Canterbury presided, and a solemn Te Deum was sung.

Speaking lately at the house of Miss Bompas, a niece of his famous predecessor, the present Bishop mentioned the fact that some 50,000 men from Canada were taking back wives with them from the Mother Country, and that in many of the battalions from Canada there were some Red Indians who had volunteered with enthusiasm.

The new Bishop of Cashel has been presented with an Episcopal ring from the members of the Select Vestry of Waterford Cathedral parish. The Bishop preached his first sermon since his consecration in Christ Church, Londonderry, on June 22nd. Twenty-seven years ago he preached his first sermon in the ministry in the same church.

Prior to the reading of the Bidding Prayer on the occasion of the preaching of the University sermon on Commemoration Sunday, 1919, at St. Mary's, Oxford, the Vice-Chancellor conducted a short service in commemoration of those members of the University who had lost their lives from any cause during the war who numbered, in all, 2,660.

On June 22nd a woman preached for the first time at a statutory service in England with the consent of the Bishop of the diocese. The preacher in question was Miss Edith Picton-Turberville, O.B.E., vice-president of the Y.W.C.A., and the occasion was the anniversary service at an old parish church in Lincolnshire.

been hard. I cannot tell you what it means for us to see this farm for which we both have worked so hard, pass into other hands. I wanted to see my boy in my place here on the farm, and I wanted to see him take my place in the church. Then I think I should have been happy.

"But now I have just been talking it over with my wife last night, and I don't think we will put many more crops here. The heavy work is coming pretty hard on me. As long as there was hope that our boy would return, we would have stayed to welcome him back and to see him settled on the farm. But I cannot bear to stay here much longer. The farm will pass into other hands. I know that we will never become as interested in the work of any other church. Likely we will join some city congregation where a farmer will hardly be recognized. For that reason I am going to leave some money here at the bank in government bonds, so that the interest will be sufficient to pay my regular weekly subscription to the little church yonder, as long as I live. After I am

The Rev. Philip A. Evans, a former Primitive Methodist minister at Macclesfield, was ordained Priest in Lincoln Cathedral on Trinity Sunday last, and on the same day the Bishop of Chelmsford in his cathedral ordained the Rev. J. T. Jackson, a former Congregational minister, and the Rev. G. H. D. Wright, a former Wesleyan minister, to the priesthood.

A great united service of thanksgiving for Victory and peace was held in Trafalgar Square, London, in the afternoon of July 6th, which was conducted by the Bishop of London. The entire square was packed with people. The service consisted of popular hymns, the Creed, a few prayers and addresses by the ministers of the many different denominations attending.

Dr. Henry Luke Paget, the Bishop-Suffragan of Stepney (London) has been appointed Bishop of Chester in succession to Dr. Jayne, resigned. In 1906 Dr. Paget was consecrated Bishop-Suffragan of Ipswich, and three years later he was appointed by the present Bishop of London as Bishop-Suffragan of Stepney in succession to the present Archbishop of York. Dr. Paget's promotion to a territorial Bishopric is the fifth of such-like promotions from the East End of London.

Canon W. G. Boyd has been appointed Vicar of Minster-in-Thanel by the Archbishop of Canterbury. Since 1910, when he was sent out to Canada as pioneer of the Archbishop's Western Canada Fund, Canon Boyd has been at Edmonton, Alta. In 1905 he became Domestic Chaplain to the Archbishop of Canterbury, a post which he held until he went out to Western Canada. The parish of Minster is an extremely venerable one, and its parish church is one of the most interesting of the old churches in Kent. One of its bells is said to be the only pre-Reformation bell in the Isle of Thanet, and there is a yew tree in the churchyard which is believed to be almost as ancient as the church itself.

I loved my friend for his gentleness, his candor, his good repute, his freedom even from my own livelier manner, his calm and reasonable kindness.—Leigh Hunt.

Blessed are they who have the gift of making friends, for it is one of God's best gifts. It involves many things, but, above all, the power of going out of one's self, and appreciating whatever is noble and loving in another.—Thomas Hughes.

gone the congregation can use the money as they chose. For I reckon that the little church has been one of the greatest blessings to us. I cannot think what our lives out here in the West would have been without its influence not only on us ourselves but on the whole community in which we have lived. And I don't know how we could ever have borne the message of our boy's death if it had not been for our religion, and that we knew that our boy believed in the same religion. He will not come back to us, but somehow as I sat in church last Sunday, I could not help but feel he was not so very far away.

"I have always loved my church, but I never realized my need of it as I have done these last few months." As I walked back to the village that night, there came to me too a deeper appreciation of the value of the little church and what it stands for. The church that can mold such a father and mother and such a son has truly made a great contribution to its day and generation. Verily, this is the stuff on which the Empire stands.

July 17, 1919.

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Correspondence

"TWENTY-FIVE YEARS AGO" AND MORE.

Sir,—The exceedingly interesting sketch of the beginnings of Havergal College from the facile pen of Miss Knox, its learned principal, is a record of very great historical value, but it does not go back quite far enough in regard to the genesis and ultimate founding of Havergal. As one in close touch with its origin, I wish to add a few brief notes out of my own experience.

I remember well the characteristic action of the Hon. S. H. Blake at the inception of the work. In a letter which I received from him while Rector of St. Thomas' Church, St. Catharines, he informed me of the opportunity which was open of securing a valuable school property on Jarvis Street, known as "Miss Haight's School." Mr. Blake asked me to consult the Rev. Principal Miller, of Ridley College, as to the practicability of establishing a school for girls in Toronto with the highest educational facilities and upon the Evangelical principles of our beloved Church. We journeyed to Toronto together, visited the building on Jarvis Street, inspected its equipment, studied its conditions and possibility of expansion, and made a favourable report in writing to Mr. Blake.

Mr. Blake was moved, one may well believe, by the Holy Spirit, to take immediate action. He was not only a great Churchman, a large-hearted philanthropist and a man of strong Christian principle, whose Protestant convictions were ever in evidence, but he was also a man of prophetic insight and of quick and resolute action. He at once secured the property, and one of his first thoughts was to associate with it the honoured name of Havergal.

Principal Miller, who had met with great success in the founding of Ridley, gave much valuable time and energy to the preliminary work connected with the founding of Havergal. Mr. Blake placed upon my

shoulders the responsibility of the raising of sufficient money to finance the institution for the first year. It was my great privilege to secure the co-operation of twenty of the leading Churchmen of that day, whose names should be held in honoured memory, who became responsible for a sufficient sum to guarantee the continuance of the work for the first year. From these small beginnings this new, noble college and institution of sound learning took its rise. To God be all praise and glory.

W. J. Armitage.

Halifax.



AN URGENT CALL.

