

CANADIAN CHURCHMAN

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A Man's Task

"TO be honest, to be kind,—to earn a little and to spend a little less,—to make upon the whole a family happier by his presence,—to renounce when that shall be necessary and not to be embittered,—to keep a few friends, but these without capitulation,—above all on the same conditions to keep friends with himself. Here is a task for all that a man has of fortitude and delicacy."

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Personal and General

As a result of an accident while cranking his car lately, Canon D. T. Harcourt, K.C., performed the ceremony of Portage la Prairie, broke his arm.

Headquarters for the Church in Wales has been secured in Cardiff through the generosity of Welsh Churchmen.

The Ven. Albert Jackson has been elected by the House of Bishops of the West Indies Provincial Synod to be Assistant Bishop of British Honduras.

The sum of \$100,000 is to be raised in celebration of the 25th anniversary of Bishop Rowe's consecration to the See of Alaska.

Rev. C. H. Bristol, of St. George's Church, Birnie, Manitoba, has resigned from his parish and obtained leave of absence from the diocese for an indefinite period.

Canon Scott addressed the Women's Canadian Club at Galt on November 15th, and on the following day he addressed the members of the Kiwanis Club at Brantford.

A CHRISTMAS GIFT.

The Christmas Number of *The Canadian Churchman* will be twenty-four pages of illustrations, articles and stories—the best yet. We expect a circulation of 8,500.

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Hon. Judge Macdonald, of Brockville, unveiled a war memorial tablet lately in the Collegiate Institute at Brockville, in memory of 28 ex-students who made the great sacrifice. General Sir Arthur Currie and Col. the Rev. Canon Almond delivered addresses at the memorial service at Christ Church Cathedral, Montreal, on November 14th. The officiating clergy were the Bishop of Montreal, the Rev. Dr. Symonds, Archdeacon W. Robinson and Rev. Canon Shatford.

Owing to continued ill-health, Lieutenant the Rev. A. W. Woods, D.S.O., has resigned from St. Margaret's Church, Winnipeg. Col. Woods, it is stated, will continue his duties as Rector until his successor has been appointed, after which he will leave for his new home in British Columbia in an effort to regain his health.

First Coster: "Well, poor old Bill's gone!" Second Coster (seemingly): "Poor, indeed! Luckiest bloke in the market. Couldn't touch nothing without it turned into money. Insured is 'ouse—burned in a month. Insured isself against accidents—droke 'is harm first week. Joined the Burial Society last Toosday, and now 'e's opped in. I call it luck."

An impressive service was held in the Masonic Temple on Yonge Street, Toronto, on November 14th, when members of 14 Lodges were present to witness the unveiling of a handsome bronze tablet erected to their brethren who lost their lives in the war. The Most

CHANGES AT TRINITY COLLEGE, TORONTO.

At the last meeting of the Convocation of Trinity College the Executive Committee reported that the Rev. E. C. Cayley, D.D., who has lectured for many years in Apologetics, found it impossible to continue on account of parochial duties. Rev. John Todd, B.A. (Durham and Oxford) has been appointed lecturer in place of Prof. A. Harris Foster. Messrs. A. A. Norton and L. C. A. Hodgins, M.A., have been appointed for Arts work.

St. George's Mansions, purchased last spring, it is proposed to use presently as a residence for men. As soon as a model of the buildings to be erected in Queen's Park is prepared, it is intended to proceed with the south front of the southerly quadrangle. For St. Hilda's, a house on St. George Street has been secured which runs back to the lot on Devon-shire Place, assigned by the University for the use of St. Hilda's. This will give entrance from both streets. The present enrollment shows an increase. There are 76 resident men, 21 non-resident, 53 resident women, 7 non-resident.

RADVILLE (QU'APPELLÉ DIOCESIS).

Rev. Isaac H. Lackey, who has been in charge of this parish for the last five years, having resigned the parish and retiring from the ministry, left Que., Mrs. Lackey's old home, some weeks ago for Hemmingford, and of which parish Mr. Lackey was Rector for some years. The high esteem in which Mr. and Mrs. Lackey are held was shown in good fashion by a large social gathering of the parishioners and friends at the Province Theatre, when they were presented with a substantial purse.

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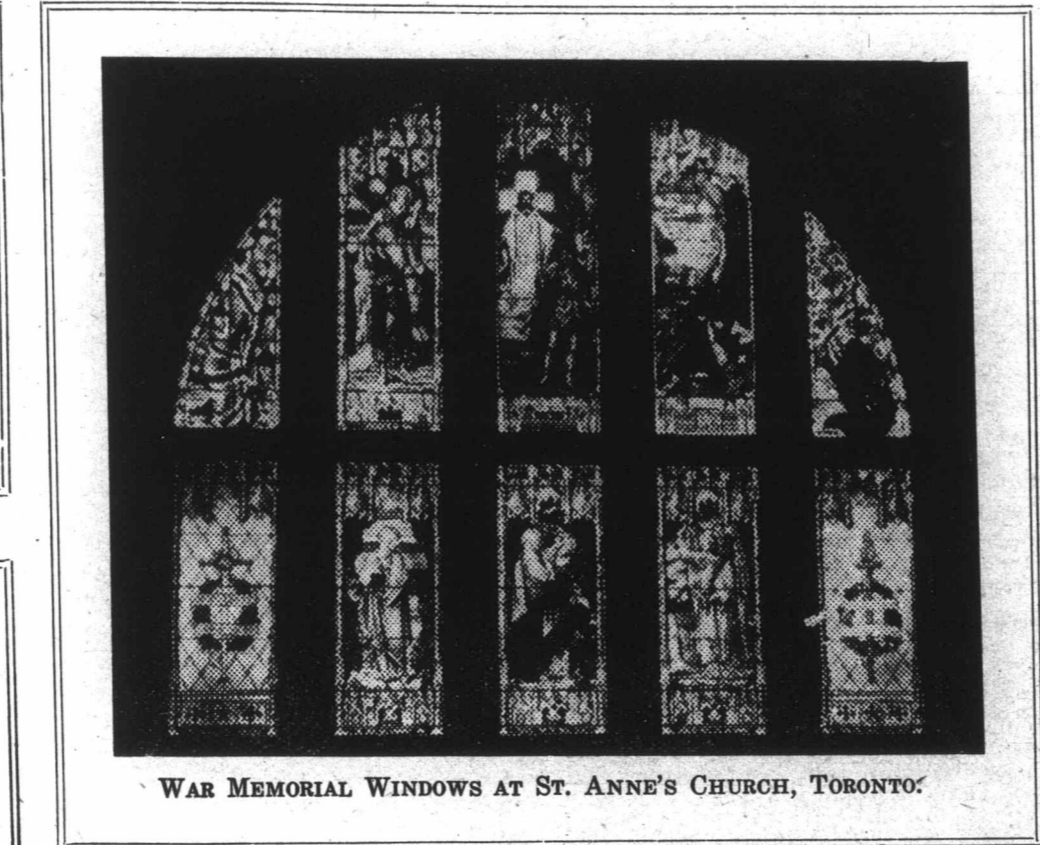
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WAR MEMORIAL WINDOWS AT ST. ANNE'S CHURCH, TORONTO.

TEN lights make up the new window recently unveiled in St. Anne's, Toronto, as a memorial to the men of the congregation who gave their lives in the Great War. Life and Sacrifice are the themes of the window. The Crucifixion of our Lord and the Sacrifice of Isaac are the lights which teach the lesson of Sacrifice, and the other lights portray the Resurrection of our Lord, with suitable texts flanking. In the top section, lights were given by Mr. E. A. Thompson and family to the memory of their son, Corp. A. B. Thompson, a former student of Wycliffe College; by the choir, to perpetuate the memory of six of their former fellow-choristers; and by his sister and brother to the memory of Sergt. F. G. Edmonson. The lower section was provided by the members of the congregation. Beneath the window is a handsome bronze tablet, recording the name, rank, and date and place of death of the eighty-three men who gave their lives for their King and the Right.

The congregation crowded the church to the very doors at the service of unveiling and dedication. Lieut. E. S. Miller, C. Hare and W. J. Henderson, members of the congregation who attended in khaki, unveiled the windows, and Canon Skey,

the Rector, read the dedication prayers. When the names of the fallen had been read by the Rector from the chancel steps the "Last Post" was sounded. An anthem, "The Souls of the Righteous are in the Hand of God," which had been specially written for the occasion by Mr. E. W. Miller, the choirmaster, was sung.

Canon Skey preached the sermon. He reminded his hearers that, "had Germany been successful, they would have been compelled to preach force instead of truth and love. Those who had lost dear ones in the war should shed tears of joy instead of tears of sorrow, because they had died in the cause of freedom, and by their deaths had sent back to Canada a message to the people that they should 'carry on and play the game' to make the country one worth living in." Canon Scott, C.M.G., D.S.O., of Quebec, preached in the evening, emphasizing again the futility of the sacrifice of our men unless as Christian citizens we bend our backs to the task of making this God's country.

A light in one of the windows on the south side of the church, erected to the memory of the late Mrs. Chas. Denison, an old member and zealous worker of St. Anne's, was also unveiled during the morning service.

The Bishop of Toronto's Anniversary

One hundred and eighty-four clergy of the Diocese of Toronto gathered last week to keep the fortieth anniversary of Bishop Sweeney's ordination to the diaconate. The day opened with a celebration of the Holy Communion at St. Alban's Cathedral. "Quiet Hours" were spent in the Church of Redeemer, when Archdeacon Warren was the preacher, and the Bishop conducted the "Quiet Hours." After luncheon Archdeacon Warren read a complimentary address from the clergy which accompanied the gift of a Chesterfield for the See House. During the afternoon the Bishop spoke on the Lambeth Conference and published the findings of the House of Bishops in Canada on the resolutions. Several clergymen gave addresses on the necessity of a spiritual Forward Movement. In the evening, at St. Alban's Cathedral, Canon James, the Rural Dean, spoke on the need of fellowship and humility in the spirit of Christ.

The following new Canons were installed: Rev. Anthony Hart, Rector of St. Mary the Virgin; Rev. W. L. Baynes Reed, D.S.O., Rector of St. John's, Norway; Rev. J. S. Broughall, M.A., Rector of Grace Church, all in Toronto; and Rev. T. G. McGonigle,

Rector of Newmarket and Rural Dean; Rev. F. J. Savers, Rector of Cobourg and Rural Dean. Sir Frederick Stupart was installed as lay-canon.

A good feature of the occasion was the "pooling" of transportation expenses, whereby no clergyman paid more than two dollars. (Why could not such be done at Synod time in every diocese? It reduces the hardship of the missionary clergy, because it is the missionary clergy which are farthest from the centre.)

Few figures in ecclesiastical circles in Toronto are better known than Bishop Sweeney. A native of London, England, he came to Canada in 1868 at the age of eleven. As Rector of St. Philip's, where he took charge in 1882, he gained a reputation for sterling work among his parishioners. He was appointed Honorary Canon of St. Alban's in 1889, and six years later became Rural Dean of Toronto. As Archdeacon of Simcoe, he was elected Bishop of Toronto in 1909, in which position he has given himself unsparingly to the tasks of a rapidly-growing diocese, and has taken an increasing share in the general councils of the Church which fall to the lot of a Bishop in Toronto.

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TRINITY COLLEGE, TORONTO.

meeting of the Convo- y College the Execu- reported that the ey, D.D., who has lec- years in Apologetics, sible to continue on rochial duties. Rev. L. (Durham and Ox- appointed lecturer in A. Harris Forster. Norton and L. C. A. have been appointed

Mansions, purchased s proposed to use pre- sidence for men. As el of the buildings to Queen's Park is pre- ended to proceed with of the southerly quad- da's, a house on St. t has been secured k to the lot on Devon- signed by the Univer- se of St. Hilda's. This nce from both streets. enrollment shows an e are 76 resident men, t, 53 resident women.

LE (QU'APPELLE MOCESE).

I. Lackey, who has been this parish for the last ing resigned the parish, from the ministry, left ago for Hemmingford, Lackey's old home, h parish Mr. Lackey r some years. The high ch Mr. and Mrs. Lackey was shown in good a large social gather- rishioners and friends at Theatre, when they were h a substantial purse.

Letters of a Prairie Parson

Dear Brother Parsons,—

I have become rather disgusted with K. Anon. He has indulged too much in mere destructive criticism, and some of his friends have been frank enough to tell him about it. He will "try to turn over a new leaf," as his mother (heedless of metaphor) used to advise when she found he had neglected to wash his ears. "No destruction without construction" shall be his motto from now on. His letters will never have the mellow flavour of maturity. They will seem to the old dogs like the healthy (though irritating) yapping of a puppy, but in one respect they shall be less puppyish—he will try to overcome an inordinate delight in tearing things up. When he comes to make up his good resolutions in the New Year he will have this one to carry forward as a balance-in-hand: "No destruction without construction."

