

DUTY, NOT RIGHTS, IS THE LODESTAR

# Canadian Churchman

ESTABLISHED 1871

The National Church of England Weekly

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There are indications that our Legislators may shortly make a substantial cut in Provincial Tax Rates on Premiums, which saving would revert to policyholders. Then the predicted savings in mortality by the Life Companies are among the greatest sources of surplus returns for participating policyholders. The greatest scientific authorities in America agree that never again will this country be similarly attacked by an epidemic as during the last two years. The trend in interest rates, expense and mortality all combine to foretell large accessions to policyholders' surplus. This is the "Leap Year" of opportunity.

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## Personal & General

The Bishop of the Yukon preached in St. Peter's Church, Toronto, on the morning of March 14th.

Miss Ethel Hamilton, of Ottawa, spent last week with friends in Toronto, and will later sail for England.

Mr. Francis H. Gisborne, K.C., has been appointed Chancellor of the Diocese of Ottawa, to succeed Mr. Justice Orde.

Mr. Justice and Mrs. Orde, late of Ottawa, are staying at the Alexandra Apartments on University Avenue, Toronto.

The Bishop of Mackenzie River, Dr. Lucas, was the preacher at the morning service in St. James' Cathedral, Toronto, on March 14th.

Mrs. Vaughan, the wife of the Rev. Q. B. Vaughan, Rector of St. Barnabas', West Toronto, died early on the morning of March 12th.

The Rev. H. A. Collins, M.A., Rector of St. James' Church, Vancouver, B.C., has resigned, with the probable intention of returning to England.

A memorial shield was placed on Sunday last in St. Thomas' Church, Millbrook, in memory of four members who made the great sacrifice during the war.

The Rev. E. G. May, Rector of St. James' Church, Hull, Que., celebrated the twenty-fifth anniversary of his ordination to the ministry on March 7th.

A memorial tablet to the memory of Lieut. Herbert Birmingham, was unveiled at the Church of the Epiphany, Toronto, on March 14th. Col. W. H. Price, M.P.P., performed the ceremony.

The Bishop of Toronto has granted the Rev. J. L. P. Roberts, the Rector of St. Jude's, Toronto, leave of absence for nine months on account of ill-health.

Services are to be held weekly in the famous Church of St. Mary-le-Bow, Cheapside, London, for the 1,500 Russian refugees who are at present in London.

Under the will of the late Mr. N. F. Davidson, K.C., of Toronto, bequests of \$500 each were made to Trinity College, Toronto, and to the M.S.C.C., respectively.

A two days' Mission was conducted by the Rev. Dr. Dyson Hague, Rector of the Church of the Epiphany, Toronto, in the Y.W.C.A., Hamilton, on Monday and Tuesday of last week.

The Hon. A. F. Goodridge, one of the merchant princes of Newfoundland, died at St. John's recently at an advanced age. He was a staunch supporter and adherent of the Church of England.

At a lately-held annual meeting of the Historical Society of Newfoundland, the Rev. Canon Smith, of St. John's, was elected honorary president and the Rev. Canon Bolt one of the members of the committee.

Professor G. M. Wrong was the speaker at the luncheon of the Canadian Club, Toronto, on March 10th, his subject being the dictum of Gen. Smuts, "The British Empire ceased to exist on August 4th, 1914."

One of the most interesting of the series of Lent lectures at Trinity College, Toronto was given on March 13th, by the Rev. R. C. Blagrove, D.D., on "The Way of Christian Science," before an audience that filled Convocation Hall.

The Rt. Rev. W. F. Adams, D.D., Bishop of Easton for 33 years, died recently aged 87. He was consecrated first Missionary Bishop of New Mexico and Arizona on January 17th, 1875, and he had been a member of the American Episcopate for 45 years.

The choir of the Church of the Redeemer, Toronto, with the assistance of outside soloists gave a very enjoyable rendition of Gounod's "Redemption" in the church on the evening of March 14th, under the direction of Mr. Otto James, the organist of the church.