Sir,—May I appeal through your pages on behalf of several of our missionary congregations which have suffered the loss of their little prairie churches in a violent storm which swept over a section of our diocese on Friday, June 27th? Four churches were destroyed, namely, St. James' Church, Pilot Grove; St. Nicholas' Church, Newnam; Emmanuel Church, Quill Lake, and St. Mary's Church, Clair. These four churches were located in the district south and east of Humboldt, where, on account of the large foreign population, the Church is weak and struggling. The storm did a great deal of damage to the buildings of the settlers as well, and the missionary at Quill Lake lost his stable and other outbuildings. In the case of two of the churches the loss is total, including an organ and furnishings. Emmanuel Church, Quill Lake, was enlarged only last fall. The materials for rebuilding these churches at present prices will cost about \$600. The people will do what they can, but they cannot begin to find what is needed. I trust this appeal for help will meet with a very generous response. Contributions may be sent either to the editor of the "Churchman," or to Rev. Jas. Taylor, Synod Office, Prince Albert, Sask.

A. D. Dewdney,
 Archdeacon.

Prince Albert, Sask.



EVENING SERVICES IN TWO AMERICAN CATHEDRALS.

[Abridged.]

Sir,—It was my privilege recently to attend the services on two alternate Sundays in the cathedrals of two American dioceses in two neighbouring cities, and I thought it might be interesting to some of your readers to contrast and compare these services.

There has been a good deal of discussion lately about popularizing the evening service in order to increase the attendance, and anyone who has been in the habit of attending church lately will agree that there has been a very serious falling off in church attendance in the last few years, whatever may be the reason.

In both of these cities the usual morning services were held, Evening Prayer being said at four o'clock, after which there apparently was no further service held except in the two cathedrals referred to. The service in the first cathedral I attended was held in an old, square building on a prominent business street in the city, with old-fashioned high-backed pews that originally must have had doors to them, placed on a slanting floor. The architecture of the building reminded me more of a Methodist meeting-house than of a church structure. This cathedral had made a definite attempt to attract an evening congregation at a time when there was no other Episcopal church service in the city at that hour. The advertised time of the service was 7.30 p.m., and on my arrival in good time it was difficult for me

The Dioceses of the Canadian Church

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- Athabasca—Right Rev. E. F. ROBINS, D.D.—Peace River, Alta.
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- Keewatin—Right Rev. JOSEPH LOFTHOUSE, D.D.—Kenora, Ont.
- Kootenay—Right Rev. ALEXANDER JOHN DOULL, D.D.—Vernon, B.C.
- Mackenzie River—Right Rev. J. R. LUCAS, D.D.—Chipewyan, Alberta
- Montreal—Right Rev. JOHN CRAGG FARTHING, D.D., D.C.L.—Montreal, Que.
- Moosonee—Right Rev. JOHN GEORGE ANDERSON, D.D.—Cochrane, Ont.
- New Westminster—Right Rev. ADAM U. DePENCIER, D.D., O.B.E.—Vancouver, B.C.
- Niagara—Right Rev. WILLIAM R. CLARK, D.D., D.C.L.—Hamilton, Ont.
- Nova Scotia—Most Rev. CLARENDON LAMB WORRELL, D.D., D.C.L., METROPOLITAN OF CANADA—Halifax, N.S.
- Ontario—Right Rev. JOHN EDWARD BIDWELL, D.D., D.C.L.—Kingston, Ont.
- Ottawa—Right Rev. JOHN C. ROPER, D.D., LL.D.—Ottawa, Ont.
- Qu'Appelle—Right Rev. M. T. McADAM HARDING, D.D.—Regina, Sask.
- Quebec—Right Rev. LENNOX WALDRON WILLIAMS, D.D.—Quebec, P.Q.
- Rupert's Land—Most Rev. SAMUEL PRITCHARD MATHESON, D.D., D.C.L., METROPOLITAN OF RUPERT'S LAND AND PRIMATE OF ALL CANADA—Winnipeg, Man.
- Saskatchewan—Right Rev. JERVOIS A. NEWNHAM, D.D.—Prince Albert, Sask.
- Toronto—Right Rev. JAMES FIELDING SWEENEY, D.D., D.C.L.—Toronto, Ont.
 Right Rev. WILLIAM DAY REEVE, D.D., Assistant Bishop—Toronto, Ont.
- Yukon—Right Rev. ISAAC O. STRINGER, D.D.—Dawson, Yukon
- Honan—Right Rev. WM. C. WHITE, D.D.—Kaifeng, China
- Mid-Japan—Right Rev. H. J. HAMILTON, D.D.—Nagoya, Japan

to get a seat in any of the pews. This was due to the fact that at seven o'clock an organ, violin and cornet recital was held, lasting fifteen minutes. An instruction in congregational singing, given by the choir master, assisted by the organ, and accompanied by the organ, violin and cornet, was given for another quarter of an hour. The congregation sat during this recital and singing; popular hymns were chosen; the choir master conducted, and if the congregation did not appear "to catch on" to the hymn, he cut it short at the first verse and started another one. Sharp at half-past seven the violin and cornet disappeared, and the Dean simply stated that evening service would commence. The evening service consisted of a shortened form of service, which, with a number of popular hymns, were printed on a leaflet and distributed throughout the church. All the prayers and Collects were said both by the minister and congregation. All the responses were hearty, and the singing was as it was intended to be, entirely congregational, the choir simply acting as leaders.

The point I wish to make is that a service held that every member of the congregation could follow, and where hymns were sung that practically every member of the congregation knew, filled the church to overflowing, with almost as many men as women, and I was given to understand that this occurred regularly every Sunday night.

Two weeks after this I attended a service at 7.30 p.m. in another cathedral, which was also the only Episcopal service in that city at that hour. The church is a beautiful one, small for a cathedral, but architecturally pleasing. There were about fifty people (mostly women) in the church, who were lost in the building. The choir, coming out of the vestry singing a processional hymn, walked down the north aisle and up the centre aisle, preceded by a chorister carrying a processional cross. The choir was robed in purple cassocks, followed by one who was apparently the Curate. He was followed by two boys in scarlet cassocks. At a distance of about ten feet from the latter walked the Dean in a very stately, dignified manner.

There is something in the attitude of a man that begets, even in a naturally devout man, a lack of sympathy, if not a lack of respect for his manliness, in seeing a strong,

virile, manly-looking man marching at the end of a choir procession with stately, dignified tread, taking care that there is at least ten feet of vacant space between him and his attendants, his hands out in front of him, the tips of each finger touching each other and the tips of each thumb forming a base of a triangle with the aforesaid fingers. I am free to admit that this may be simply prejudice, but I am satisfied that it is not calculated to encourage popularizing a service to the extent of increasing the attendance. The service was sung. The hymns were not well known, and, to my surprise, at the end of the service the choir filed out down the centre aisle and up the north aisle as they came in, leaving the Curate up in the chancel, who subsequently preached what was, to my mind, a very indifferent sermon.