In a little book lent to me by a friend there is a very searching chapter on the need of revival amongst ministers. It hit me in a vital spot. My own life is such a long way from the selfless standard that St. Paul reached: "I live, yet no longer I, Christ liveth in me." As I meditated on that text the other day, there came to me with fresh force the sense of our high calling in Christ Jesus. I realize afresh how I am to be a living member of His Body, through which His life shall reach the lives of all who touch my life; a morsel of the Bread of Life to nourish hungry souls; a twig of the Vine through which the life of the Vine passes; a burner of the Light of the World; His good shepherd giving my life for the sheep in unstinted service and un-hurried prayer; a well of water fed by the Living Water, springing up into eternal life. Isn't it wonderful how the Holy Spirit gives old truths new force, how He takes of the things of God and reveals them unto us?

But I was telling you about the chapter on the need of revival amongst ourselves. It emphasized the need of our having a "Baptistry"—a little spot in the home as our hallowed place, where day by day we kneel to be "baptized with the Holy Ghost and with fire!" I find in my short experience (the tender eyes of the old dogs smile benevolently) that it makes a tremendous difference

to my life when I neglect or shorten the definite period of quiet fellowship with God before breakfast. I find it helpful to take one verse of Scripture each day in that "Morning Watch," to meditate on it and write down my meditations. It is definite. It leaves one definite thought for the day, and it becomes a sort of spiritual diary.

My own hunger for the Bread of Life has been so great lately, that I have come away from all the routine of the week's work. I am writing this in an empty house on a hill. I have come here to be alone with Jesus, and already I am feeling refreshment of body and spirit. I feel so friendly with the world that a little while ago I spared the life of an enterprising mouse, when she invaded my box of provisions. I am spending the time in quiet study and prayer—praying for the people in every home in my scattered parish by name, and for their individual needs.

I am sorry "Layman" doesn't like Hymn 445. I am not a musician, but I like the music of it—to me it seems to breathe the restfulness expressed in the words. Whatever Whittier's creed was, he had more of the mind that was in Christ Jesus than many of us. There is a quiet, simple, restful love in that hymn. I think it is popular, not because our tastes in music and sentiment are hopelessly depraved, but because, like Hymn 507 or 484, it expresses our need of that quiet fellowship with God that Jesus had, and that we have in Him. For us ministers it has something of the message of Hymn 373.

It is like the response of our souls to the call of the Master: "Come unto Me and I will give you rest." I venture to think that this hymn will always be popular, because it expresses a universal need. And is not that one test of greatness in poetry? It is what I need. Do not most of us need to take more time to feast in Him in our hearts by faith with thanksgiving, that we may go out in the power of the Spirit to feed those who, like the misguided patriots of distressed Ireland, are dying of self-imposed hunger, their wills set against receiving the Bread of Life?

Yours fraternally,
K. Anon.

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Canadian Churchman

Thursday, November 25th, 1920

The One Thing Needful

Advent is a good stock-taking time for churches. It is not much use holding a post-mortem at the end of Lenten season because the lessons of success and failure from the winter's work and the good resolutions for the next year merely fade into general impressions. But at Advent the hopes and splendid plans with which the year's work was started are still fresh in the mind and the work has gone far enough to show its direction but not too far to be beyond change.

First of all, let us frankly acknowledge, not as an excuse, but as a circumstance, that the spirit of change never more possessed people's minds than to-day. We are living in a time between. We know what we have left—and let us remember that it was not all good by any means—and we do not know what we are coming to, except that its worth or worthlessness depends on us.

There is one witness which the Church must always bear, one voice which must never be silent, one warning which must be insistent, one demand which must be imperative, that is for the supremacy of the things of Christ. The Church must be like the man in the chart-room, warning of rocks and shoals and pointing the clear course.

Never was such a message more needed. The old world is dead and there is no strength to bring a new one to birth. On our horizons was a glorious vision that held captive our satisfied eyes when we were wearied in the war, but some are beginning to think that the vision was a mirage and that only the dreary desert stretches on in front. Unless mankind follows the Guide of Life it will be only the dreary desert. Men have realized that the old cry of co-operation will not save the world. We need something more than a change of method. We need a change of heart, a new life-motive, a new control, a new destination, a new standard of values.

Men really distrust themselves. Everyone realizes that we are caught like squirrels in a wheel-cage. Round and round we go. The things which should be our servants—the railways, the mines, the forests, the farms, the banks and stock exchange, prices and income—are our masters.

We have no right conception of social justice. The will of God, which our Lord taught us to pray should be done on earth as it is in heaven, demands a conception of social justice and a standard of life values which we simply have not got. We need a reconstructed world but there is no one we dare to trust with the task. We have found no one with the capacity and honesty for the task. We distrust ourselves.

The message of the Church touches the problem at this central point. Mankind regenerate is the ideal citizenship. The will of God is the supreme motive. The love of Christ is the consuming passion. It has been shown times without number that men need more than a knowledge of the better things. They need the power to follow them. It is no good exhorting a man to lift himself by his boot-straps. Don't water down Christianity. It is more than a code of ethics. It is the power of God unto salvation. The grace of God must be the burden of our

message. The Church must make no apology for her super-human message. It tells of something which a man cannot do for himself—if it did not, it would not be worth the telling.

Does this ADVENT season find our churches telling this word and living this word? Some of us come perilously near putting the emphasis in the wrong place. A well-equipped, well-organized parish may still be barren of spiritual results. Christ does not judge us by the feverish round of activities and the weekly grind of societies. It is possible to have the parish hall crowded and the sanctuary neglected.

Is it not pathetic that some of us seem to think that the running of an organization is an end in itself? Sometimes it is the hum of parish activities that drowns the still, small voice. Poor parsons, how we pity them as they read out the long list of meetings every Sunday and know that they must keep a hand and give a push all along the line. And poor people, they are exhorted to attend the same long list of everything under the sun so that you wonder if they ought to spend an occasional evening at home to get acquainted with their families.

What would happen if the clergyman should announce "There will be no meetings of societies this week because we want the congregation to come to God's House whenever and as often as they can. We shall have service and quiet seasons of devotion that we may hear God speak to us." Would the parish fall to bits if the machinery stopped for a week? If so, is it worth the effort and strain? People would feel strange if the Rector made such a bold experiment.

What is your parish doing now? What is the talk? Is it about Advent? Or is the Christmas entertainment occupying the children and perhaps a Christmas play absorbing the young people? It simply is not true that we can best prepare for the Festival of Christmas by frantic hurry and scramble. We forget the Birth of the King, because we are thinking of the gifts of the King.

We need more of the faithful ministry of God's Word and Sacraments as the language and sphere of the Church's influence on the world. That will be the only hope of any lift and restoration. It is a bit wearying to read of conferences and commissions reporting on "Why the Church has failed"—and positively boring to hear them. We are all willing to be expert advisers and everybody has his quack remedy. It is easy enough to give a Synod or Deanery address, or to write an Editorial or article exhorting the brethren. But the man who is doing more for the solution of the present distress is the parish priest whose fidelity to His Master holds up Jesus Christ and Him crucified and by life and word witnesses among his people to the supremacy of spiritual things and leads them to the same witness by the Grace of God.

THIS WEEK

WORLD REVOLUTION,	Prof. Duckworth.
TYRRELL'S LETTERS,	Dr. Cayley.
AUSTRALIAN LETTERS,	Prof. Pilcher.
SOCIAL VIEW POINT,	Canon Vernon.
QUIET HOUR,	Canon Troop.
THE CHURCH IN ENGLAND AND AMUSEMENTS.	
CHATS WITH WOMEN,	Jeanne Acadienne.
LETTERS OF A LAYMAN.	
LETTERS OF A PRAIRIE PARSON.	

The Quiet Hour

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

ADVENT STUDIES.

OUR Lord Jesus Christ is evidently far from regarding Noah as a mythical character and the appalling catastrophe of the Flood as a cunningly devised fable. No words could be more solemn than those in which He relates Noah and the Flood to Himself and His own Second Advent. "As it was in the days of Noah," He says, "even so shall it be also in the days of the Son of Man. They ate, they drank, they married, they were given in marriage until the day that Noah entered into the Ark, and the Flood came, and destroyed them all. . . . After the same manner shall it be in the days that the Son of Man is revealed" (St. Luke 17: 26).

How, then, was it in the days of Noah? It is not too much to say, with utter reverence, that the first centuries of human history had culminated for the Great Creator in bitter disappointment. Accommodating Himself to human expression, Jehovah said, "I will destroy man whom I have created from the face of the ground; both man and beast and creeping thing, and fowl of the air; for it repenteth Me that I have made them." Again we read that "the Lord saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that He had made man upon the earth, and IT GRIEVED HIM AT HIS HEART." What a Divine sob echoes through those words!

With all history—past, present and future—full within the scope of His Divine vision, our Lord most solemnly warns us that as it was in the days of Noah, even so shall it be in the day of His own Return. How completely at variance this is with the generally-received idea that the Christian Church is to bring in the Millennium, and to present to the Returning Lord a world prepared to meet Him!

Moreover, this is but one of many passages in Scripture in which we are clearly taught that it will be only a "righteous remnant" on the earth that will be ready to meet the blessed Saviour when He comes. He Himself sadly asks, "Nevertheless, when the Son of Man cometh, shall He find faith on the earth?" And the very form in which this pathetic question is cast suggests the answer, No.

I trust that we shall clearly see, as we pursue this outline study, that our Lord's Return has two distinct aspects. He comes, first, to summon His friends from the living and the dead to meet Him "in the air," and when He reveals Himself to the ungodly world these friends come with Him as a holy bodyguard. The Day of Judgment, like the Day of Grace, is a long period of time, during which the Lord has many wonders to accomplish, including the conversion and restoration of Israel as His evangelists to the world.

Meanwhile, the humble believer faces the great future with what Bishop Gore finely calls radiant optimism. All that the Ark was to Noah and his family, Christ is to all who flee to Him for refuge. Nor is the true Christian so selfishly eager for his own safety that he has no concern in the careless, the indifferent, the perishing. Selfishness has no part nor lot in the mind of one who, by grace, becomes a partaker of the mind and spirit of Christ. Our Lord's warning, when seriously taken to heart by the believer, awakens in him an intense desire to spend and be spent with Him Who came to seek and to save the lost, and ultimately to fill this darkened earth with His glory.

The Social Viewpoint

CANON C. W. VERNON, M.A.

General Secretary of the Council for Social Service of the Church of England in Canada

"I will not cease from mental fight
Nor shall my sword sleep in my hand
Till we have built Jerusalem
In England's green and pleasant land."

—WILLIAM BLAKE.

THE social vision, alike for the nation and for the community, covers all that is meant by the aspiration and the prayer that our Dominion may be made the Dominion of our Lord and of His Christ. The full achievement that lies before the social workers of the Church covers the recreation of our community life both in city and country. It involves the conversion of our cities into cities of God, and the making of our rural districts into veritable gardens of the Lord.

As St. John saw the vision of the "New Jerusalem," it is for us with seeing eyes to glimpse the vision of "the New Montreal," "the New Winnipeg," "the New Toronto," as the case may be, and then with might and main to seek to aid in the work of translating the vision of recreation into a concrete and blessed reality.

The order of effective social work has been aptly described as consisting of three processes: 1. *Social Description*; 2. *Social Interpretation*; 3. *Social Construction*. It is well to bear in mind the order as well as the importance of the three steps. Practical Christian Social Service must ever be based on careful investigation, followed by equally careful interpretation of the facts of existing social life.

Social Service work is bulking large, and it is going to bulk still larger in the life and thought of our Canadian cities. Workers, trained and untrained, employed and voluntary, are in increasing numbers responding to the call for service of the social type. We sometimes hear the claim made that we have in this age *lost the conviction of sin*. There is an element of truth in the assertion, but however correct it may be so far as it concerns the sense of individual sin, it is surely not true so far as it concerns the sense of corporate sin. There is surely a deeper social consciousness, a deeper sense of community shortcomings and of community responsibility than our citizens have ever known before.

In all the development of social work, there is a vital and important part for the Church to play. And the Christian Church alone can avert the really serious danger of Social Service becoming secularized, a danger that in some quarters is very real. Social Service owes its origin to the inspiration of the teachings of Christ and the growing recognition by His Church of its responsibility for the community as well as for the individual. The social worker needs above all else the foundation of a religious life built upon a personal devotion to our Lord and of consecration to His service, and the service, for His sake, of others.