One of Toronto's oldest barristers, Frederick Drew Barwick, aged eighty-one years, was buried on Saturday last. He was the oldest member of St. Stephen's Church, and also it is thought, the oldest surviving member of the Royal Canadian Yacht Club. Was a close friend of Sir John A. Macdonald. The sympathy of many friends is extended to his widow, and two children.

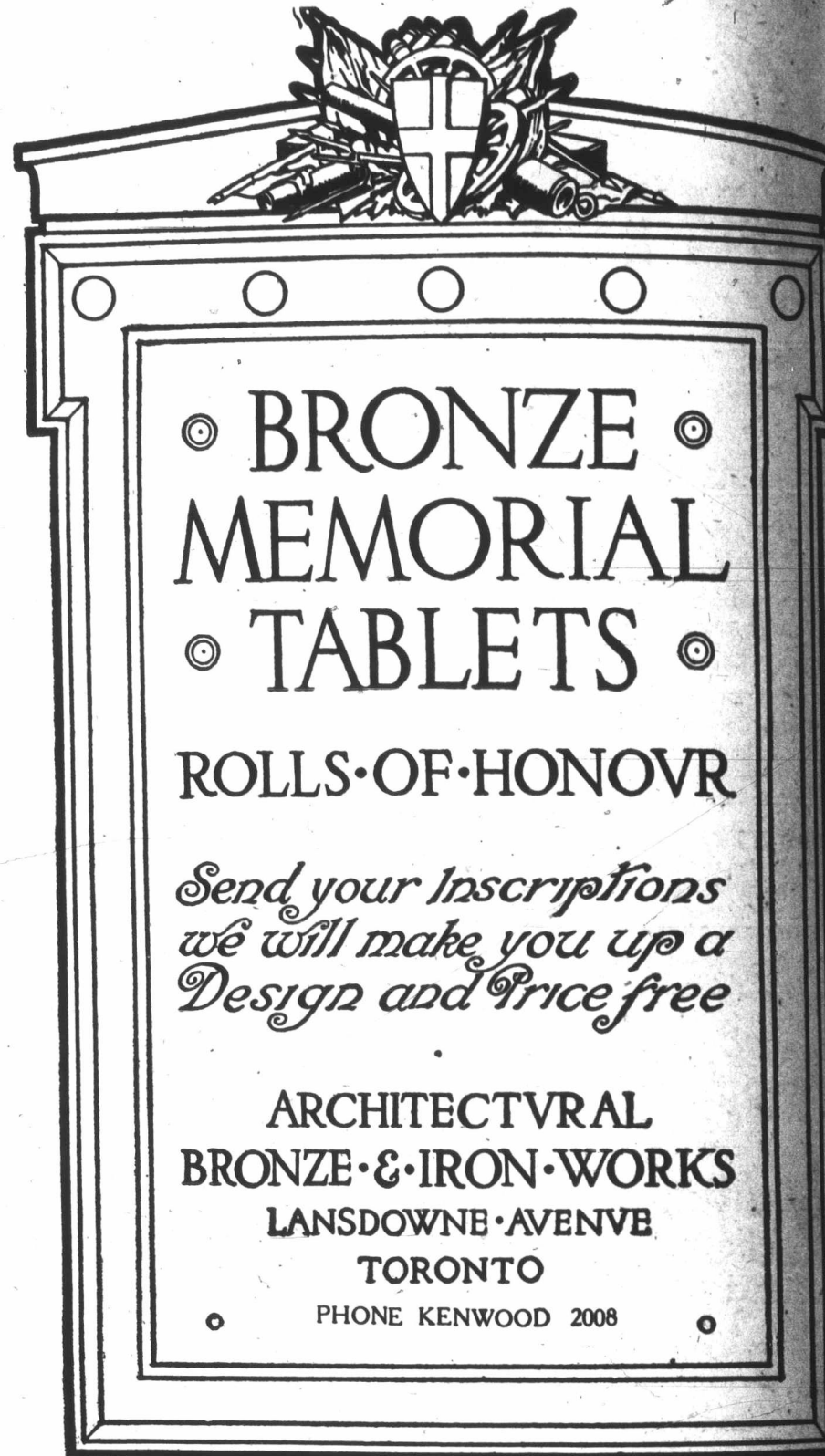
On March 1st there passed away a devoted member of St. David's congregation, Toronto, in the person of Mrs. A. C. Neate. Mrs. Neate was beloved by all who knew her, and her sudden death is keenly regretted. The large congregation at the service in the church on March 4th bore evidence to the high esteem with which she was held. The members of the Woman's Auxiliary, of which she was recording secretary, attended in a body. She leaves to mourn her loss her husband, a son and a daughter, to whom the deepest sympathy is extended.