In one cathedral we find a popular service that the congregation are not only invited, but encouraged to take part in, crowded to the doors, and a service under the auspices of the same church in a different city, conducted in exactly the opposite fashion, practically empty. If a service such as I have described in the first cathedral is capable of drawing a crowd, would it not be wise for some of our big city churches to do something of the same nature as an experiment and see what the result would be? At least, no harm would be done and much good might result.

Pro Bono Publico.
 Montreal, June, 1919.

S.O.S.

The Bishop of Calgary has just received from Rev. S. Middleton, Principal of the Anglican Blood Indian School, a letter, in which he says:—
 "I deeply regret to inform you that the drought throughout this district is most serious. The Indians will have no crops, the School farm is just as bare as a table, and all the settlers will have to dispose of their stock to enable them to live through the winter."

Those to whom this note appeals may get further information from the Bishop of Calgary.

All Over the Dominion

The Bishop of Huron confirmed 17 candidates in Christ Church, Corunna, on July 3rd.

On July 6th the parish of Cavan, Diocese of Toronto, celebrated its centenary. Next week an illustrated description of the parish and the event will appear in the "Canadian Churchman."

A window in memory of the fallen soldiers of the congregation is to be placed in the chancel of St. Matthew's, Toronto. It is expected that it will be in position at Christmas, and it will cost \$2,000.

Capt. the Rev. H. S. Laws, who has been acting as Chaplain overseas for some time, took up his duties as minister-in-charge of Trinity Church, Montreal, on July 6th, preaching at both services. Prior to joining the army Capt. Laws was the Rector of St. Andrew's Church, La Tuque, Que. He returned from overseas last April.

On Sunday, July 6th, in Grace Church, Arthur, Ont., the Rector, the Rev. H. G. C. Baugh, B.D., dedicated a beautiful brass sanctuary cross, presented by Mrs. Burton in memory of her son William Walter, who was killed in the great war. The gift is very much appreciated by all, especially as Mrs. Burton presented the church with a service flag last year.

His Excellency the Duke of Devonshire, together with the Lady Rachael Cavendish, and accompanied by several members of his staff, attended the thanksgiving service for peace at Christ Church Cathedral, Ottawa, on July 6th. The Right Rev. J. C. Roper, Bishop of Ottawa, conducted the service and preached. He was assisted by the Rev. John Dixon, who read the Prayers.

During the first two weeks of July the Bishop of Toronto has held Confirmations at Trinity Church, Campbell's Cross; St. James', Caledon East; St. Philip's, Weston; St. Paul's, L'Amoureux; St. John's, Havelock; St. Monica's, Toronto; Good Samaritan, Sparrow Lake; St. George's, Cooper's Falls; St. Luek's, Hamelt; and this week at St. George's, Medonte; St. John's, Blackstock, and Christ Church, Omemece.

At a special meeting of the vestry of St. George's Church, Guelph, held on July 8th, it was decided to engage a curate to assist Rev. G. F. Scovil with the work of the parish. The question of erecting a monument to the men of the parish who fell in the great war, and also to those who enlisted, was discussed at some length. The choice of a suitable memorial has narrowed to a rood-screen or a tablet, on which all the names of the members of the congregation who have served overseas would be placed.

The parish of Havelock had the great privilege of a visit from the Bishop of the diocese on Monday, July 7th, when twenty-five candidates were presented for Confirmation by the Incumbent, the Rev. C. E. Emerson. Tea was served for the Bishop and confirmees at 6 p.m. At 8 p.m. the church was filled for the Confirmation service. The Bishop expressed his gratification in receiving such a large class of candidates gathered together over such a scattered area and within such a short time.

At the morning service on Sunday at St. Paul's Anglican Church, Dauphin, Man., the Rev. Harry P. Barrett, the newly-appointed Rector of the parish, was formally inducted, the Rev. C. B. Price, B.A., Rector of Swan River, Rural Dean of Dauphin, taking charge of the service, being assisted by the Rev. F. T. Jackson, of Gilbert Plains, and Mr. H. P. Barrett, lay reader. At the close of the

induction service Mr. Barrett was conducted to his seat by the Rural Dean and churchwardens, and at once assumed his duties by taking part in the service.

The Venerable Archdeacon Thomas, General Missionary of Rupert's Land, was present at the meeting on Monday of the Dauphin Rural Deanery. At the morning session papers were given as follows: "Boys' Work," the Rector of Dauphin; "The Study of Church History," Rev. J. H. Hill, Incumbent of Grandview; "Missionary Study," Rural Dean Price. At noon luncheon was served in Mrs. Leach's home by the St. Paul's W.A. to the visitors, vestry and wardens of St. Paul's Church. In the afternoon there was a business session, and in the evening a short service, with address by the Archdeacon.

Recently a very handsome reredos was dedicated in St. Mark's Church, Parkdale, by Archdeacon Ingles. The reredos is a gift of Mrs. Geo. Gouinlock in memory of her late husband, and as a thankoffering for safekeeping through the war of one son and three sons-in-law. A bronze tablet also was dedicated to the memory of the late John Maughn and his wife, always, during their lifetime, prominent church workers in the city of Toronto. The tablet was erected by the family, of whom two sons and one daughter survive. At a recent meeting of the lay board of St. Mark's

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"With pleasure I endorse what one of your subscribers in Quebec said about the *Canadian Churchman*, to me it is a Sunday pleasure, and I willingly increase my subscription in advance and enclose 50c. in stamps. Trusting that success may reward your efforts."

Subscriber,
Cobourg, Ont.

the stipend of the Rector, Rev. Dr. Blagrave, was increased by \$200, retroactive to January 1st, 1919.

The Archbishop of Rupert's Land visited the parish of Manitou the week-end of June 22nd for the purpose of Confirmation. A total of 31 candidates were presented by the Rector, the Rev. F. Glover, for the apostolic rite of laying on of hands. Of this number, 12 were confirmed at Miami, a nearby station, of the total, 14 of whom were adults. In spite of the rain and the bad roads, splendid congregations greeted His Grace. A particularly interesting feature of the visit was the installation of the new memorial pews in St. Barnabas' Church, Altamont. These are being put in by voluntary contributions in memory of war heroes who paid the supreme sacrifice. A memorial Communion table has also been placed in the church.

On the first Sunday after Trinity the Right Rev. P. T. Rowe, Bishop of Alaska, acting for and at the request of Bishop Stringer, ordained the Rev. W. W. Williams to the order of Priest in St. Paul's Cathedral Church, Dawson, Y.T. The Rev. B. Totty, of Moosehide, presented the candidate and assisted at the service. Bishop Rowe confirmed five candidates at the evening service who were prepared and presented by Mr. Williams, the Incumbent of St. Paul's Church. Arrangements had been made with the Archbishop of British Columbia to officiate at these services, but His Grace was unable to get to Dawson on account of the strike at Prince Rupert and Vancouver interrupting the sailing of the steamers.