Social Service if divorced from the Christian religion is doomed to inevitable bankruptcy. Such a statement may seem a strong one to make, but it is made on the positive conviction that the most advanced humanitarian ideals can have no assurance of permanency except when based upon the firm foundation of personal faith and personal consecration to our Lord. When the electric power is turned off from some large piece of machinery, the wheels will continue to revolve for an appreciable length of time, but they will eventually stop completely, only to commence their revolutions when connection with the source of motive power is restored. Without the continued inspiration of religion, to which it owes its origin, Social Service has no future. Hence alike in the interest of Social Service work itself and of the Church, whose mission includes that of Social Service, it is of vital moment that the Church should ever continue to inspire and to lead in efforts for community betterment.

(Continued on page 772.)

The Church in England and Amusements

ECHOES FROM THE CHURCH CONGRESS, SOUTHEND.

THE BISHOP OF SHEFFIELD:—"The Christian who is a Kill-joy is a caricature of Christianity. There are four main principles which form the Christian standard for amusements.

"1. The amusements must in themselves be able to be defended from the moral standpoint. For instance, any amusement which involves cruelty to man or beast must be placed outside the category of Christian amusements, such as bull-baiting, cock-fighting.

"2. The environment must be morally healthy. It would, I think, be generally admitted that the opposition of many Christians to the theatre, dancing, cards, billiards and the cinema is due to the fact that they believe these forms of recreation can only be enjoyed in *unhealthy* moral surroundings.

"3. Amusements must take a proportionate, subordinate and subsidiary place in human life. A duly-ordered life is the life which God approves, where the decoration is subsidiary to the main construction.

"4. The most fundamental principle is that amusements should be of such a kind as to recreate the whole man, body, mind and spirit, to help him do the work which God has given him to do more efficiently, more willingly, and more cheerfully than ever before. God has implanted in man the desire for amusement, the sense of humour, the expression of laughter. The *body* of man needs *recreation*, that it may yield its full contribution to the work God intends it to do. The body needs a hobby as well as the mind. The mind is in still greater need of amusement. It is wise and ethical to turn the mind each day from the strain of our complex life to some amusement which will change the direction of thoughts. It is the Christian's duty not to stand aside in regard to these amusements, but to help.

"It is his sacred duty to strive by all means in his power to improve the amusements of his fellow-creatures; to guard their portals, to free their environment from danger. He will be the first, in the place where God has appointed him to serve, to try and set a standard of recreation in accordance with the principles which his conscience tells him are Christian. If he does so, his own amusements will be doubled in value because they will be shared. His pleasures on earth will be so true to the Christian ethic that he will not feel strange when he exchanges them for the pleasures at God's right hand for evermore."

DR. PERCY DEAMER advocated for England organized Sunday games, not professional games, for those involve additional labour. He also advocated Sunday concerts to get hold of loafers. "We need concerts everywhere of good English music between service times. Let us be mediæval in making the Church the real, central home of the parish. Let us break up Sunday loafing. Let us use common sense."

MISS SYBIL THORNDIKE, an actress, the daughter of a clergyman, who is keenly interested in the Church and its progress spoke on "The Ministry of the Church to those who Provide Amusements." She said that artists quarreled with censorship because it encouraged insincerity. She claimed that those who feared the theatre feared life itself. She pleaded for the Church to play its part in making the stage what they would desire it to be. What chance have the clergy of looking at life in action as the outside world sees it? How few there are who really tell the truth to a clergyman. They use "company-manners" before a clergyman. Religion has used all the arts in its service, and has identified itself more closely with the dramatic art than any other, for the presentation of a sacrifice is essentially dramatic in form. Church and drama are equally interested in the study of human life and character in all its varied forms and developments. The Church, looking at life, says: "This is right," "this is wrong." The dramatist says: "This is life as I see it."

George Tyrrell's Letters

Rev. E. C. CAYLEY, D.D.; Toronto

NO one can read these Letters of the late George Tyrrell without being sensible that the world of religious thought has suffered a great loss in his early death. An Irishman, a convert to Roman Catholicism, a Jesuit, a Modernist—he is all these, but much more. These frank letters reveal a bold, brave, fearless thinker, who has a real contribution to make on most of the questions that are vexing the thoughtful religious minds of our day.

To many there seems to be a *dæmonic* quality in Tyrrell's mind. Bernard Shaw, Dean Inge, and Tyrrell have all something of the *enfant terrible* about them. They are certainly not conventional or party men. You never know what they are going to say next. They are free lances, nothing if not critical, unshackled by any of the responsibilities of being "in power" or belonging to the government. They are against the government. No doubt, if they were in power for a term of years they would have to do some hard thinking and reconsider many things. But such men have a work to do, and Tyrrell certainly has not shirked the risks of the Pathfinder.

"Mystics with Voltairean minds"—so he describes himself and some of his friends. This description is the key to the man and his mind. The combination is not so rare as one might think. But generally in such cases the Mystic is careful to restrain the brain, and the latent Voltaireanism is not revealed. But Tyrrell is candid to a fault. The piety of his soul and the scepticism of his brain are both revealed. But his faith is triumphant. He believes in the synthesis of religion and science, not the synthesis of popular religion and rationalistic science. Both must die. And both for the same reason. Neither is sufficiently reasonable. Popular religion, like rationalism, is the creation of immature reason. Neither rationalism—i.e., explicit reason as exclusive and contemptuous of implicit, nor its opposite, implicit reason contemptuous of explicit—will finally conquer. It is reason, in its fullness, that must at last reign—the synthesis of what is true in both. "Then only will religion be Catholic when it is coterminous with the reason of mature humanity." Tyrrell is confident that the pressure of the truth will purge religion of its irrational elements, and science of its scepticisms. "Rationalism and the existing churches are being dissolved and fused by the higher reason. The old dualism is breaking down. Not only is the *God of Faith and Reason one*, but Faith and Reason are one." So much for his outlook on the outcome of the debate between knowledge and faith. What has he to say about the Church of the future?

Here Tyrrell is most interesting and courageous. It is no wonder that the authorities of the Roman Catholic Church condemned him. He hits the Roman system harder than even its avowed enemies have ever done. He does it shrewdly, because he knows the system from the inside. Moreover, he pours contempt on the Romanizers in the English Church for hankering after and aping just that in Romanism which is ripe for destruction. But he is fully alive to the truth and worth of a pure Catholicism. Sometimes he seems to think it may come from the Church of England. But come it must. For in the power and energy of latent truth Tyrrell firmly believes.

But listen! ye Popes and Archbishops! As reverence for tradition in Judaism became a soul-stifling tyranny, so Catholicism has been killed by an exactly similar process. Its enactments have all claimed to be, not Mosaic, but Apostolic, and to be, therefore, irreversible and final. This

*George Tyrrell's Letters, edited by M. D. Petre. T. Fisher Unwin, London: 1920.

(Continued on page 778.)

CHATTS WITH WOMEN

World Revolution Labour and a "Workers' Republic"

Rev. Prof. H. T. F. DUCKWORTH, M.A., Trinity College, Toronto,

WHEN talking with a magazine dealer I was surprised to hear him say: "If I should refuse to keep those Hearst magazines, do you know what the women would do? They would go straightway down the street to the first one who did sell them, and as well as buying them there, the women would never bother coming back to me again. They would just buy all their goods from that man. No. You won't find many women who will sacrifice creature comforts, or conveniences, or anything they want for a principle."

I wonder if that is true. It sounded something like we used to hear in war-time from professedly patriotic women regarding bacon. "No. I don't think it would do any good for me to stop buying bacon. We've always had it for breakfast, and really, you know, we could not do without it."

The newsdealer went on to say that the Government would have to interfere, for the women couldn't be depended upon. We know how the Government suppressed Mr. Arthur Mee's book, and how it persecuted Mr. Ben Spence for showing around a copy of it. Yet, in spite of his seeming indiscretion and his unpopular advocacy of the temperance cause, Mr. Spence was no enemy of Canada or Great Britain, and that man Hearst is a deep-plotting enemy of anything British. But he is drawing the money as by magic out of British women's pockets.

A lady of good ideals said to me regarding this: "Well, it would be no sacrifice to me, for I wouldn't want them in my house, but my aunt says she 'just can't get on without Good House-keeping. Just one going without won't help much.'" Good logic, that. I knew the aunt, who is a bristling Imperialist, is quite patronizing to those who are mere Canadians, but her imperialistic sentiments do not carry her to the point of doing her bit to put down that arch-enemy of her dearly-beloved England. Shall we women wait for the Government to shut out W. R. Hearst?

Women Caught in Steel Traps.

One hundred and twenty thousand dollars for a Russian sable coat of one hundred skins, which took expert trappers five years to collect! We are glad to say this coat is not being worn by a Canadian woman, but we sometimes wonder how many little weasels, squirrels, foxes, beavers, skunks, bears, minks or muskrats have been tortured to death to be put into the furs which so many Canadian women love to wear.

Have you read what Arthur Stringer has observed about the cold-blooded way that women regard trapping? When Chaddie McKail, the prairie wife, was a care-free girl in New York, she used to "invade those mirrored and carpeted salons, where deferential saleswomen would slip sleazy, satin-lined moleskin coats over her arms and adjust baby-bear and otter and ermine and Hudson seal next to her skin; and it gave her a very 'Empressy sort of feeling' to see herself arrayed in silver fox and plucked beaver," but she never considered what they grew on, and it was just an uncomfortable sort of legend that they were torn from the carcasses of far-away animals, but her eyes were opened after she had lived on the prairie.

"With the coming of the cold weather, last winter, Francois and Whinnie (the handy-man) took to trapping. They prepared for it carefully, concocting stretching-rings and cutting boards, fashioning rabbit-snares, overhauling wicked-looking iron traps, which were quite ugly enough even before they became stained and clotted and rusted with blood.

"They had a very successful season, but even at first it struck me as odd to see two men, not outwardly debased, so intent on their game of killing. And I got sick of the big, blood-rusted traps, the blood-smeared cutting-boards and the smell of pelts being cured. For every pelt meant pain and death.

In one trap Francois found only the foot of a young red fox. It had gnawed its leg off to

MR. RAMSAY MACDONALD, one of the most prominent among the Labour politicians of the Old Country, who made himself especially notable by urgently pleading for peace while the Germans were still undefeated and dangerous, has declared that the Independent Labour Party of Britain and the "Third International" inaugurated at Moscow "are as oil and water, and will not mix." Granting that the Independent Labour Party may be represented by oil, one hesitates to approve of water—save in the form of a scalding torrent ejected from a volcano—as the symbol of the "Third International." Mr. Ramsay Macdonald is a revolutionary of a sort, but not the sort of revolutionary that can either countenance, or be countenanced by, the men who have made Russia a howling wilderness and call it a "Workers' Republic."

The Russian Bolsheviks have addressed themselves to the organization of a Third International Socialist Union because, in their view, the Second International, of which Mr. Ramsay Macdonald is a representative figure, is utterly incapable of achieving anything for the cause of Labour, i.e., for the promotion of a "world-revolution" which shall set Labour free, in every country under the sun, from "the tyranny of Capital."

To the question put by members of the Second International, "In what respect does the Third International consider that Communism differs from other forms of Socialism?" The Executive Committee of the Third International replied on September 1, 1919, with the declaration that "there are no other forms of Socialism." The Communist is, in the judgment of Moscow, the only true Socialist. All others are spurious imitations. Socialists so-called, such as Ramsay Macdonald and Philip Snowden, Jean Louguet, Karl Katsky, and Morris Hillquit, are at best futile visionaries, if indeed they are not arrant imposters, for instead of stirring up sedition and rebellion, they prate of working by constitutional methods for the accomplishment of the Social Revolution. History, so the Muscovite world-reformers assert, draws a line between, on the one hand, Communists and the revolutionary proletariat, and on the other the opportunists and Socialist traitors of every brand.

Adverting to the special case of Great Britain, with regard to which a separate question had been submitted, the Executive of the Third International stated that there was no other way to the destruction of the capitalist tyranny that now oppresses the British Empire save "that of the dictatorship of the proletariat; that is, by depriving of political power all those who defend capitalist exploitation, and organizing a Red Labour Army." Parliamentary action alone is, according to Muscovite opinion, quite useless, for legislation is only "the paper will of Parliament,"

and no bourgeoisie so energetic as that of Great Britain, and so experienced in the oppression of national movements and the exploitation of workers, would submit to that "paper will" without a struggle, which could be terminated in favour of the proletariat only by force of arms. All bourgeoisie, of course, are in the estimate of Bolshevism unfruitful branches, which must be cut off and burned. *The only good bourgeoisie are dead bourgeoisie*—dead politically if not physically.