The induction of Rev. E. H. B. Taylor, late curate of Christ Church Cathedral, as Rector of the Church of St. John the Evangelist, Hamilton, Ont., took place on March 7th. Rev. Canon Daw, the retiring Rector of the church, conducted the service, assisted by Rev. Canon Taylor, of Allandale, father of the inducted Rector, and Very Rev. Dean Owen, who preached a very powerful sermon. The keys of the church were presented by Robert Blakemore and Edward Hockaday, the church wardens, and the Bible and Book of Common Prayer by Canon Daw.

Major the Ven. Archdeacon J. C. Davidson, Rector of St. John's Church, Peterboro', Ont., last week announced his retirement from the chaplaincy of the 57th Regiment, with which he has been connected for twenty-four years. Capt. James Rollins, pastor of St. Andrew's Church, and a former member of the Canadian Expeditionary Forces, has been recommended for the position. Major Davidson was appointed the first Chaplain of the 57th Regiment in 1896. He is the second senior active Chaplain in the Dominion, his service being surpassed only by that of Col. the Ven. Archdeacon Forneret, of Hamilton.

Mr. and Mrs. Charles Fleming, of Toronto, have suffered a second bereavement in the sudden death on Sunday last of their only surviving son, Lieut. Harloe Macklem. He went to France, in the Royal Flying Corps, in 1916, but on account of the condition of his nerves, had to transfer to the R.N.V.R., in which unit he served to the end of the war. His mother was one of the most valued workers during the war in the Red Cross, and has for many years been the President of the W.A., at the Church of the Redeemer. Her numberless friends extend to her and Mr. Fleming their deep sympathy at this time of sorrow.

Miss M. J. Dalton, formerly of Havergal College, Toronto and Winnipeg, has organized a school for women and girls, in connection with the "Syria and Palestine Fund" at Beirut. Miss Dalton writes that "flu" is very prevalent there just now, and she has two dormitories full of patients, with very little help. As opportunity presents itself, she goes to the Lebanon Hills, for a day or two, for a much-needed rest. Her sister, Miss Emmie Dalton, is returning in May, from London to her "Canadian Home" at Carcross, Diocese of Yukon, where under the late Bishop Bompas she did much valuable mission work among the Indians.



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# Canadian Churchman

Thursday, March 18th, 1920

## Editorial

"MY rights I mean to have or I'll know the reason why." The industrial, the commercial, the professional, the agricultural all are saying this same thing today. The accent and the words may differ. The thought is the same. Nations are saying this same thing. They call it Nationalism or Imperialism but in a language of Earth's Babel it means the same.

Surely we are old enough to know that there is no progress along that path. With each group thinking of its Rights a clash is inevitable. We are seeing just the same thing among nations. The League of Nations about which we pray has had its small beginning as practically a defensive alliance of part of the Entente powers. How could it be otherwise when each nation made its rights the primary consideration.

It is enough to make angels weep, to think how near we came to some basis of understanding which would have prevented war and now forsooth, we have rubbed our eyes, the dream is past and we talk about armaments, navies and the next war. If only we had sense enough to deplore what we have just missed, it would be a sign of better things. But the League of Nations which could command the instant allegiance of every nation would be one which would secure a dominant position for every nation. That sounds like a jibe, but it could be true if only we took DUTY instead of RIGHTS as our watchword. It is along the pathway of Duty and Service that the only advance is possible for men and for nations. "Man has one right only, to be free from obstacles that prevent the unimpeded fulfilment of his duties."