Commencing July 1st, 1919

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

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

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

A splendid reception was tendered to Capt. the Rev. C. Carruthers, Rector of Holy Trinity, Edmonton, on his return from overseas. Over two hundred of the members of the congregation gathered in the parish hall to welcome their Rector home again, and to listen to the speeches made by the Bishop of the diocese, the wardens of the church and ministers of the city, representing the Baptist, Methodist and Presbyterian bodies. Capt. Carruthers enlisted in July, 1916, and left for overseas as Chaplain of the 151st Battalion. During the three years abroad he served first at Orpington Hospital, afterward with the Canadian Cavalry Brigade in France, and then with the Granville Canadian Special Hospital at Buxton. During his absence from Holy Trinity the parish was ministered to by Rev. C. W. W. Sanders.

It has been decided to erect a new Holy Table in St. John's, Victoria, B.C., in memory of all members of the church who have participated in the late war. Permission has been obtained from Mr. G. H. Deane, assistant director, "J" Unit, Soldiers' Civil Re-establishment, for the work to be carried out by returned soldiers. Mr. Deane himself is very much interested in the erection of the memorial, and has offered to lend his assistance in every possible way. It will be of very ornate character, and has been designed to conform generally to the present architecture of the church. The four centre arches directly above will be richly carved with relief bevel carving. The Holy Table is 6 feet 6 inches long. The three large panels on each side are to contain the names of all church members who have taken part in the great war.

Owing to failing health, the Rev. Rural Dean Wood has resigned the parishes of Hamiota and Oak River, where he has been Rector for the last six and a half years and Rural Dean of Minnedosa the past year and a half. Thirty-two years ago next November Mr. Wood came from England to the Diocese of Rupert's Land, where he has been working ever since, with the exception of four years in the Diocese of Keewatin as Rector of St. John's, Fort Francis, and for a time Rural Dean of Rainy River. Last Tuesday evening the members of Christ Church, Hamiota, held a garden party in the grounds of the rectory, when they presented the Rural Dean with a handsome leather travelling bag, with fittings, and raincoat in token of appreciation of his faithful devotion to duty, both in and out of church. On Thursday evening the Oak River congregation likewise presented a substantial purse.

The total losses of the various belligerents during the war made public by Deputy Louis Martin, had a staggering effect upon French public opinion. France, in four and one-half years of war, lost one man in every 26 inhabitants; Great Britain, exclusive of Dominions, lost one in every 66 of the population; Italy, one in every 79 inhabitants. Germany's losses work out as one man in every 35 inhabitants; Austria-Hungary, one in every 50; Russia, one in every 107 inhabitants. These figures have been drawn up according to the most recent census.

DIocese OF OTTAWA.

The Late Rev. T. J. Stiles.

By the death of the Rev. T. J. Stiles, of St. Alban's, Ottawa, the Church in the city and diocese sustained a loss that it will be hard to fill. The deceased clergyman was born in England and educated at St. Augustine's College, Canterbury passing the Oxford and Cambridge examination for Holy Orders. On the invitation of the late Archbishop Lewis he came to the diocese of Ontario and was ordained to the priesthood in St. George's Cathedral, Kingston, on December 6th, 1885. His first parish, was Combermere, then Maberley. In 1888 he was appointed to Frankville; in 1894 to Iroquois; 1899 to Arnprior; 1906 to Trinity Church, Cornwall; May, 1914, to St. Alban's, Ottawa. It is an interesting coincidence that the first service he conducted in Canada was in St. Alban's Church, Ottawa. Mr. Stiles was an eloquent and forceful preacher and teacher, and an outstanding figure in Church life and affairs. His work in St. Alban's Church has been abundantly blessed, and he leaves a large and devout congregation to mourn the loss they have sustained. On the Sunday following his death a requiem service was conducted, and St. Alban's was crowded to the doors, many of the worshippers being visibly affected. On Monday the Bishop of the diocese conducted the funeral service, assisted by a large number of clergy, after which the body was taken to Perth for interment. Mr. Stiles was in his fifty-ninth year. He was a member of the General and Provincial Synods, and an active member of the executive of the diocese. His death occurred at Clifton Springs, N.Y., where he had been resting since Easter. It came as a great shock to all. He leaves a wife and one son and daughter. His brother is the Rev. W. H. Stiles, clerical secretary of the diocese.

RUPERT'S LAND NOTES.

The Rev. H. C. Bristoll, the Incumbent of Langley, B.C., is returning to the Diocese of Rupert's Land.

Anglican services have recently been established at Findlay and Belleview.

Reopening services were held at St. Bartholomew's, Winnipeg Beech, on July 6th, after enlargement and improvement. Rev. E. J. Seeker, Rector of Selkirk, Man., preached at the morning service.

A meeting in connection with the United Forward Movement was held in the Synod Office recently. The following represented their deaneries: St. John's Cathedral, Very Rev. Dean Coombes; Winnipeg, Canon McElheran; Dauphin, Rev. H. P. Barrett; Portage la Prairie, Rural Dean Parker; Minnedosa, Rev. D. P. J. Biggs; Selkirk, Rural Dean Baldock; Dufferin, Rural Dean Martin; Brandon, Rural Dean Findlay; Souris, Rev. W. J. Finch. Canon Jeffery, Director of the movement in the Diocese of Rupert's Land, presided, and outlined the whole plan of campaign.

MARRIAGE NOTICE

WILSON-MARTIN—On June 25th, at Winnipeg, Man., Margaret Kathleen, daughter of Mr. and Mrs. R. R. Wilson to Rev. Henry David Martin, Rector of St. George's Church, Winnipeg.

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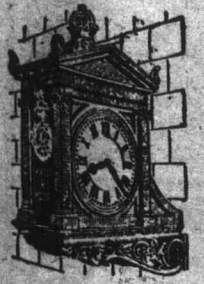
On every sacred name is one: my friend.—Pope.
Only a wise man knows how to love; only a wise man is a friend.—Seneca.