One consequence of this pronouncement was the federation of the various communist groups already existing in Great Britain. Delegates of these groups, assembled in London on July 31 and August 1 of this year, agreed to a programme including (1) the establishment of a "Soviet system" of government in Great Britain; (2) the establishment of the dictatorship of the British proletariat; (3) the stationing of a Communist group in the House of Commons; and (4) co-operation, so far as it might be found compatible with "free activity," with other groups and associations of social reformers, in and out of Parliament. This was not exactly the programme indicated by the Moscow Executive in September, 1919, for it included Parliamentary action. But a letter from Lenin to the British Communist delegates made it quite clear that he himself approved of Parliamentary action and of co-operation with other groups of social reformers, subject to the condition of "free Communist activity." Lenin probably felt that some concession must be made on this point to British Parliamentarism.

But Parliamentary action is only to serve as the prelude to the armed uprising. "The downfall of Capital," said one of the delegates, "will take the form of a struggle in the streets under the guidance of the Communist Party." Through co-operation, the other Socialist associations—which in the view of the Third International are pseudo-socialist—may be inoculated with the virus of Communist fury.

Recent discoveries made by the police show that a vigorous and widely-extended "press campaign" is being carried on. Scores of journals devoted to the gospel of Red Revolution have been printed and circulated for months past in Great Britain. The "press campaign" may be brought to an end before very long, partly by the action of the police, partly by the exhaustion of Communist funds, but in the meantime they may have—indeed they most probably have—wrought a very great deal of mischief; not indeed to the extent of having made bloodshed and national ruin absolutely inevitable, but at least to the extent of greatly impeding and vexatiously prolonging the process of bringing Labour and Capital to a permanent alliance for the good of the nation, or, in the language of the Prayer Book, "the safety, honour, and welfare of our Sovereign and his Dominions."

gain freedom from those vicious iron jaws that had bitten so suddenly into its flesh and bone and sinew. He told me of finding a young bear which had broken the anchor-chain of a twelve-pound trap and dragged it over a hundred miles. All the fight was gone out of the little creature. It was whimpering like a woman when Francois came up to it—poor, little tortured, broken-hearted thing! And some empty-headed heiress goes mincing into the Metropolitan on a Caruso night, proud and peacocky over her new ermine coat, without ever dreaming it's a patchwork of animal suffering that is keeping her fat body warm, and that she's trying to make herself beautiful in a hundred tragedies of the wild!

"If women only thought of these things! If that petticoated Vandal in the ermine coat were compelled to behold from her box-chair the spectacle of how each little animal whose skin she has appropriated had been made to suffer, the hours and days of torture it endured, and, if still alive, it had been carefully strangled to

death, so that the pelt might not be bloodied and reckoned as a 'second'; if this weasel-decked lady had to witness all this with her own beaded eyes our wilderness would not be growing into quite such a lonely wilderness!

"Suppose, some day, as one of those beaver-clad ladies was tripping through Central Park, a steel-toothed trap suddenly snapped shut on her silk-stockinged ankle, and she writhed and moaned there in public over the week-end. Then, possibly, her cries might make her sisters see a little more light. The beaver, they tell me, is trapped under ice in running water. A mud ball is placed above the trap to leave the water opaque, and when the angry jaws have snapped shut on their victim, it drowns—a prisoner."

Death by drowning may be easy, but is it your idea of bliss, drowning under a foot or two of ice with a steel trap mangling your ankle?

Have we women not a long way to go yet before we come out of the barbarous stage?

JEANNE ACADIENNE

Tyrell's

Toronto

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The Letters of a Layman

Dear Sir:

My song shall be of Synods. I speak with some knowledge of this subject, as I have been a lay delegate for some years, first to the Synod of one diocese and now of another. Every year I go to the Synod, full of hope and good intentions. I listen respectfully to the Bishop's charge, and then settle down to the business of the Assembly, determined to follow it closely, and if anything comes up that I feel may call for my modest powers as a speaker, determined to add my counsel, for what it is worth, to the debate. Alas! My good intentions ooze away from me, and before very long I find myself outside, talking to my friends, and the Synod sees very little further of me.

During all the years I have been a lay delegate I have raised my voice in debate exactly twice, and must account myself a signal failure on both occasions. I forget what happened at the first trial, but I know I was totally futile. At the second, and I hereby declare the last, I really had something to say of importance, but hardly had I begun than a good clergyman proceeded to rise and talk right through me, or over me, which so took the wind out of my sails that I weakly collapsed in a thoroughly deflated condition.

Now, I have no doubt that it is almost impossible to conduct the business of Synod in any other way than it is: so many reports must be presented and so much debate must be gone through. Consequently, the perfectly overpowering dullness of Synod proceedings is practically unavoidable. But, apart from that, I have some hard things to say of Synods that I know very well will be echoed in more hearts than mine.

First of all, the Synods are all far too much in the hands of the elder men. It is right, of course, that the elders should hold the precedence, but they need not, if I may be permitted the use of an expressive term, "hog" the whole affair. They don't give the youngsters a chance, and that is a bad thing and ought not to be. Why don't the younger men assert themselves? Well, the answer is that young men, incredible as it may seem to their elders, are really modest, and do not care to assert themselves. And so the same old lot go on, year after year, monopolizing all debate and electing the same old committees time after time. I have sometimes thought what a perfectly sporting and diverting thing it would be if a lot of the youngsters made a little plot to collar a Synod. Working by design, they could monopolize the debates and elect their own panel to all the committees. Honestly and seriously, I believe it would be one of the most salutary things that ever happened to any Synod, and I would like to be there to see the fun.

Really, the way our young men are kept down is not right. To be a young man in any of our Synods is a most reprehensible thing, and means the total obliteration of the unfortunate fellow. I know perfectly well what I am talking about, because I could name half a dozen good men, still, unhappily, under forty, who are worthy of being on any committee in any diocese, who are on none, and have no chance of being on any until their hair is white. This should not be. It arises simply from the selfishness of the older men, and they ought to be ashamed of themselves. Those are hard words, but I mean every one of them. I am amazed at my own moderation.

What we want, and what we must have, if our Church councils are to be live organs of Church opinion, is a set rotation in committee work. Let committees be elected for three years, one-third of the members to retire annually and not to be eligible for re-election until a further period of three years has passed. Let the young men get a chance on them. You will be surprised how keen you will find them and how stimulating their enthusiasm is.

X.—The Church in Australia.

Dear Mr. Editor:

THE first thing that strikes a Canadian visitor to the Diocese of Sydney is the beauty and dignity of the church buildings. By the kindness of the Rector I was invited on the evening of my first Sunday in Australia to preach in one of the suburban churches. It was just an ordinary suburban church, but I had only seen three churches in Toronto that were more beautiful. The good man seemed to have made his church the hobby of his life. Six or seven Gothic arches in solid stone-work rose on each side of the nave. But it was the chancel which drew one's attention. On the east wall, over a beautiful and dignified Communion Table, stood out conspicuously a wide strip of work, carried out in many-coloured Australian marble, and in the midst, in beautiful lettering, the words, "Via Crucis Via Lucis."

On the following Sunday, by the invitation of the Rector, the Rev. S. M. Johnstone, I preached in the historic Church of St. John's, Parramatta. I had never before seen such a church out of England. At the west end rose two towers of solid masonry, built on the model of those of Reculvers Church, Kent, one hundred and five years ago. The church itself was cruciform, and almost might have come from the hands of those old Norman builders who raised Durham Cathedral. The first incumbent, 1794 to 1838 A.D., had been that sterling old missionary, Samuel Marsden. It was from Parramatta that he had sailed forth to bring Christianity to New Zealand.

St. Andrew's Cathedral, Sydney, with its massive arches and dim, religious light, is more reminiscent of an Old Country cathedral than any cathedral that I have seen in Canada. An evening congregation is an impressive sight—the nave full and some overflow into the aisles. I couldn't help thinking that the Church in Australia in this respect has a lesson for us. You did not feel, "This is a building put up by a contracting architect as the best he would do for so many dollars." You rather felt that the men who built were men who loved the Habitation of God's House. I was particularly struck by the carved stone-work in the beautiful Chapel of King's School, Paramatta, and was told that the old sculptor had pleaded to be allowed to finish his design. When his own hands could do the work no longer he had marked with his carbon the pattern on the stone, and other fingers had chiselled it out.

The missionary work of the Australian Church is not yet unified. The Church Missionary Society has an authorized and official standing, while the Australian Board of Missions corresponds more to our M.S.C.C. Hyderabad and New Guinea are the chief centres, respectively, of the foreign work. Australia is rich in missionary memories. I have already mentioned Samuel Marsden. I also stood in a pulpit from which Bishop Coleridge Paterson and Robert Stewart, of Hwasang, had delivered their message.

I listened to one missionary sermon from an Australian clergyman—the Principal of the

May I also venture to make a little suggestion to our Bishops? Why should they not make opportunities for some of the youngsters to speak? They could so easily tell half a dozen that they would have a chance to speak on this or that subject. The effect, I am perfectly sure, would be most salutary. The young fellows would take a far more vital interest in the proceedings, and I am confident that the Synod, as a whole, would benefit.

I say nothing of the General Synod; that appears to me to be beyond all hope. Never in my life have I been so frantically bored as I have been listening to the debates of that august body. But positively, I must not speak of the General

AUSTRALIAN LETTERS

Rev. Prof. C. V. PILCHER, M.A., B.D., Toronto.

C.M.S. School at Hyderabad. We generally describe the strategic position of Canada from the missionary point of view—situated mid-way between Europe and Asia, and look upon Australia as almost out of the world. But he pointed out in turn the strategic position of Australia—just off the south-east corner of Asia, with its teeming millions—a most convenient base from which the Messengers of the Gospel of Peace could pass to India and China and Japan and the Islands of the Sea.

And what is one to say of the outlook for the Church of England in Australia? A visitor of six weeks can only repeat what he has heard from the lips of Australians. I found splendid men in the Church there—men of ideals—and many of those to whom I spoke seemed burdened with the thought that the Church was not achieving what she might. The Anglican percentage of the population of the Commonwealth is 38.39. The next largest percentage of any one Church is that of the Roman Catholics with 20.69. This should provide a splendid opportunity. But the former political rivalries of the States seem perpetuated in a spirit of "diocesanism." The two or three "parties" do not pull together, and the dioceses do not pull together, and the inevitable result is lack of efficiency. . . . Men seemed to be waiting for some progressive policy, distinctively Australian, and big enough to grip the imagination and stir the enthusiasm of religious Australia. May the men of vision bring the vision to pass by the grace of God!

I cannot end these letters, Mr. Editor, without telling you what a privilege I found it to meet my brethren of the Antipodes. Your correspondent received a most cordial welcome from all—not least, in the absence of the Archbishop, from the Vicar-General. A courtly gentleman of the old school, he invited me to his house and to his pulpit. When I went to say good-bye he gave me a volume of his poems—and (I wonder, Mr. Editor, if the good custom is as frequent as it used to be) then knelt in prayer for me. What can one wish more for the great Church in Australia than that such a spirit may never die out?

Yours faithfully,

VIATOR AUSTRALIS.

THE SOCIAL VIEWPOINT.

(Continued from page 770.)

Hospital for the sick, orphanages, homes for the aged, institutions for lepers, for the crippled, for the incurable, for the blind, for the poor, all owed their origin to the inspiration of the religion of Jesus Christ. In modern times the great outstanding names of workers in Social Service—Wilberforce, Shaftesbury, Kingsley, Maurice, Westcott, Scott Holland, to name a few of the giants—were men whose inspiration was avowedly derived from the teachings of their Master, and whose loyalty to His Church was as marked a characteristic as their loving service for those for whom He died.

Synod; my language would simply break down altogether.

But this much I will say of the General Synod. We have got into a thoroughly bad way of sending along the same old lot every time to it. Is there any reason why the excellent system of the Presbyterian General Assembly is not followed, whereby members are sent in rotation? Surely, that would be first-class. Why shouldn't we? Do I hear any reply?

I deliberately assert that our Church Synods and our Church committees are suffering from dryrot, and that the way our younger men are scorned and suppressed is a scandal, and I know whereof I speak. Layman.

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LETTERS TO THE EDITOR

TO COUNTERACT FALSE TEACHINGS.

To the Editor, Canadian Churchman.