"For God's sake do not teach the boy any Benthamite theory about happiness either individual or collective. A creed of individual happiness would make him an egotist and a creed of collective happiness will reach the same result soon or late. These were the words of MAZZINI to an English friend." Christ taught another way. When He came and changed the face of the world, He did not speak of rights to the rich who had no need to win them, nor to the poor who would perhaps have imitated the rich and abused them. He did not speak of utility or self-interest to a race corrupted by self-interest and utility. He spoke of Duty. He spoke of Love and Sacrifice and Faith. And when these words were whispered into the ear of a dead society, they gave it life, they won the millions, they won the world and advanced the education of mankind one step forward."

It is well that everyone should realize at once what is involved in the suggestion that the M.S.C.C. should forego the £25,000 gift from the C.M.S. as is suggested by Rev. J. Cooper Robinson and "Spectator." First of all there is no Churchman who does not sympathize with the foreign exchange difficulties of the C.M.S. It is a difficulty under which we are all labouring. The Thank Offering Appeal of the C.M.S. in England has not met with the success it deserves. That is another difficulty.

The situation is this. Before the promulgation of the Forward Movement the M.S.C.C. had determined to send to England for assistance which would once for all get the Indian and Eskimo problem on a satisfactory basis. The motion inaugurating the Forward Movement did not repeal this. \$500,000 was needed to put the Indian and Eskimo work in good condition.

Where was it to come from? With moneys in sight from various sources: \$25,000 from the W. A., \$50,000 from the Sunday School War Memorial Fund, £25,000 from the C.M.S. It was felt \$300,000 would be a sufficient sum for the A.F.M. to raise for this purpose. The C.M.S. contribution was to be in the value of a farewell gift and was included in their Thank Offering Appeal. The Bishop of Athabasca has spent the winter in England speaking on behalf of the C.M.S. Appeal, because, part of it concerned us.

The proposal to relieve the C.M.S. from making the contribution would jeopardize the permanence and improvement of the very work which they have so long fostered unless there be another way of covering the amount promised.

No one imagines that because the Forward Movement Appeal has been over-subscribed we have, therefore, a large block sum to do what we like with. Strict regulations were adopted. Two-thirds of every dollar over-subscribed goes back to the diocese subscribing it and the other third is divided *pro rata* among the funds.

It is a question whether every diocese will be able to make up its objective. The lack can only be made up by the *pro rata* amounts of the excess and even then it is conceivable that some funds will not be fully met.

It would be impossible to divert the amounts given in excess of objectives from the original purposes for which they were subscribed. That would not be within the power of the M.S.C.C. Executive or Forward Movement Committee. Money subscribed in response to an appeal becomes a trust fund. That point has been established in law. All these things must be borne in mind in judging the desirability and possibility of this proposal.

THOSE who desire some inkling of the way the Indians educated at our Church Schools are thinking would do well to read the article on the Blood Reserve Reunion. They appreciate the advantage of technical education.

### AN APPEAL.

To the Editor of The Canadian Churchman.

Sir,—May I through your paper make an appeal to the clergy throughout the Church to help us concerning the Good Friday Appeal? It has been the practise in some Churches to distribute the appeal, with envelopes, on Good Friday. May I ask that this appeal and the envelopes should be distributed throughout the Churches on Palm Sunday, and attention drawn to them, so that the people may be able to read the appeal and carefully consider what amount they can give for the work, and bring their offerings on Good Friday? If the Appeal, which this year is particularly excellent, is only distributed on Good Friday, there is no time for the people to read it and to consider what offering they can make for this increasingly important work. I am sure it would have a beneficial effect if the clergy would kindly help us by putting them out the Sunday before.

Yours faithfully,  
JOHN MONTREAL,  
Chairman of the Committee on  
Jewish Work.