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The Churchwoman Norway House Mission

COLUMBIA W.A.
The June Board meeting was held under the splendid trees on Miss Beedham's lawn at Mount Tolmie in ideal weather, on Friday, June 21st, Mrs. Belson taking the chair for the first time as Diocesan President. Special prayers were asked for the young white leper, who is now in a precarious and deeply depressed condition of mind and body at the William Head Quarantine Station. Three visitors were welcomed by the president and spoke during the sessions. Miss Syers, of the Alert Bay School for Girls, gave a most touching address on the need for a field worker at that Mission. Miss M. A. Campbell spoke at the afternoon session on the work of the Zenana Bible and Medical Mission of Bombay, and Mrs. Sidney Houlton, of Calgary, gave a short closing address on woman's work in connection with Women's Council. Rev. E. Moore, Rector of St. Luke's, Cedar Hill, gave a helpful noon-hour address, and Mrs. Schofield spoke on the Church's Forward Movement, and urged preparatory prayer for the leaders. The Diocesan treasurer was able to report that the pledge of \$1,800 had been fully met. The organizing secretary reported three new Branches formed since the annual meeting, during a tour through the northern Deanery. The Oriental secretary was able to report an increase in the attendance at the Chinese Kindergarten. The resolutions re Social Service received from the Dominion Board and the reply drafted by Columbia Diocesan Board, with a programme outlined for practical working out of the resolutions were very fully discussed, and endorsed by the meeting. The appointment of Miss Rye as Diocesan Social Service secretary was confirmed, and two representatives from the Diocesan Board, were elected to attend the meetings of the Local Council of Women on Social Service. Mrs. Liddle sent an interesting account of Sunday School work in the Peace River district, with thanks for a bale of useful children's books, which were most acceptable. It was planned to hold the next Board meeting at St. Jude's on September 19.

ST. MARK'S, HALIFAX, W.A.
At the annual meeting of the W.A. of this church, which was held recently, the following officers were elected: President, Mrs. LeMoine; 1st vice-president, Mrs. John W. DeWolf; 2nd vice-president, Mrs. George Harris; corresponding and recording secretary, Miss Ella Richardson.

BROTHERHOOD OF ST. ANDREW.
At a meeting of the executive committee of the Dominion Council of the Brotherhood of St. Andrew, it was unanimously decided to accept the very warm invitation of the American Brotherhood to join them in the National Convention to be held in Detroit October 1st to 5th, next. Special conferences will be arranged for the Canadian men, who will make this their annual convention, elect the new Dominion Council, formulate plans for the future work in Canada and transact general business, otherwise they will join their American Brothers in all their open sessions, receiving the splendid inspiration and benefit of their great gatherings.
A very large Canadian delegation is looked for. Toronto is aiming at securing a minimum of twenty-five from that city alone. Both clergy and laymen throughout Canada are urged to arrange holidays so as to attend this big convention, Detroit, October 1 to 5. A post card sent to Mr. Evelyn Macrae, 8 Sheppard St., Toronto, will ensure your name being put on mailing list for all convention literature.

MRS. Marshall, the wife of the Rev. J. F. J. Marshall, of Jack River Mission, Norway House, in the Diocese of Keewatin, writing to the Bishop of Keewatin, under date of April 3rd, says in part:—
"It has been with us just as you expected, that we would have an outbreak of the 'flu'; but not by way of Lake Winnipeg; navigation had closed for us before it struck the lake, but it found its way in via the Hudson's Bay Railway, when the trappers from Cross Lake began to go back and forward to the line, and then to Norway House. The people did not realize what it was, and at the first death reported, the usual wake was held. It was the only one, but it did the mischief. Mr. Marshall warned the people the last Sunday we had service, December 15th, to prepare for it by having plenty of wood and fish close at hand, in their back kitchens. All our Christmas festivities came suddenly to an end, and a more quiet Christmas we have never spent; the trails were deserted, and we longed to see some form of life as before. Those who were free from the destroyer kept by themselves, but it was not long before so many needed help that their friends went to their assistance, only to be taken down, and so it spread, and some of the places became overcrowded, and the situation was awful; there was even no one to carry out the dead.

"Mr. Marshall worked alone at our end of the reserve, going down to the hospital at night for medical supplies, delivering them on his way home, but they only seemed like a drop in a bucket to what was needed. In the daytime he went from house to house and in nearly every place had to get water and chop wood, or find someone to do it. The doctor and his family were all down with it during the early part of the attack, but he risked his life giving assistance before he was able. Mr. Marshall found he could not continue the work without a dog team, so borrowed the policeman's, who was convalescing, but was only able to use it a few days, when he joined the sufferers, New Year's Day. It was a month before he went out, and six weeks before he was able to attempt to carry in the water. The people all thought he was not going to recover, and many times we feared a collapse. I was so glad his mother was here to help us. I do not know what we should have done without her. Each morning when we wakened we were so thankful to find ourselves well, able 'to carry on,' although we were often staggering on our feet with anxiety and loss of sleep.

"The policeman who had just recovered, brought his eiderdown and stayed with us for a month. He was a great help to us, and to the people, as he took Mr. Marshall's place where he could. If it had not been for the doctor, white men and traders, giving supplies and rendering personal assistance, the Indians would have been almost wiped out. The majority of those who followed instructions survived. Many in the height of their fever threw off the covers, and others went outside to cool off, bringing pneumonia and death. The hardest thing we had to do was to take the sad news to Mr. Marshall of his people, as they passed away. I'm sure it must have retarded his recovery.

"We had to keep our own supplies cooked in advance, bread especially, to be prepared, for it was impossible to keep from coming in contact with the helpers who were coming at all hours of the day; however, we were thankful to have escaped.

"After it had worn itself out and the people were able to be about, the dead were buried, 36 belonging to us, out of 110 on the Reserve. Mr. Marshall was taken in a cariole to the services, as he could not walk, and

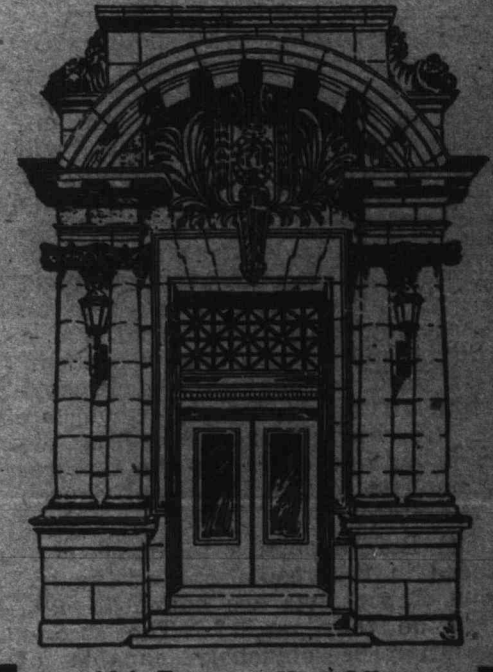
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had to use a cane for nearly a month, indeed I began to be very uneasy.
"When our services began, the people were not able to respond, and are only now beginning to sing with a little of their old time spirit. The life seemed to have been taken out of them. The School children were the same, and little ones who seldom wished to stay in at recess or stand at the fire to warm themselves, were quite ready to do both, they felt the cold so much since the epidemic.



Main Entrance—Head Office

A VACATION HINT

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

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AND NOTES.
Bristol, the Incumbent, is returning to Perth's Land.
They have recently at Findlay and
ces were held at St. Winnipeg Beech, on largement and in- E. J. Seeker, Rector, preached at the
onnection with the Movement was held ice recently. The anted their deam- Cathedral. Very ombes; Winnipeg; Dauphin, Rev. E. ge la Prairie, Rural medosa, Rev. D. P. Rural Dean Bal- rural Dean Martin; an Findlay; Souris, Canon Jeffery, Di- vement in the Dio- Land, presided, and a plan of campaign.