Sir,—There is not a parish in Canada probably that has not people in it who are spreading the teachings of Christian Science, Russelism, Spiritualism, and Theosophy. There is not a clergyman probably who has not had some of his people infected by these misleading systems. In common with the devotees of all false systems the people who have been misled and misguided are apparently far more anxious to induce other people to accept their teachings than those who have the truth are anxious to win others to the knowledge of Christ. These misleaders are indefatigable. In season and out of season they are at work. They scatter their tracts and circulate their booklets with amazing vigilance. They get hold of the young men and the young women of the parish, and the clergymen feel sometimes utterly at a loss. Now, the writer has just received a pamphlet entitled "The Spirit of Truth and the Spirit of Error" which seems to him just the thing that is needed to-day. It is in the form of a chart. It contains on the first column the statements of the Bible, what the Word of God says with regard to the Trinity, the Lord Jesus, the Holy Spirit, Sin, Atonement, Salvation, Redemption. And then, in parallel columns, it has a list of the verified statements of Christian Science, Spiritualism, Russelism, Theosophy, Mormonism, Seventh Day Adventism, and Modern Theosophy, on the same subjects. It is all so simple, so clear, so startling. The average Churchman who is unable to purchase a number of books containing an exposé of their heresies or the heresies themselves has here in a concise and concrete form the essence of all these systems, and he can tell at a glance just where they depart from the word of God. One is positively startled to see their statements with regard to God and the Lord Jesus. "God," says Christian Science, "is not a person." "God," says Spiritualism, "is impersonal." Russelism says the doctrine of the Trinity is nonsense. Theosophy says God is an impersonal force. Mormonism says God is not a Spirit but a man like Brigham Young. And so with regard to Jesus. He is simply a Divine ideal; that as material manhood he was not Christ, as Christian Science asserts; that Christ Himself was not more than a medium of high order, as Spiritualism asserts; that Jesus Christ is dead, forever dead, as Russelism asserts; that Jesus Christ was as a teacher in the rank of Buddha, Confucius, Plato, Pythagoras, as Theosophy asserts, and so on and so on. As to the Holy Spirit, they all seem to deny Him absolutely as far as His Deity and Personality are concerned; and as to Sin, Atonement and Salvation, man never had a fall; sin is illusion; there was no atonement, and no salvation. The most surprising thing of all by far in the pamphlet is the teaching of Russelism. That most widely circulated teaching—for its tracts go out apparently by the million under the camouflaging name of the International Bible Students' Association, has teachings with regard to Jesus and Atonement and Death and Rebirth that are simply monstrous. Now any clergyman can secure these pamphlets free by writing to the Evangelical Publishers Co., 858 College Street, Toronto, and they can receive for free distribution a limited

number of copies. Vast numbers of these have been distributed in the United States where these heresies abound and have taken deep root and are spreading like a banyan tree, and many Church clergymen who have their anxieties with regard to many whose faith in the Bible and whose Churchmanship is being undermined by these destructive heresies, and desire to take advantage of an offer like this, can get them for free distribution to the members of their Bible Classes or Young People's Societies, or Confirmation and Communicant Classes. It is a pamphlet that will open their eyes to the enormity of the danger of even listening to, much less consorting with or going over to these enemies of the Cross of Christ.

Dyson Hague.

AN APOLOGY.

To the Editor, Canadian Churchman.

Sir,—I regret that in sending you an account of the proceedings at the meeting of the Executive Council, recently held in Winnipeg, by mistake I mentioned names of a committee supposed to have been appointed by the Primate to consider the communication from the Laymen's Missionary Movement. These were the names of men spoken of for another purpose but not appointed. The Primate has not yet sent me the names of the Committee on the Laymen's communication. I apologize to the Primate and to the men whose names I mentioned for my mistake.

Chas. L. Ingles, Hon. Secretary, Executive Council.

WHY NO ANSWER?

To the Editor, Canadian Churchman.

Sir,—We have yet to hear why Miss Hilda Robinson was not sent to Japan as a missionary under the W.A. Board. The only reason given for dispensing with her services was that she gave up too much time to her "invalid mother." That sainted mother was called to her well-earned rest on November 11th, 1919, her last days being very much saddened by the treatment her daughter had received at the hands of the Board. How can we encourage other young women to take up the work, in the face of this? Miss Hilda Robinson was trained from her infancy for the grand work. She had the language, Christian spirit, and great love for the work. Her influence with young people was most pronounced. Then why is she not on the list of missionaries? Our interest and work has been hampered by this sad condition and treatment of one who is consecrated to the work.

A W.A. Member.

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Deanery Notes

DEANERY OF LAMBTON, ONT.

A most successful meeting of the Deanery of Lambton was held in St. Stephen's Church recently. The Rector, E. G. Dymond, celebrated the Holy Communion, assisted by Rev. W. Shore, the rural dean. A short devotional address was given by Rev. P. Streeter. The attendance and the number of communicants was most encouraging.

DEANERY OF LANARK.

Clergy and laity of this rural deanery assembled on November 8th at Perth for the Bishops' Conference. Evensong began at 7.30 p.m. in St. James' Church, prayers being said by the Rector, the Rev. D'Arcy Clayton, B.A., and the lessons were read by Rev. G. Brunet, M.A., R.D. The Bishop of Ottawa delivered an address on the League of Nations, taking for his text the words, "Thy Kingdom come." On November 9th Holy Communion was celebrated at 8 a.m. Mattins was said at 10 a.m. by the Rural Dean, the Rev. J. Lowe, L.Th., reading the lessons. From 11-12 the Bishop held a conference with the clergy. After the conference clergy and laity sat down to luncheon, generously provided by the ladies of the parish. At 1.30 p.m. there was a public conference at the Court House. We regret the departure of the Rev. H. Halstead from the deanery to the parish of Beachburg. We wish him much blessing and happiness in his new sphere of work. The Rev. J. L. Homer was elected deanery secretary in succession to the Rev. H. Halstead.

MEETING OF THE RURAL DEANERY OF ST. MAURICE, DIOCESE OF QUEBEC.

A meeting of the St. Maurice Deanery was held at Grand Mere a few weeks ago. This was attended by all the clerical members of the Deanery, and by Canon Shatford, D.C.L., who came from Montreal as special preacher, and also to deliver an address on the Resolutions of the Lambeth Conference.

After opening the meeting, the Rural Dean, Rev. Canon W. F. Seaman, M.A., announced his intention of resigning from the office, and informed the members that the Bishop had accepted his resignation. The ballot resulted in the selection of Rev. G. H. A. Murray, M.A., Rector of Three Rivers, and the secretary was instructed to forward this name to the Bishop.

In the evening an inspiring sermon was preached by Canon Shatford, in St. Stephen's Church. As this was the Thanksgiving Service, the preacher dealt eloquently and forcefully with the necessity for vision as a preliminary to right thanksgiving.

On the following day there was a corporate Communion, and the morning session which followed was devoted first to necessary business, and then to a paper entitled "Thoughts on 'The Ultimate Belief.'"

DEANERY OF ST. JOHN, N.B.

The clergy of St. John Deanery met in chapter recently at St. Paul's Church. The Holy Communion was celebrated by Archdeacon Crowfoot at 9 o'clock and the chapter met immediately afterwards for business in the school room. Several matters of business were disposed of, among others a motion of emphatic protest against the system of gambling carried on at the St. John exhibition and other fairs and entertainments by means of the wheel of fortune, lotteries and other contrivances.

Church News in Brief

Rev. Canon Scott, C.M.G., D.S.O., unveiled and dedicated a memorial tablet at Trinity Church, Galt, on November 15th.

A bronze memorial tablet was lately unveiled at St. John's, Thamesford, Ont., in memory of those parishioners who lost their lives in the war.

A tablet to the memory of those belonging to the congregation who fell in the great war was unveiled in St. George's Church, Owen Sound, Ont., on November 21st.

Right Rev. Bishop Williams, of Huron, consecrated All Saints' Church, Woodstock, on Sunday, November 21st, and confirmed a class of fifteen at St. James', Ingersoll.

The Bishop of Huron ordained A. E. Winington Ingram, C. Hallowell and W. H. Pearson to the diaconate, and Rev. W. Gordon Craig, to the priesthood in All Saints', Windsor, Ont., on November 14th.

The Rev. W. B. Williston who, during the last twelve years, has been carrying on most successful work under the China Inland Mission in West China, recently conducted a mission at St. Mary's Church, St. John, N.B., and also a Missionary Institute at St. Luke's.

The picturesque and historic Church of St. John, at Preston, N.S., was reopened for public worship on November 21st. The service was conducted by the Rector, Rev. Noel Wilcox, and the sermon, one of great forcefulness and merit, was preached by Ven. Archdeacon Armitage.

Emmanuel Church, North Dartmouth, N.S., will have as Rector, Rev. H. L. Leggo. He has been in charge at Hubbards for the past few years. Mr. Leggo is a native of Newfoundland and studied at Queen's College, and later at Pembroke College, Oxford.

The people of St. Jude's Church, West St. John, N.B., are to be congratulated on the acquisition of a fine parsonage house adjoining the Church property. The annual festival on St. Jude's Day was made the occasion of the formal opening of the new rectory.

A service in commemoration of Armistice Day was held in St. George's Cathedral, Kingston, on November 14th. Dean Starr preached an eloquent sermon on "The League of Nations," and expressed regret that such a sacred document as that of the League should have been thrown into the political arena in the United States.

At a congregational meeting in Trinity Church, Mooretown, Ont., the "parochial mission," budget and other subjects of interest to the congregation were discussed. The Rector stated his intention of having the Church consecrated next June, those present pledging their hearty co-operation in the paying of the balance of the Church debt.

As a feature of the Inter-Church Sunday School Teachers' meetings, St. John, N.B., which are being held on the Tuesdays in November, the teachers of the various denominations met with the St. John Deanery S. S. Teachers' Association in St. Andrew's Church this week. An inspiring address was given by the Rev. W. B. Williston, of West China.

The Edmonton Archdeaconry held its regular meeting at the beginning of November. The Quiet Day was conducted by the Rev. D. Pierce-Jones, Rector of Fort Saskatchewan, who took as his theme "The Silences of Our Lord." The morning session on the second day was chiefly occupied by the Bishop who after dealing with various matters connected with the

diocese gave a most impressive account of the Lambeth Conference. The afternoon session brought an appeal for a wider use of A.Y.P.A. and the formation of a central executive.

The anniversary festival of the Church of the Holy Trinity, Toronto, was celebrated recently, large congregations attending all the services. The Rev. Rural Dean James preached at the morning service; the Rev. D. B. Rogers, General Board of Religious Education, in the afternoon at the children's service, and the Rector, Rev. J. R. Sherman, M.A., in the evening.

WELLINGTON DEANERY "QUIET DAY" AND DEANERY CONFERENCE.

Wellington Rural Deanery met on Monday, Tuesday and Wednesday, October 25th, 26th and 27th, at St. John's Church, Orangeville, for a "Quiet Day" and W.A. and Sunday School Conference. The clergy gathered on Monday for the opening Evensong of the "Quiet Day," which was conducted by the Rev. R. L. Sherman, Rector of Holy Trinity Church, Toronto.

The Tuesday Evensong was conducted by various clergymen of the Deanery, Venerable Archdeacon Mackintosh preaching an excellent sermon on the Church and the duties of Churchmen.

The Wednesday sessions, which were of a general nature, were well attended and interesting. In the morning papers on "The Forward Movement: (1) In the Parish; (2) On Spiritual Lines," were given, also an excellent paper and interesting discussion on "Russellism," by Rev. C. A. Slack, also "The Lambeth Appeal," by Rev. E. J. R. Naftel.

In the afternoon the Deanery Board of the W.A. met, with several ladies from the Diocesan Board, and a most interesting address from the Rev. Mr. Walton, who had come by airplane from the Far North.

CHURCH CONSECRATED.

Sunday was a red-letter day in the history of Christ Church, Listowel, when the beautiful edifice, of which the mortgage had been recently lifted, was consecrated by the Right Rev. David Williams, D.D., Bishop of Huron. The Rev. W. H. Dunbar, who has been Rector of the parish for the past five years, read the petition of Consecration at the front door of the church which the Bishop accepted and at once proceeded to the service of Consecration to which the congregation had been looking forward for many years. The deed of the property was presented by W. R. Reynolds, people's warden, and accepted by the Bishop, to be held in trust for the parish by the Incorporated Synod of Huron Diocese. A large and efficient choir under the leadership of Mrs. B. H. Bloodworth rendered most beautifully the music for the day. At 3 o'clock a Confirmation service was held, which was also largely attended, and a goodly number of candidates was presented by the Rector, and received into full fellowship of the Church. At 8.15 p.m. the closing service of the day was held, which was a service of thanksgiving and praise. After the special prayers of thanksgiving and special Psalms, the choir had full control of the service, and many beautiful selections were rendered. The offerings for the day amounted to about \$300.