## The Quiet Hour

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

"BEHOLD, I COME QUICK."

I AM writing these lines in Jamaica; and you may be interested to know that my first invitation here was to give an address at a girls' class, when the subject, at their own request, was "The Second Coming of our Lord." About thirty-five girls were present, and also three of the clergy, all in warmest sympathy with the subject for consideration. It has occurred to me that the certainty of our Lord's Return and its possible nearness, may well afford us also food for prayerful meditation.

First, let me hasten to re-assure any of my readers who may feel nervous at the suggestion of a subject, which, alas, has too often been intemperately and unwisely discussed. My object is to dwell, not upon controversy, but upon the Word of God; not upon speculation but upon fact. That the Scriptures set before us the certainty of our Lord's Return, no one will deny; and it is for those who believe the Scriptures that this column is written. The first coming of the Lord Jesus was visible and personal beyond all doubt, and we are assured that His Return will be visible and personal. No mortal eye saw the Lord Jesus rise from the dead; but after His Resurrection many of like passions with ourselves saw and conversed with Him—even ate and drank with Him. He assured them that He was not a ghost. "A spirit hath not flesh and bones as ye see me have." When the time came for His Ascension to the Father, He did not vanish out of their sight, but rose before their eyes, higher and higher, until a cloud prevented their seeing Him any longer. The bodily Ascension of our Lord presents no difficulty to those Who remember their Creator. Think of the innumerable bodies that have come from His Hand! Bodies suited to the water, to the earth and to the air; from the body of the minnow to the body of the whale; from the body of the mouse to the body of the elephant; from the body of the humming-bird to the body of the great eagle. How easy is it for Him to provide through resurrection "a spiritual body," invested with new and glorious powers, and independent of earth's laws and limitations!

It is a singular and most interesting fact that no unfriendly eye ever saw the Risen Saviour. He showed Himself to His friends alone, and only His friends witnessed His Ascension. Even so, I humbly believe will it be in the day of His Return. "This same Jesus, Who is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Even as friends were the last to part with Him, so shall friends be the first to welcome Him back. The hour is coming indeed, when "every eye shall see Him, and they also which pierced Him, and all the tribes of the earth shall wail because of Him"; but according to the Scriptures, the meeting-place between Himself and His friends is "in the air," and, so far as we know, out of sight of the unfriendly world. When He is openly manifested to the world, "then shall we also be manifested with Him in glory." "The earnest expectation of the creation is waiting for the unveiling of the sons of God."

Remember that God's peace and harmony are constructive, life-giving and wisdom-inspiring.



## From Week to Week

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

THERE is no doubt whatever but the clergy and the chairman of the late canvassing committee throughout the country will give the central organization every assistance in their power to square away the subscriptions due on the 15th of this month. Judging by the cash returns from many areas the writer would judge that in a large percentage of cases the first payment has already been made, so that the work of clearing up those still due on the 15th ought to be an easy matter. Inasmuch as local chairmen have presumably returned the cards to headquarters and have no list of deferred payments in hand, it may be impossible to carry out this work in a systematic way. "Spectator" would suggest that a carefully prepared request or reminder be inserted in the local press explaining that owing to pressure of organization at headquarters it would be deemed a great favour if payment were made to the local chairman, or to a designated bank manager who would give receipts, and in due time forward the total sum to the Diocesan Treasurer. In this way, probably nine-tenths of the remaining subscriptions would be forthcoming. Whatever method is adopted, let this be borne in mind, that no summary style of collecting an account will do. Men and women all over the Dominion have given to this Fund out of a good heart and a good will, and the Church must set the standard of courtesy in dealing with its benefactors. The time to begin this is at the very beginning. Synodical officials are not always mindful of this, and a little lack of discretion and ordinary politeness may cost the Fund thousands of dollars, besides cooling the ardour of many towards the Church; an ardour which is even now none too warm.