IE NOTICE
-On June 25th, at Winni- athleen, daughter of Mr. a to Rev. Henry David, george's Church, Winnipeg

Come for a Trip in a Submarine?

"TOLD IN THE HUTS" (The Y.M.C.A. Gift Book) will take you beneath the ocean's crest—up in the air with our bird men—or among the boys of the front line. 6 Full page colored plates. Numerous Sketches. Facsimile of a Trench Magazine.

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THE CANADIAN CHURCHMAN, 613 Continental Life Bldg., Toronto

"The mail did not go out for a month, and there has been little or no moose meat, no one would venture out, only to be taken sick on the trail. The rat season is on, and the white fish are again in the rivers, so the people are getting all the fresh meat they want. The people in the outside camps fared badly; in nearly every one there were only one or two who recovered. So it surely has been one long nightmare."

THE HISTORIC MINISTRY AND REUNION.

(Continued from page 446.)

Churches all practical steps for an indefinite number of years would be to lose the inspiration of the moment, and perhaps to incur irretrievable loss. The Episcopal Church of the United States, itself the originator of the Faith and Order movement, is not remaining inactive till the conference has reported. Why should we?

(ii) The Archbishop may be assured that any practical suggestions which he puts before the Church, endorsed by the other Churches, will have the sympathy and support of many. Reordination, and especially reciprocal reordination, does not appeal to some, at least as a preliminary step. But if such proposals meet the goodwill of those with whom we are seeking unity, God forbid that a word should be said against them! It is hard to imagine the Presbyterians of Canada, towards whom our eyes are chiefly turned, accepting the conditions laid down for the Congregationalists by the Episcopal Church of the States.

(iii) Before putting too much confidence in the resolutions of the Interim Report, we are bound to ask, What do they mean? The second resolution is obviously capable of quite different interpretations. Bishop Gore appears to see no inconsistency in using such words as "Christian Churches, which have been used by the Holy Spirit in His work of enlightening the world, converting sinners and perfecting saints," and then in treating these so-called "Churches," as if they had no title to respect or recognition. The peti-

tion presented by him in the Upper House of Convocation, in the words of the editor of the *Canadian Churchman*, "completely emasculates of real meaning any approach or utterance which looks towards the reunion of Christendom." On the surface, and as they were understood by the members of other Communion, the words "Christian Churches," etc., were regarded as the official acceptance by the Church of England of the "Bene case" theory of episcopacy. Bishop Gore loses no time in undeceiving their minds. Now, if, and in so far as, the late Bishop of Oxford represents the mind of the Church of England, these two resolutions have not brought us one inch nearer the desired goal. Rather the breach is widened between us, for we are being already accused of using language which is misleading.

(iv) Assuming, however, that the language of the report is not mere camouflage, ought we not to show to these sister Churches, so manifestly used by the Holy Spirit in His work in the world, some signs of courtesy and goodwill? The Bishop of Bristol, following the example of the Archbishop of Canterbury, draws a careful distinction between the regular services, the "Offices" of the Church, and occasions when "the affairs of national and social life demand a united confession of thankfulness and prayer." Opportunities for such services frequently occur, and can be used, I believe, without any infringement of the rubrics and canons of our Church. Where such services have been held, they have been hailed with delight by the great bulk of the people; and they would prepare the way for more formal acts of co-operation and intercommunion.

(v) The Archbishop pleads with us to avoid "adventurous acts of co-operation, contrary to rule and provocative in character." He means, we must suppose, acts which provoke rivalry and contention, and stir up strife in the Church. Is it really fair to ask men to abstain either from words or action on such grounds? Readers of history know that every innovation in the Church—Sunday Schools, Hymn-singing in Churches, Surpliced Choirs—have caused bitter strife and controversy. Liddon and Pusey threatened to give up their

Orders if the Athanasian Creed were tampered with. The prohibition of action on the ground that it is "provocative" really leaves the main issue undecided. "Is it right or wrong?" Christ Himself did not shrink from causing division. When He spoke "there was a division among them." And He warned us of the divisive, revolutionary character of His gospel. St. Paul split the Jewish Church in twain, and every prophet and reformer has had to face similar consequences. Let us always "speak the truth in love," with courtesy and kindly consideration for the feelings of others. Above all, without exaggeration, without passion, without bitterness. But let every question be decided—as it must ultimately be decided—on its intrinsic merits, and not be prejudiced by such considerations as "He stirreth up the people."

THE HEART OF POLAND.

(Continued from page 457.)

Orient. Did the kings of other ages realize what a future they were preparing for their descendants, when they offered an asylum to the persecuted Jews of Europe? The promise attached to the command: "Be not careful to entertain strangers!" has still to justify itself here. These people may be angels, but they do not look like it!

The long coats, the round, black caps with little peaks which never come off day or night; the ringlets in front of the ears—symbols of eternity—the flowing beards, deep red, dark brown and iron grey—disgustingly unkempt and dirty; the Semitic profile and the sharp eye, these, added to a universal state of filth and neglect, make up some of the Central European Jews. One I saw as we passed by, standing with his back squarely set against the wall, with his eyes half shut and a stentorian voice crying out his woes to a world that heeded him not—that is the state of the suffering nation of Jehovah! But this cannot be any longer. The time has come when this extraordinary people must be studied, and dealt with, mercifully, yet justly and squarely. The Jews belong to the neglected nations. Surely the great war has taught us all that nothing is so dangerous as a false imagined security. We cannot run the risk of leaving the claims of any and every unit of mankind unheeded. What will happen to the Jews may not please them, but that is the way often with Divine justice. Something must happen to them, or else the wheels of civilization in Central Europe will be clogged indefinitely.

Five minutes walk and we turn into a low archway. To the right are twin doors with the word "Cradle" on them. We mount the stairs and in answer to our knocking, are welcomed by a fresh looking young woman in a green uniform. The class room is airy, and at one side is a row of low tables where some twenty, closely cropped, healthy youngsters are cosily seated, busy with bowls of gruel. It is the dinner hour. At a word they stop eating and give a general salute of welcome. The visitor asks to taste the food. While he is eating it the children sing a nursery song. Then a lad of three stands up, and making his bow, he answers his teacher's questions with perfect grace, the whole making a neat little poem:—
"Who are you child? A Polish mite!
What is your sign? The eagle white.
Where do you live? Not far from here.
And in what land? In Poland fair.
What is that, son? My motherland.
And how regained? With bloody hand.
You love that land? With all my nature.