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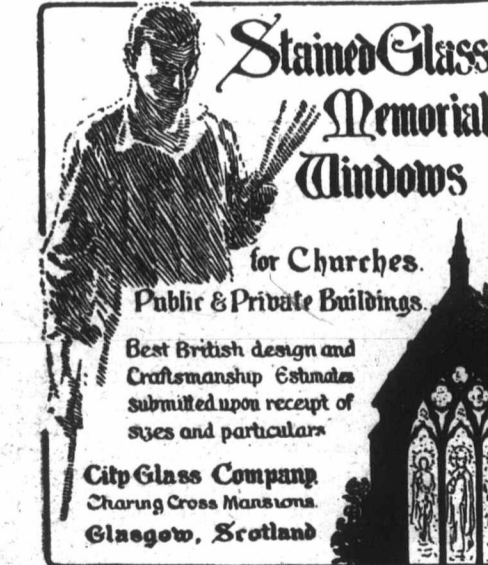
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All Over the Dominion

"Holy Trinity" Men's Club, Yarmouth, N.S., met for their first meeting of the winter session on Tuesday last, when a banquet was enjoyed, and a musical programme provided.

Six members were admitted into the Girls' Friendly Society at an interesting service held in the chapel of the Holy Trinity Church, Toronto, recently. The G.F.S. work was started in this parish some thirty years ago.

A well attended gathering of the Men's Club of St. Mark's Church, Parkdale, Toronto, and their ladies' friends on Tuesday, November 16th, with refreshments, short concert, and games, closing with a dance and splendid music.

Rev. G. W. Tebbs, of Burlington, delivered his illustrated lecture on "Old London" to the members of St. Jude's A.Y.P.A., Oakville, on November 8th. Eighty beautiful slides were shown, and the lecture was most instructive and humorous.

A trench mortar, one of the war trophies, has been given to the Rector and wardens of Trinity Church, Galt, which will be placed either in front of the church or Sunday School. There were 400 enlistments in this congregation, 83 of whom made the supreme sacrifice.

The wardens of Christ Church, Hillier, St. Mark's Church, Gerow Gore, and St. Andrew's Church, Wellington, in the diocese of Ontario, have purchased the fine dwelling in Wellington of Mr. K. B. DeMille, which will in the future be used as a Rectory for these different parishes.

The Rev. William Wallace, M.A., who has been appointed by the Bishop of Huron to Dutton and West Lorne, was presented with an address and purse of gold by his parishioners at Depot Harbour, where he had been doing temporary duty for the Archbishop of Algoma for the past seven months.

Archbishop Thornloe, in an address which he made to the members of the ministerial association at Sault Ste. Marie, Ont., on November 8th, made a strong appeal for the Union of the Churches into "the great Catholic Church of God." In the course of the address His Grace gave a review of the doings of the recent Lambeth Conference.

Owing to the lack of space in St. Chad's, Earls court, Toronto, the senior boys' and young men's Bible Classes are holding their Sunday meetings in Belmont Hall, the use of which has been offered them for the time being by Mr. J. McCullough, proprietor. Steps are being taken to raise the means for extending the parish buildings as soon as possible.

The Rev. Leonard Haslam, M.A., at present Rector of Liverpool, N.S., is expected to take charge of the parish of "Holy Trinity," Yarmouth, the first Sunday in December, and the churchwardens are putting the rectory in order. Part of the building is being torn down, electric lighting is being installed, and the inside is being generally renovated.

The following gentlemen have been appointed members of the Anglican Sub-Committee who are working in the interest of the erection in Montreal of a Canadian Vimy Ridge Memorial Church: Rev. Canon J. M.

DEATH NOTICE

TURNER—On October 26th, 1920, at the Vicarage, Eyebrow, Sask., Elsie Gladys, wife of the Rev. George C. Turner, Vicar of Eyebrow, Sask.

Almond, Prof. Henry Armstrong, Sir John Carson, Lansing Lewis, Major-General Sir F. O. W. Loomis, Principal E. I. Rexford, Canon Shatford, and Rev. Dr. Symonds.

The Rural Deanery of Halton, Diocese of Niagara, was held at St. Jude's, Oakville, on November 9 and 10. Rev. Ensor Sharpe, Rector of St. Thomas' Church, Toronto, conducted a Quiet Day for the clergy of the Deanery. The Rural Dean, Rev. O. F. Cooke, of Milton, was re-elected Rural Dean for ensuing three years, and Rev. G. W. Tebbs, of Burlington, was elected Secretary-Treasurer of the Deanery.

The semi-annual meeting of Chapter of the Rural Deanery of Hastings was held at Tweed, Ont., on November 3rd. The business sessions were held in the Rectory. After the regular business of the meeting, an excellent paper was read by the Rev. Mr. Robbins on "The Problems of Church Work in the Parish." After the paper had been read it was thoroughly discussed by all present, to the mutual benefit of all. In the evening a very hearty service was held in St. James' Church.

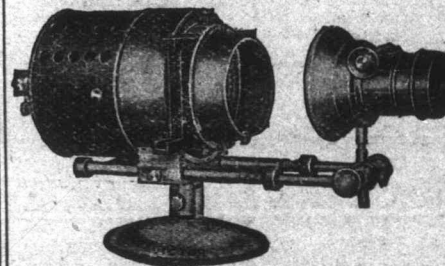
A meeting of the Rural Deanery of Algoma was held at Thessalon, on Wednesday, November 3rd, and Thursday, November 4th, by kind invitation of the Rev. J. Tate. At the opening service, held in the Church of the Redeemer, Thessalon, the sermon was preached by the Rev. P. B. De Lom. The Archbishop of Algoma addressed the clergy on the second day, and dealt with many urgent problems. Rev. E. H. C. Stephenson, M.A., read a paper, "A Review of Modern Criticism," and Rev. G. Oliver read a paper on "Christadelphianism" (a modern heresy). At the public meeting in the evening the Archbishop delivered an inspiring address on the Lambeth Conference, dealing especially with the question of reunion.

Over one hundred teachers and officers were present at the regular meeting of the Sunday School Association of the Deanery of Toronto, at the Church of St. Mary the Virgin, on the 15th inst. An interesting exhibit of Sunday School records and supplies was in charge of the Rev. R. S. Mason. After supper served in splendid style by the ladies of St. Mary's, evensong was held in the chapel. The Rev. D. B. Rogers gave an interesting address on "The new work of the G.B.R.E." Lesson plans for the following Sunday were outlined by Miss Lett for the Primary teachers, by Miss Waddington for the "Teen Age Girl" teachers, and by Mr. A. E. Wilson for the "Teen Age Boy" teachers. Mr. G. W. Morley was elected President and T. B. Gleave Secretary of the Superintendent's section.

A pipe organ, manufactured by Lye and Sons, of Toronto, and commemorative of the century in the history of the congregation, was dedicated with appropriate services in St. John's Church, Cavan, Ont., on Sunday, November 7th. The services were prefaced by some remarks from the Rector, in which he noted the presence in the congregation of representatives of the families, both of the clergy and people who had worshipped in St. John's during the past hundred years. The organ, which had been covered with a "Union Jack," was unveiled by the Rev. C. R. Spencer, assistant, the congregation joining in singing the Doxology. The Rev. J. A. Elliott, of St. John's Church, Port Hope, was the special preacher, morning and evening.

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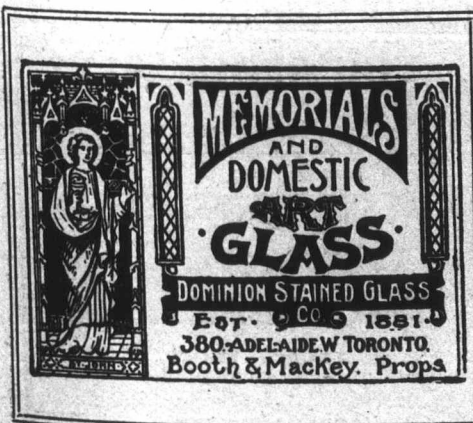
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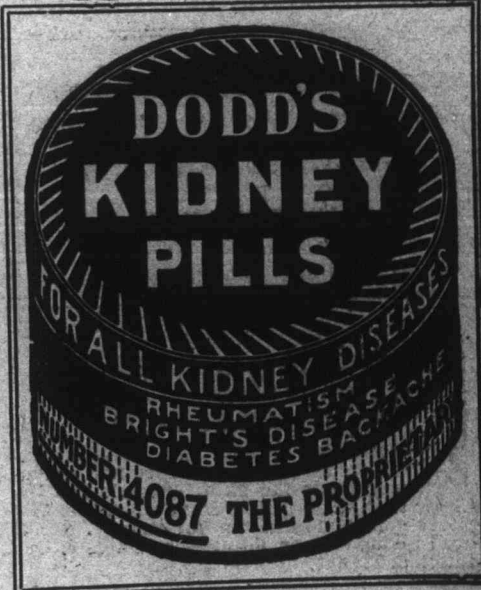
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Church Attendance Campaign.

The splendid results of the first Sunday throughout the Dominion are being maintained, and in a number of cases increased.

One Toronto Church reports an increase of 100 per cent. over the corresponding Sunday last year. The increase has not been confined to the ordinary services, but reports come of an increased attendance at the Communion service. The Rector of St. James' Cathedral, Toronto, announced that the attendance at Holy Communion on the first Sunday of the campaign was a record for the history of the Church, excluding Christmas and Easter.

Generally speaking, the result has been in direct proportion to the amount of personal canvassing made, which proves that the old Brotherhood method of going after the individual cannot be beaten. Other methods, however, have contributed to the general success, and the advertising in the daily press and publicity notices have had a stimulating effect upon all denominations. A striking feature has been the circular letters sent out by laymen to their fellow men. These do not claim to be perfect, but they are typical of the enthusiasm that has been aroused among men by the campaign.

It is one thing to get people to attend church, but it is another thing to keep them there. This matter will be dealt with more fully next week, but it is essential that when a stranger arrives at the church door for the first time, he should be made WELCOME. We should show him that we are pleased to see him and that we want him to come again. NEVER LET IT BE SAID THAT A MAN BROUGHT TO CHURCH BY THE CAMPAIGN WAS TURNED AWAY BY THE COLDNESS OF HIS RECEPTION.

Men's Corporate Communion.

It has been the custom in past years for the men of the Brotherhood of St. Andrew to meet for Corporate Communion on the Sunday nearest to St. Andrew's Day, and also to bring as many of the other men in the parish as possible with them. As Advent Sunday is the last Sunday of the November Campaign and the first Sunday of the Church's new year, it will be very fitting for all the men of the parish to meet together at the morning Communion Service. Brotherhood men should make a special effort to be present themselves and to bring as many other men with them as they can.

Annual Chapter Meeting.

The annual meeting of all Chapters for the election of officers for the coming year should be held on St. Andrew's Day or as near to it as can be arranged. The Quotas, 50 cents for Seniors and 10 cents for Juniors, are now due, and should be remitted with list of members to the head office. Forms for this purpose have been sent to Chapters which are registered. Those not receiving a form, please communicate with the General Secretary.

An Indian Chapter.

The latest probationary Chapter to be added to the Brotherhood list is composed of Indians. The Rev. T. B. Conlin, of Fairford, Man., is the organizer, and we wish the nine members every success in their work amongst their fellow Indians.

Complaining may be indulged in as a right, but the one who exercises it would have a sorry time if all others were equally disposed to do so.

Anglican Forward Movement

Continuation Campaign—Diocese of Toronto

ARCHDEACON J. C. DAVIDSON,
Diocesan Commissioner
583 Bathurst St., Toronto

THE Aurora and Oak Ridges campaign opened on the 11th inst., continuing eleven days. At first the work was discouraging, it being found difficult to evoke interest or response. Much personal canvassing was done by the Commissioner and the earnest Rector, Rev. P. R. Soanes, and a promising start was made at a social meeting of men, gathered by the church, warden, Mr. Alcorn, and a gathering of women in the parish hall, when preparations were begun for a district supper. This project received good backing from the Oak Ridges congregation, who, under Mr. H. Legge, had achieved conspicuous success in the financial campaign.

After thorough preparation under Mr. Willis, the district supper was held on the 19th inst., and proved an inspiring success. Delegations arrived from Schomberg, Lloydtown, Toronto, Richmond Hill, Newmarket, Thornhill and King City as a general turnout of Aurora and Oak Ridges people. Nearly 250 persons sat down to a bountiful supper, and, with later arrivals, the town hall was filled for the inspiring conference which immediately followed.