From the information at hand "Spectator" is not quite clear in regard to the duties of the new Dominion Commissioner of deferred payments. He gathers, however, that the Synod officers of each diocese will attend to the collections within their own areas, and that the Commissioner will see that the diocesan organizations are running smoothly. It would manifestly be a mistake to attempt to collect deferred payments all over the Dominion directly from one central office in Toronto. It would mean the assembling of a new office staff. It would involve delay in correspondence. And it would further imply a weakening of the power of the appeal. A reminder issued in Winnipeg or Victoria would not command the same attention from the subscriber in Ottawa or St. John that would naturally be associated with it from a representative of his own Bishop. However, this is presumably not contemplated, and if energy and good-will are qualifications for the office, Mr. Macrae will be an ideal Commissioner.

"Spectator" has on one or two occasions criticized the reports of Canon Gould. It gives him great pleasure to commend the last one that he made to the Executive of the A.F.M., which was published in a recent issue of the "Churchman." It fulfils the requirements demanded of all such documents. It bears directly upon the subject under consideration, with sufficient fullness and brevity. It is direct, unadorned, and therefore commands attention from start to finish. Above all, it contains definite recommendations for which the writer of the report is personally responsible. If these recommendations are not accepted the responsibility for their amendment or rejection lies with the Executive. If they adopted them the maker of the recommendations has to see that they work out in practice, and his wisdom as an adviser is put to the test. Any one who is capable of filling a position of trust is capable of standing this test. He has first-hand information, and it is his business to definitely formulate the plans on which his business is to

be carried out. He knows more about it than any individual on his committee, and the committee is entitled to such direction. The man with lesser knowledge of detail may express a most important modifying judgment, but the definite plan of the expert is nevertheless essential as a basis of consideration. "Spectator" has complained that the method referred to has not always been followed in M.S.C.C. board meetings, or at all events; the reports that get to the public do not indicate such procedure. There is a persuasiveness in directness, there is a beauty in simplicity that cannot be matched by any amount of eloquent thunder or "inspirational" emotion. Canon Gould's recommendation that information should be given to subscribers to the A.F.M. Fund from time to time is wise and proper. These men and women are shareholders in this great Trust, and until it is established in accordance with the prospectus they certainly ought to be kept informed. They have invested in an ecclesiastical enterprise, and now that we have their treasure let us see that their hearts are there also. The keeping of absolute faith with the subscribers to the Fund, in the matter of the division thereof, and its investment, is not only a primary obligation but a business necessity. Thousands of men and women have on the strength of the literature sent forth pledged their good faith that what was said by authority would be done. They will watch very closely that their word is honoured in every particular. Canon Gould has accomplished a great work in splendid form, and the summary of that achievement above referred to is a fitting conclusion to his effort.

It looks now as tolerably certain that three and a quarter millions of dollars will be easily attained by the recent appeal. "Spectator" believes he is speaking the mind of tens of thousands of Churchmen in Canada when he asks what is going to be done with that quarter of a million dollars promised by the C.M.S. of England towards our endowment of the Indian and Eskimo work? Shall we still plead our poverty in Canada? Shall we take the bread of life from the children in the dark and resourceless corners of the earth, that ours may have more abundance? The General Synod plainly puts itself on record that it desired to make no request from patient, indulgent, generous England until we had exhausted our energies in providing for our own wards. In spite of that we rushed over and pleaded our penury and shamefacedly announced our "success." What have we to say now? Are we going to be men enough to humbly ask the people of England through the C.M.S. to allow us to decline that splendid gift? Until we do we shall not be able to look an Englishman in the face with a clear conscience. The ghosts of starving souls in India, Africa, and the Isles of the Sea where that money should be spent in bringing the consolations of the Gospel, will haunt our spiritual cupboards, and the apple of success will turn to ashes in our mouths. This *amende honorable* should be made, not grudgingly or of necessity, but with haste and with courtesy. Churchmen would feel immeasurably better satisfied to have their Bishops attend the Lambeth Conference, where they will meet their brother prelates, having done this act of simple justice. The writer does not expect that argument or pressure will be needed to right this wrong, but if it is needed he will be surprised if it is not forthcoming from many quarters and with much vigour.