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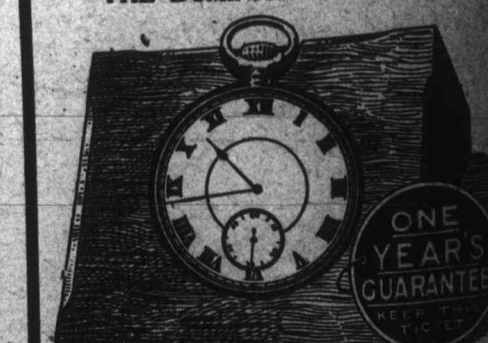


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The second course is to be sweet cabbage boiled with a little flour and some bits of bacon. The visitor would have preferred the sugar with the gruel and not with the second course. Both, however, are tasty, and no one can deny that the children are well-cared for. During the day spent here they are fed five times, and learn all manner of useful things against the day when they will go to school. Only a few months ago there were fifty of them in this nursery. Each ward of the city has one or more such places, and they have rendered valiant service in the last three years. Thanks to certain patriot landowners they were never entirely without milk. Meat they have had only once a week. There have been cases where little ones came in so weak that they could not walk, now they are as lusty as young lambs on the meadows.

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The matron and the three teachers in attendance know how to mother the mites. Such work tells for eternity. The visitor asks for a copy of the poem and in one minute it is ready. Then he takes his leave, glad to have seen what is being done to secure "Poland's future."

A good quarter of an hour on the tramway, through no end of streets, all belonging to the Jewish quarter, brought us to a mixed part of the city, where chiefly workmen have their homes. Five minutes' walk, and we are on the street, named after the great plain, where for generations the periodic "royal elections" were held in the general assembly of the Freemen of Poland—the Wola Field. We knocked at No. 18 and were ushered into a large council-room with green baize-covered tables. A dark, thick-set, pleasant-speaking man greets us, begs for a moment to finish some matters with one of his directors, and goes on with his work. Meantime, I learned from my guide, a devout Catholic, something about this institution which is Jewish to the core, and of its manager.

Pan Hosenpud was for years a teacher in the city schools, and was president of the Jewish Teachers' Association. His viewpoint was always the same. That just as in Britain or America a man may be a Jew but is bound to be a citizen of the country. So, too, in Poland. In a word, he regards Jewry as a religion rather than a nation, and in that sense, he is not a Zionist. He has bitter enemies, who will not have their children taught Polish and will not conform to any conditions which alone can make them modern citizens. Before I was through seeing his work I was convinced that here is a man who is at work with all his might on the solution of the Jewish question. He should have the steady support of all men of goodwill. What Barnardo did in his great London work, that Pan Hosenpud is doing on a modest scale in Warsaw. When I asked him how far he was meeting the need, he smiled sadly, and said: "I am only standing at the gateway of the task. We have scant means, and are at present virtually without either food or clothing to carry on. Our work could be multiplied to many times its present size, if some philanthropist would come to the rescue."

The institution was founded in 1840 by a wealthy Jew. It is now run by the city, for the Jewish people. There are three departments. In the first are the aged poor, 27 in number, all of whom have passed the age of seventy. The second contains mentally defective, idiots and the like of all ages, numbering at present fifteen. The third is for orphans. A hundred unfortunates have found refuge here—two-thirds of them boys. In addition, some 50 day-children are cared for, which brings the total number up to 200.

I was shown first into the boys' dormitories. They are divided into older and younger sections. The plain, iron cots are equipped with sadly worn linen, clean, but threadbare. It is the last they have. (In the girls' building later I found sheets and pillow-cases with patch upon patch.) At the end of each dormitory is a wash-room with rows of hooks at the end for towels—all numbered. Along the sides, at convenient height, are "troughs," under water-taps, for washing. They looked black and uninviting. "It's not our fault," was the warden's instant remark. "We had shining copper ones, but they all went with the bells of our churches, and our organ-pipes, to make cart-ridges for the Germans!"

Passing into the refectory, I found the larger boys in a row near the windows, while the younger ones marched round and round, singing a song—in Polish! They stopped a moment later, and took their places,

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for it was dinner-time. Each had his basin and spoon brought to him by the boys who were the waiters for the week. The former contained a thick soup, with boiled peas, beans and the like, together with bits of dough, similar to macaroni. I asked permission to try it, and found it thoroughly good. More salt would have helped it. The menu for the day is a piece of bread in the morning with coffee, this meal at one o'clock, then porridge at night—a slender diet for a bunch of lusty boys of such an age. Meat they get on the Sabbath. Milk is unknown to them! Sugar is put into their morning drink, but they have no other sweets! Only with the greatest care

can the warden get for them the things named!

Yet, they all looked well. Their heads were closely cropped. Two boys had bandages, pointing to some scalp disease. I walked along the rows of boys, and was amazed to see, in the case of at least half of the lads, no trace of Jewish physiognomy. The very removing of these children from their surroundings changes their whole expression of speech and countenance!

"What do we teach them?" repeated the warden. "Everything! If you want to see the difference between them and their fellows at home, visit one of our chedery, the Orthodox Jewish schools. There the

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'melamet,' who himself is ignorant of all that the world calls enlightenment, tries to teach the lads the art of living. First, we make them understand that they won't freeze without their little black caps on their heads day and night. You know that no Jew of the Orthodox type dare eat or sleep, or be seen on the street without his cap. If you look sometime at their heads you would see the result of this.

"Then we teach them to wash themselves. Cleanliness becomes to

them not a crime, but one of the commandments. They learn also that one can be a good Jew without the "capot," the long coat you see everywhere. They get rid of their "peysi," the ringlets in front of their ears. In a word, they are taught here that these marks, which are the badge of the Jewry round about them, do not belong to the true religion, but are rather the things their fathers gradually acquired from their slavery in the Middle Ages. The race has be-

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come so attached to these that men nowadays will not give them up.

"There are two worlds in Warsaw, neither of which knows much about the other. It is a grave question whether anything can bring them together. A national system of education. Yes, that would mean a great deal. But even that could not change things wholly. Your 'melamet,' the younger he is, the more he approaches to something like sympathy with modern civilization. But if he is well on in years, he is a fossil. Those 'chedery' schools, of anything up to a hundred children in impossible localities, without light, heat, or fresh air—why, they are nothing else than a living witness to the misery our people are in."

I listened while Pan Hosenpud told me of the way the Jews were forced as a nation by Russia into petty trading. Not allowed to be caretaker of apartments; not allowed to work on the street-car, or the railway; not allowed to serve in any official position, what was he to do? His business methods are a scandal, but he must live! All the lower elements of his nature are brought out; all the uncertainties as to a future which has nothing in store. He lives in dirt and darkness and his children after him. Now the war has brought on a crisis. The factories have been robbed of their machinery, so that there is no work, and when there is no work there is no food.

"I have my people coming to me every day, complaining of hunger, but what can I do? Before the war they had more to eat than they needed. Nowadays, the council has great trouble to get food at all. Our comfort is, that the children seem to thrive just the same."