Great enthusiasm was developed as the different delegations rose to their feet in succession, and their leaders gave twenty bright, snappy addresses, greeted by frequent applause. Subjects dealt with were: Foreign Missions, Religious Education, Brotherhood of St. Andrew, Church Attendance, A.Y.P.A., and the doing of big things in a big, generous fashion, and so putting Church operations on an interesting basis, appealing to the interest of men. The name of one boy was announced as a prospective candidate for the ministry. The delegation from Lloydtown gave a new lead by chartering a Metropolitan car for the occasion. Some day we shall do such enterprising acts more generally. Clergy participating were Revs. P. R. Soanes, Canon McGonigle, A. C. McCollum and J. W. McDonald. The Toronto visitors, who all spoke and received a most hearty welcome, were Messrs. Fortier, of Grace; Lucas, of St. Paul's; J. F. Davidson, of Trinity College, and Mrs. Gossage, of St. Luke's, who brought forward the claims and work of the Woman's Auxiliary as a part of the Movement.

The concluding services were held on Sunday, 21st, large congregations being present, when the Rector announced a strong "Follow-up" programme of visiting and other work to be done throughout the parish before Christmas by himself and lay workers. Every home will be visited, and the intentions of each family as to taking part in a definite advance of the parish will be ascertained. On Monday, 22nd, the Commissioner left for Whitby, where the next parochial campaign is to be inaugurated.

Many enquiries are being received as to the nature of the work and the beginning of local campaigns, which will be arranged in due order as time permits. Progress will necessarily be slow in order that some lasting impression may be made. There are no open dates until January.

The objects of the Continuation Campaign are briefly: (a) Increased efficiency of the Parish, and thereby the strengthening of the "Home-Base" as an actively co-operating unit of the whole Church; and (b) the leading on of our people from mere membership in the Parish to an increased realization of their real membership in the whole Church and participation in her life and work.

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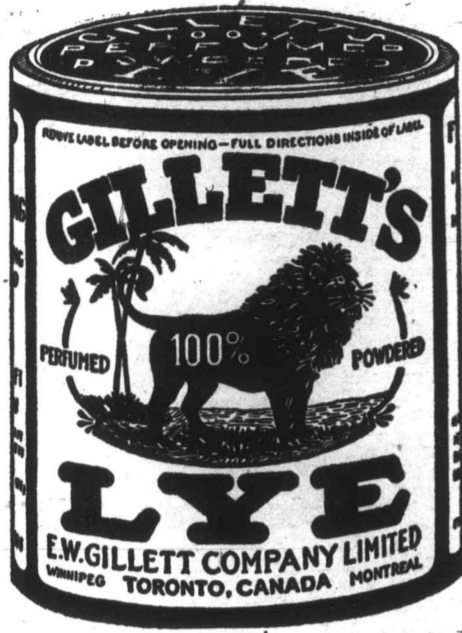
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The annual meeting of the Women's Auxiliary of the Missionary Society of the Anglican Churches in the Leeds Deanery was held recently at Christ Church, Athens, Ont., with an attendance of over 200 delegates from various branches throughout the county.

An interesting function took place at the home of Mrs. W. Foster, of Norquay, on October 28th, when the W.A. in conjunction with the Norquay W.A. met to do honour to Mrs. A. J. Moore, on the eve of her departure for British Columbia, where she and Mr. Moore intend to reside henceforth.

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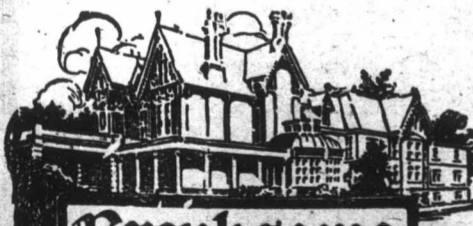
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Churchwoman

This column is for the discussion of matters of general interest to Churchwomen. We shall be glad to receive short contributions. Please mark envelope, "Churchwoman."

Daughters of the King.

The British Columbia Local Assembly of the Daughters of the King met for its annual conference at Christ Church, Vancouver, on the morning of Thanksgiving Day. The conference opened at nine o'clock with the Holy Communion, celebrated by the Rev. Dr. Craig, assisted by the Rev. Cecil Swanson. The members then assembled in the schoolroom, where a very interesting programme was presented, with the President, Miss E. Wray, in the chair. Miss Faulkner, on behalf of the Christ Church Chapter, warmly welcomed the delegates, members and visiting clergy to Christ Church. Mrs. G. H. COWAN, who is President of the Order in Canada, extended the greetings of the CANADIAN COUNCIL to those present.

An address was given by the Rev. Harold G. King, Rector of St. Paul's Church, on "The Lambeth Conference in Regard to the Position of Women in the Church." First stating his own personal opinion as to the necessity for caution in making radical changes, Mr. King gave a short summary of the Report of the Committee appointed to consider this matter, and the decisions arrived at. He dwelt particularly upon the clause relating to the revival of the order of deaconesses, stating that this kind of work should naturally appeal to members of an organization such as the Daughters of the King.

The Rev. C. S. McGaffin, Rector of St. Mary's, Kerrisdale, also gave an address on "Faith and Health." After stating the teaching of the New Testament on this subject and touching briefly upon the history of faith healing since the days of the Early Church, Mr. McGaffin gave some interesting facts and figures in relation to modern faith cures, proving that, after all due allowance has been made, there still remains a certain percentage of well-attested cures. The speaker said that these, being for the most part cases of recovery from mental disorders of a subjective nature, teach a lesson as to the value of proper habits of thought and right attitudes of mind. "Nevertheless," he concluded, "though God is omnipotent and faith can do wonders, physical health is not the only or the supreme good, and to treat it as if it were is to exalt the incidental into the place of the central. And, when we see, as we often do, the radiance of Christian faith shining through sickness and disease of the most terrible kind, we realize once more the truth that "His strength is made perfect in weakness."

The President, in her address, reviewed the work of the past year and suggested as a motto for the coming year the word "Love." Reports from the various chapters were read, showing the progress made. Miss Seymour read the Rules of the Order, and showed its objects to be Prayer and Service for the extension of Christ's Kingdom and the strengthening of parish life. The Rev. G. H. Wilson, Rector of St. Michael's, accepted the office of Chaplain for the coming year.

The Rev. A. H. Shortt, Warden of the Anglican Theological College, summed up the Conference, and the meeting closed with the Litany of the Order.

The election of officers resulted as follows: Hon. President, Mrs. G. H. Cowan; Hon. Vice-President, Mrs. G. H. Wilson; President, Miss E. Wray; First Vice-President, Miss Buller; Second Vice-President, Miss Blaney; Secretary-Treasurer, Miss Highmoor;



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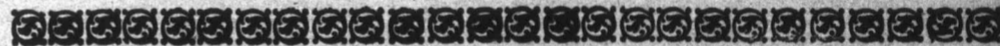
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NEW WESTMINSTER W.A.

The monthly meeting of the Diocesan Board of New Westminster was held at St. Nicholas' Church, Vancouver Heights, on Tuesday, November 2nd.

The Treasurer reported a balance of \$487.72. A letter was read from the Dominion Board, and in future the pledges from the Girl's Branches will be sent to the Dominion Board separately. It was with regret that the Board heard of the resignation of Miss Lucas, the missionary to the Chinese women and children. She is in poor health, and will probably make a prolonged visit to England.

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1-820

Literature Secretary reported a balance of \$11.61 and gave notice of the Rev. C. S. McGaffin's lecture, subject "Christ and the Industrial Problem," on Thursday November 18th.

Miss Hellaey is carrying on Miss Lucas' work among the Chinese. Miss Lucas has seen very definite results among the women. An interesting address was listened to from Miss Cole of the Victorian Order of Nurses.

Recent Appointments

Baynes-Reed, Rev. W. L., D.S.O., Rector of St. John's, Norway, Toronto, to be Canon of St. Alban's Cathedral, Toronto.

Broughall, Rev. J. S., Rector of Grace Church-on-the-Hill, Toronto, to be Canon of St. Alban's Cathedral, Toronto.

Hallowell, Rev. C. N., to be Incumbent of Holmesville and Middleton. (Diocese of Huron.)

Hart, Rev. A., Rector of St. Mary the Virgin, Dovercourt, Toronto, to be Canon of St. Alban's Cathedral, Toronto.

Johnson, Rev. J. S., Rector of Eastwood, Ont., to be Rector of Brussels, Ont. (Diocese of Huron.)

McGonigle, Rev. T. G., Rector of Newmarket, Ont., to be Canon of St. Alban's Cathedral, Toronto.

Pearson, Rev. W. H., to be Incumbent of St. John's, Brantford and Mt. Pleasant.

Sawers, Rev. F. J., R.D., Rector of St. Peter's, Cobourg, Ont., to be Canon of St. Alban's Cathedral, Toronto. (Diocese of Toronto.)

Winnington-Ingram, Rev. A. E., to be Incumbent of Atwood and Henfryn.

QU'APPELLE NOTES.

A dearth of antiques in Saskatchewan makes one in Watrous of special interest to more than the people of that locality. A man about town motoring in the famous summer resort happened on an ancient window that now graces the walls of the Anglican Church there. The window has been buried for over fifty years in an old Cornish town, and dates from the time of the Civil War, July, 1642, to August, 1646. It was replaced and left for a number of years when the Vicar of the Church, who had two maiden aunts who were killed in an accident, had it taken out again and replaced by another in memory of his two aunts. This window was left in the belfry for a considerable time. The Vicar of the Anglican Church at Watrous, the Rev. Mr. King, while visiting his home in England, enquired after the window, and after being told of its whereabouts was presented with it to be given to the English Church at Watrous. The window has 2,000 pieces of glass in it and is regarded a most historical treasure, going under the same process as the church windows did in the ancient war.

CALEDONIA NOTES.

Archbishop Du Vernet has been two months in the upper country of Central British Columbia endeavouring to supply at least occasional services in vacant Missions. On November 4th he went to Smithers to welcome Rev. F. V. Abbott and his family into the diocese. They have just arrived from Grande Prairie, Alberta. The Bishop arranged to take the services at the Hazelton end of the district so that Mr. Abbott could hold his opening services in St. James' Church, Smithers, on Sunday, November 7th. At Hazelton the Bishop announced that he had secured a clergyman to take charge of this Mission on New Year's Day.

GEORGE TYRRELL'S LETTERS.

(Continued from page 770.)

is doubly inexcusable in Christianity, which, by its doctrine of the Holy Spirit, struck at the root of legalism. Catholicism has become a "new law." As provisional instruments and expressions of unity, the monarchic episcopate or the papacy might have been the work of the Spirit; but put forward as primitive and irreversible institutions, they clogged recourse in later times to other and more suitable expedients—equally Divine, because in the same Divine interest: The divinity of a dogma or institution is just its aptitude to secure those Divine ends for which the Church exists. The Church has erred, not by thinking too much, but by thinking too little, of herself; or rather by priding herself on far lower titles than she possesses. She has materialized and limited her faith in the Resurrection and in herself as the glorified body of Christ. So Tyrrell looks forward in hope to the resurrection of the spirit of a Catholicism greater and grander than has yet been, and clothed in a body, perchance, different and more suited to the changing needs of religion in a changed world. Tyrrell, of course, is not blind to the value of the time-honoured and the experience-tested, but he will not have the freedom of religion shackled by the clothes of yesterday when those garments begin to impede the life-movements of the spiritual Body.

Rome, according to Tyrrell, is riding hard for a fall. And it is refreshing to see a Catholic and a Jesuit looking with longing eyes at the mystic elements and the greater spiritual freedom of Anglicanism and Methodism.

I have said nothing of the humour, the humanity, the pathos of this frank thinker. Nor have I commented on the tragedy of soul of the Mystic with a Voltairean mind as he looks out on the ecclesiastical Philistinism of institutional Christianity. Nor have I space to write on his views on Prayer, on Mysticism, on Modernism, on the necessarily symbolic character of theology, nor on his many wise and always brilliant and incisive words of wisdom on many burning, practical questions. Perhaps enough has been said to show how well worth pondering are the reflections of this *enfant terrible*. No doubt there are faults of temper. No doubt the Pathfinder would sometimes retrace his steps. He was an outcast and a pilgrim travelling in his ways, but travelling in the greatness of his strength, stained with the blood of the winepress. A martyr, in a sense a saviour, certainly a leader, saluting the land of promise, even though afar, whose passion was religion, and whose chiefest love was truth. For Tyrrell, Newman was a reactionary. But in conscience, like Newman, he finds the only secure basis for faith in God—in conscience illuminated by the Incarnate Christ. Very beautifully does he write of Christ as the stay for faithful and simple souls. Like the Bishops at Lambeth, he recommends each Church to make full proof of its ministry and spiritual gifts against the day of greater things. As we contemplate the death of one more soldier in the war for the liberation of humanity we rejoice to think that, though refused burial by the Church of his choice, he found a greater charity in the heart of a sister Church. May his errors be forgotten, may his truth live!

A.Y.P.A. NOTES.

The A.Y.P.A. in Princetown, Ont., has been reorganized for the winter. Mr. R. Lewis was the speaker at a recently held meeting of the St. George's, Guelph, A.Y.P.A.

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BESIDE THE CAMP FIRE
Notes on Scoutcraft

by Commissioner Rev. Geo. W. Tebbs

What "Peter" Says in the Montreal "Star."

A PATHFINDER on the Job: Things that give credit to Scouts are constantly coming to light, and here is another. Mr. Percy Gibson, managing editor of "Canadian Boy," was recently in the city and called at the Star Office. In the course of conversation about Scouting he recounted the following incident: A few years ago, said Mr. Gibson, before he knew Montreal as well as he knows it now, he came here and was looking for a certain street. Just about a stone's throw from the Star Office, he met a trim-looking boy, who wore a fleur-de-lys on the lapel of his coat and stopped him to ask: "Say, Scout, can you tell me where such a street is?" The Scout thought for a minute, then gave the right direction. Mr. Gibson thanked him, and asked another question. "What troop do you belong to?" The Scout answered that he didn't belong to any Montreal troop, that he had come to this city from Halifax just a few days before and hadn't had a chance to find out what troop would be the best to join. Then Mr. Gibson had another question to ask: How was it that a boy who was a stranger in the city knew the streets so well? The Scout answered that he earned his Pathfinder's Badge in Halifax, and intended to qualify again for it in Montreal, so he had lost no time in beginning. Besides, he said, he didn't want anybody to ask help or direction of a Scout and not get it, and he knew that a boy working downtown (as he was) might get just such a question put to him any day. It's things like this, of course, that make the Scouts so much respected.

General Williams a Scout-Master.

The 27th Troop of Boy Scouts of Toronto elected Major-General Williams as Scoutmaster. Major-General Williams commands this military district. He assured the boys of the 27th Toronto Troop that he greatly appreciated the honour conferred upon him and paid a glowing tribute to the Boy Scout organization, remarking that he had been impressed by the actions of thousands of former Scouts who had served overseas.

Can Get Thermos Cooking Kits at Low Cost.

The Hamilton district council, Boy Scouts, has secured eight hundred thermos cooking kits formerly used by the R.A.F., whose values range from \$5 to \$6, which will be disposed of to the Boy Scouts of this city for \$2 each. The cooking kits are heated with alcohol cubes and are in nine pieces, and perhaps the most up-to-date out of door contraption for cooking a camp meal yet devised. Each Scoutmaster in the city will be asked to secure orders from the Scouts for them, as it is meant to equip all the troops with these utensils. Arrangements are also being undertaken to secure a complete camp outfit, including enough tents to house each organized troop. They will be used for the big Boy Scout camp next year.

Ed. Reid, who is organizing the B.S. work in town, stated that there was every prospect of a large gathering at the Adelaide Hoodless School.

Mr. Reid reports that the following organizations have elected members to the Boy Scout campaign executive: Kinsmen's Club, Lions' Club, Chamber of Commerce, Collegiate, Public School Principals' Association, while the Canadian, the Rotary, Kiwanis

Clubs, technical and separate schools, the Hamilton deanery and the Ministerial Association have yet to be heard from.

Trinity Church, Mitchell, Ont., has a Rector who is taking a keen interest in the Boy Scouts. Only three months old, Mitchell Troop No. 1, under the leadership of Rev. W. H. Roberts, L.Th., recently held their first big banquet. The Troop has 18 qualified Scouts. Every success to Mitchell, you are setting the pace to Stratford. There are 2,000 R.C. Troops of Boy Scouts under the direction of the

National Catholic War Work Council, Boy Scouts Bureau, U.S., Mr. Francis A. McCann, Secretary of the Council, says that Catholic boys under Catholic leadership are becoming a vital force in making up a parish. How many Anglican Troops are there in the Dominion? And how many Rectors are making use of this splendid force of boys at their command? Put a Boy Scout hat on a boy, and you can do almost anything with him.

A lady had the misfortune to lose her season-ticket for the railway. On the same evening she had a call from

two boys, the older of whom at once handed her the lost ticket.

The lady, delighted at the prompt return of her property, offered the boy a shilling for his trouble. The lad refused to accept it, telling the lady he was a Boy Scout, and that no member of the Boy Scouts is allowed to accept any return for a service rendered.

Just as the coin was about to be placed back in the purse of the lady, the boy, looking up into her face, suddenly blurted out:

"But my wee brother's no' a Scout."—Tit-Bits.



"My, You Are Looking So Much Better!"

"YES, I am feeling fine, too."

"And how is baby?"

"He is just dandy and as good as can be."

"And what have you been doing to look so well?"

"Oh, I got run-down nursing baby and began to get discouraged I was feeling so miserable. I suppose it was my nervous condition that got baby restless, and then, of course, it worried me trying to look after him."

"I thought you looked so worn-out when I was in last time."

"Well, I was feeling so discouraged that I sent for mother to come and she was not here a day before she had me using Dr. Chase's Nerve Food."

"I should have told you about it, for we always use Dr. Chase's Nerve Food when any of us get nervous or run-down."

"For the first few days I could not see that it was doing much good, but soon I found myself sleeping better and feeling less worried and irritable during the day."

My appetite improved and as I gained strength baby seemed to sleep better and be less trouble. He is just fine now and as good-natured as any baby ever was."

"How do you take the Nerve Food?"

"One pill after each meal and at bedtime. I will soon be able to discontinue using it, but want to be sure that my system is thoroughly built up before quitting."

"That is great. It gives me more confidence than ever in Dr. Chase's Nerve Food, and that is saying a good deal, for you know what it did for me when I had that nervous breakdown. Has your mother gone home?"

"Yes, and I tell you it was a lucky day for me when she came to the rescue with her help and good advice. Her experience with Dr. Chase's Nerve Food proved to be a blessing for me."

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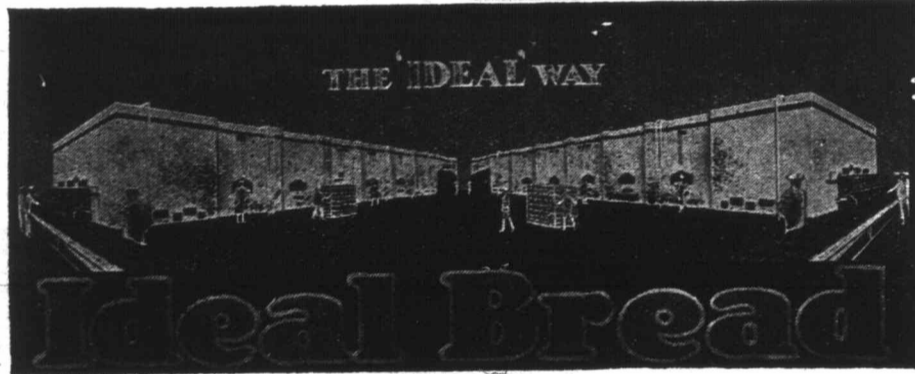
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Boys and Girls

Birds of the Merry Forest

BY LILLIAN LEVERIDGE

(Copyright applied for)

CHAPTER XXVI.—(Continued.)

The Great Grey Bird.

It was just such a night as Shadow loved. Tiny beads of dew sparkled on the blue-eyed grass and the white moon daisies, and the air was sweet with balm of Gilead and hemlock spice. Everything seemed turned to silver in the moonlight.

Shadow's eyes, very clear and strong now, saw a small, dark speck just above the far horizon. It grew larger and larger, and seemed to be coming straight toward him; he could see its shining wings, blue-grey in the shadow, silver in the light. The sound frightened him, but he did not once dream of flying away—he would have died first.

Nearer and nearer, down from the starry heights to the dewy hilltop, swooped the Bird, its unblinking eyes gleaming like fire. Shadow thrilled and quivered most deliciously—the bird of mystery was going to alight!

So close, so very close it came. Was it going to swallow him up, just as Redhead had said—as easily as he would swallow a mosquito? A faintness, partly of excitement, partly of fear, made him close his eyes for a brief space. The buzz suddenly ceased, and he opened them again. There, in an open grassy space, sat the immense Bird, its grey and silver wings—more like a dragon fly's than a bird's after all—still poised as if for flight rather than rest.

"Well, Bob, that was pretty neatly done, eh?" said a man's voice between the outspread wings.

"Couldn't be beat," another voice responded; "We were lucky to light on this hill." And then before Shadow's bewildered eyes, two men climbed down from the Bird's back.

For a while Shadow thought he must be dreaming, but as he watched the men moving hither and thither, on and under and around the Bird, which never once peeped nor ruffled a feather—it had no feathers—it gradually dawned on his dazed and hazy brain that the bird of mystery wasn't a bird at all.

"That's it!" he said to himself, "It isn't a bird at all, but only some sort of a machine those wonderful creatures, Men, have made to carry them through the air. And why not? They made that fiery, snorting monster they call a train to carry them all over the world, and this isn't much more wonderful than that. But it is a wonder, all the same."

Pleased with his discovery, and just hugging himself with satisfaction in the thought of what a story he would have to tell his friend Twilight and the other birds, he forgot himself and laughed right out.

"Hello, Bill!" cried Bob, "if that isn't a jolly little Whip-poor-will. Not much afraid of us, is it?"

"Why should a bird be afraid of birdmen?" Bill asked. "We're all night-fliers, and perhaps it wants to make friends."

Shadow liked those voices, they were so hearty and good-natured and honest. While they "tinkered" around their flying machine he sang with all his might, and when they were not looking he even dared to perch on one of those featherless, motionless wings. As soon as their heads bobbed up in sight again he slipped into the shadow, and kept still.

And so it was that when the "tinkering" was finished and the great grey Bird took flight again, Shadow the Whip-poor-will went along, a passenger without a ticket.

As it rose into the cool and fragrant air and soared high above the valley, Shadow clung with trembling

feet to the canvas wing. Higher and higher towards the clouds of silver fleece he rose, while his little heart beat fast and his eyes grew dim with the most delicious fear.

Far, far below, the Winding River gleamed a silver thread, and Lonely Lake was nothing but a crystal goblet in which a Hummingbird might bathe. Twilight the Nighthawk, whom he had so often envied, had never even in dreams risen so high as this. Yet strangely, the stars looked still as far away as ever, and the blue depths of sky grew deeper than he had ever dreamed.

The Bird was not rising now, but floating easily along in and out of flecks of silver fleece. The scene below was now unfamiliar and indistinct, and Shadow began to wonder if he would ever see the Merry Forest and his old friends again.

He began to grow strangely faint and dizzy. What if he should die up there in the summer sky? Somehow it didn't seem to matter. If the joy of a whole life time were to be compressed into a single hour, like the breath of many flowers in one drop of distilled perfume—should he not be glad?

Soon, however, the dizziness passed and he grew calm and strong again. He wasn't going to die—not yet at any rate. When he thought about it he once more forgot himself and laughed right out.

"Jerusalem!" cried Bill to Bob, "That game little bird has come right along with us."

"You scallawag of a bird!" laughed Bob, "where's your ticket? Didn't you know the fee is a dollar a minute on this air-ship?"

Shadow didn't know anything about dollars, but he did think perhaps he owed his kind conductors a song or two, and he sang till he was out of breath.

He was looking up at the moon and the stars while he sang, but when he paused and looked down again he saw what he knew from Redhead's story must be the city. Thousands of starry lights in long, interlacing rows, gleamed among trees and housetops. There was life and movement, and a strange roaring sound.

Then—in telling this part of his story afterwards in the Merry Forest, Shadow always got a little mixed—he supposed that the air-ship must have performed one of those wonderful feats which the Woodpecker would not tell about lest he should not be believed. It suddenly began to dive downward toward those starry, beckoning lights. Then, scarcely more than clearing the housetops, it just as suddenly wheeled and rose. It turned the most reckless somersaults in the air as if it was bewitched.

Shadow gasped and clung, but it was too much for him. In the midst of a somersault he got dizzy and lost his grip. Down, down he fell, too weak and sick to use his wings. The brilliant lights danced in his dazzled eyes, then suddenly went out, and a soft darkness wrapped him like a velvet cloak.

The faintness soon passed, and he found himself in a quiet little walled-in garden, in the midst of a bed of fragrant clove pinks and sweet allysum. At first he thought he must be in heaven, but when he saw the moon laughing at him over the wall he knew he had awakened in the same jolly old world. He was glad, for he wanted to go back to the Merry Forest and tell his adventures to an admiring and envious audience.

He was farther from the Merry Forest than he knew, and it was several nights before he got back. His friends celebrated his safe return with a moonlight party on the banks of the Winding River, where he talked to his heart's content, and was the hero of the hour.

Dimple and Boy Blue were there, and you may be sure they did not miss a word of that wonderful story.

(To be continued.)