Going across the garden, a modern-equipped playground, where lads whose fellows at home have bodies wholly undeveloped, are taught to run and jump, and swing and climb a ladder, and shin up a bear-pole, we reached the girls' residence. Here we were entertained by music. The whole group sang in two parts a nursery-song, and then a verse of the national anthem. As they finished, the teacher who helps them with sewing and embroidery, came in. It was a treat to see the sort of thing these young fingers learned to do. "We want them," said the warden, "to be independent when they leave us. If they learn here the first principles of plain housekeeping; learn to keep their skin and hair and teeth clean, as well as something about hygiene in general, the greatest task is over. It's all a matter of pedagogy."

Yes. I thought as I came away. But O! pedagogy, what crimes have been committed in thy name! The war has wakened us up to this fact. The theme of all the greatest books men have written has been one and the same—education. But behind and above and underneath education there must be something else.

I had to write a few words in the album for visitors. The same one has been used since the founding, and it isn't nearly full yet! I simply said how glad I was to meet a man and see him at work on a task angels might be proud of. Here, in the case of this Jewish social worker, I saw embodied Krasinski's idea of immortality:—

Love without limit is life without end. And here, or somewhere here, is the solution of the eternal question: "What will you do with the Jews?" Pedagogy, and once more pedagogy! But the banner over it—is love.

A splendid acquaintance with the world must convince every man, that actions, not words, are the true criterion of the attachment of friends; and that the most liberal profession of good-will is very far from being the surest mark of it.—George Washington.

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CHAPTER X. (Continued.)
 A Bitter Disappointment.

All this and much more Theodore planned to tell the bishop, and, as he thought about it, it seemed as if he could not wait another hour, so intense was his longing to look once more into the face that was like no other earthly face to him, to listen again to the voice that thrilled his heart, and hear it say, "My boy, I forgive you." Many a time he dreamt of this and started up from sleep with those words ringing in his ears, "My boy, I forgive you," and then finding himself alone in his dark, dismal little room, he would bury his wet cheeks in the pillow and try to stifle the longing in his lonely, boyish heart.

Even Nan, who knew him better than did any one else, never guessed how his heart hungered to hear those words from the lips of the bishop. But little by little—in nickels and dimes and quarters—Theodore laid by another five dollars. He knew to a penny how much there was, but when he brought the last dime, he and Nan counted it all to make sure. There was no mistake. It amounted to thirty-seven dollars and twenty-five cents, and the boy drew a long, glad breath as he looked up at Nan with shining eyes and flushed cheeks, saying,

"To-morrow, Nan, I can see—him!"
 "Don't look so—so awfully glad, Theo. I'm afraid something will happen," said Nan, with a troubled expression in her eyes as she looked at him.
 "Don't you worry. I ain't a-goin' to be robbed again—you better believe I ain't!" cried the boy. Then he glanced at his worn suit and tried to pull down his jacket sleeves, as he added, wistfully, "D'you think I look well enough to go there, Nan? I wanted to buy a collar an' necktie, but I just couldn't wait any longer."

Nan's private opinion was, that if the bishop could only see Theo's face at that moment, the garments he wore would be a matter of small importance. She answered quickly, "You look plenty well enough, Theo. Don't worry about that."

She gathered up the money and put it back into the box in which it had been kept, and the boy went across the room to the bed where the baby lay asleep.

"Seems to me he looks kind o' peaked—don't he, Nan?" he remarked, uneasily.
 Nan cast an anxious glance at the little, thin face, and shook her head. "He doesn't get strong as I hoped he would," she answered, sadly.

"Oh well, he will, when it comes warmer, so he can get out doors oftener," the boy said, as he went away to his room.

He hurried through his work the next day, closing his stand at the earliest possible moment, and rushing home to get ready for his visit. He always, now, kept his face and hands scrupulously clean. His hair might have been in better condition if he had had money to buy a comb or brush, but those were among the luxuries that he felt he must deny himself until he had made all the restitution in his power.

To-day, however, when he went to Nan's room for his money, she offered him the use of her comb, and helped him reduce his rough, thick hair to some kind of order. Even then he looked at himself somewhat doubtfully. His suit was so shabby in spite of Nan's careful mending, and his shoes were worse than his suit, but

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they were polished to the last degree. He had exchanged a sandwich and two doughnuts for that "shine."
 "You look well enough, Theo," Nan said, "plenty well enough. Now go on, and oh, I do hope it will be all right."

"I know 'twill," cried the boy, joyously, as he tucked the money carefully into an inside pocket. "Oh, Nan!"

He looked at her with such a happy face that her own beamed a bright response. Then he ran off, and Nan stood in the doorway watching him

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as he went down the stairs, closely followed by his inseparable companion, Tag.

"The dear boy! He is fairly pale," said Nan, to herself, as she turned back into her room. "It is strange how he loves that bishop—and what a different boy he is, too, since he came home. I don't see how the bishop can help loving him. Oh, I do hope nothing will happen to spoil his visit. He has looked forward to it so long."

The boy felt as if he were walking on air as he went rapidly through the crowded streets, seeing nothing about him, so completely were his thoughts occupied with the happiness before him. As he got farther up town the crowd lessened, and when he turned into the street on which the bishop lived, the passers-by were few.

At last he could see the house. In a few minutes he would reach it. Then his joyous anticipations suddenly vanished and he began to be troubled.

What if Brown wouldn't let him in, he thought, or—what if the bishop should refuse to see him or to listen to his story?

As these thoughts came to him his eager pace slackened, and for a moment he was tempted to turn back. Only for a moment, however. He knew that the bishop would not refuse to see him, and as for Brown, if Brown refused to admit him, he would go to the servants' door and ask for Mrs. Martin.

So thinking, he pushed open the iron gate and went slowly up the walk.

"Stay here, Tag. Lie down, sir!" he ordered, and the dog obediently dropped down on the steps, keeping his bright eyes fastened on his master as the boy rang the bell. Theo could almost hear his heart beat as he waited. Suddenly the door swung open and there was Brown gazing severely at him.

"Well—what do you want?" questioned the man, brusquely.

"I want— Don't you know me, Brown? I want to see—Mrs. Martin."

The boy's voice was thick and husky, and somehow he could not utter the bishop's name to Brown standing there with that cold frown on his face.

(To be continued.)

TWO NEW VERSES.

With the King's approval, two new verses have been tentatively substituted in the British National Anthem, "God Save the King." The verses were given initial rendition in St. Paul's Cathedral at the thanksgiving services. They are:—

"One realm of races four
Blest more and ever more,
God save our land!
Home of the brave and free
Set in the silver sea,
True nurse of chivalry,
God save our land!

"Kinsfolk in love and birth,
From utmost ends of earth,
God save us all!
Bid strife and hatred cease,
Bid hope and joy increase,
Spread universal peace,
God save us all!"

The author's name has not been made public.

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