Leaven has been working among organizers of prohibition in the Province of Ontario, and working, we venture to say, for the advantage of the cause that is represented. The "Pioneer," the official mouthpiece of the Dominion Alliance, has been showing a much greater respect for the King's English. The official programme that has been issued for the big convention this week has dropped many of its Barnumese characteristics, and more emphasis is placed on the Cause and less on the trimmings than ever we have noticed before. These evidences of restraint in all this, but the results ought to convince our friends that a serious subject ought to be treated seriously, and that the people in this or any other province who carry any weight

(Continued on page 181.)

## The Bible Lesson

Rev. CANON HOWARD, M.A.,  
Montreal, P.Q.

Sunday Next Before Easter, March 28th, 1920.

Subject: Jesus Proclaimed a King—and Rejected.  
St. Luke, 19: 29-44; 23: 13-25, 33-56.

1. Palm Sunday, not so-called in the Prayer Book, but in the popular tradition of the Church, marks the beginning of that momentous week. It was the week of the Jewish Passover, and great multitudes were in Jerusalem and the villages round about. Jesus entered Jerusalem on that day in a manner that reminded the people of a well-known prophecy, Zech. 9: 9.

Jesus knew, as shown in the careful arrangements which He made for His entry, that this was the fulfilment of the words of the prophet.

2. Obedience to the King. The unquestioning obedience of the two disciples and the equally willing consent of the owners of the colt for which the disciples were sent, brings us a lesson as to our own obedience. "The Lord hath need" was a sufficient reason why the disciples should go on their errand, and why the owners should send the colt. It is a sufficient reason, too, for our response to Divine claims upon our services and our gifts. We like to think that the splendid response to the appeal for money in our Forward Movement was due to the recognition, on the part of many of our people, of the compelling reason, "The Lord hath need."

3. The King Proclaimed. The company coming down the mountain with Jesus was met by the multitude coming out of the city. A triumphal procession was formed and Jesus was proclaimed, "Hozanna! Blessed is the King that cometh in the name of the Lord." There were many devout people in that rejoicing multitude who were really moved by faith in Jesus as their long-expected King. There were others who had quite a worldly idea of His Kingdom. Others, no doubt, were simply influenced by the enthusiasm of the crowd.

4. The King Weeping over Jerusalem is the sad contrast shown in that day of Joy. The truth is that Jesus saw more deeply than those about Him. He was not misled by the enthusiasm then apparent. He saw the coming rejection.

5. The King rejected. One cannot fail to see how diligently Pilate endeavoured to persuade the people of the innocence of Jesus and of the injustice of putting Him to death. He was too weak to insist on doing what he knew to be right and just. There were things in his past that made him afraid of these relentless Jews. Therefore, while he did not quite dare to do justice in this case he did stoop to persuade the people to consent to the release of Jesus. He might as well have talked to the winds. The priests and rulers of the people were determined to destroy Jesus and they persuaded the fickle multitude to clamour for His death. So it came about that some of those who carried branches and shouted Hozannas on Palm Sunday were crying, "Crucify, crucify Him" on the morning of Good Friday. It is all very sad, this shallowness and this bitterness, as well as this being led about by a popular cry.

6. Barabbas chosen. Jesus and Barabbas! There they stood, perhaps side by side, and the people made their choice. Barabbas was something of a popular hero. He had made an insurrection, or started a riot, or something of that sort, and blood had been shed. He was a nationalist, apparently, and hostile to the Roman Government. Rough as he was he represented the political and material aspirations of the Jews. All that Jesus stood for and all that Jesus was seemed not worth while to that shallow, bitter crowd compared with the things for which Barabbas fought. The people made an unworthy choice. They chose the temporal, worldly, material things rather than the Kingdom that shall not pass away. Let us ask for grace to always choose the better things for the choice is sometimes presented to us. Which shall it be, Barabbas or Christ?

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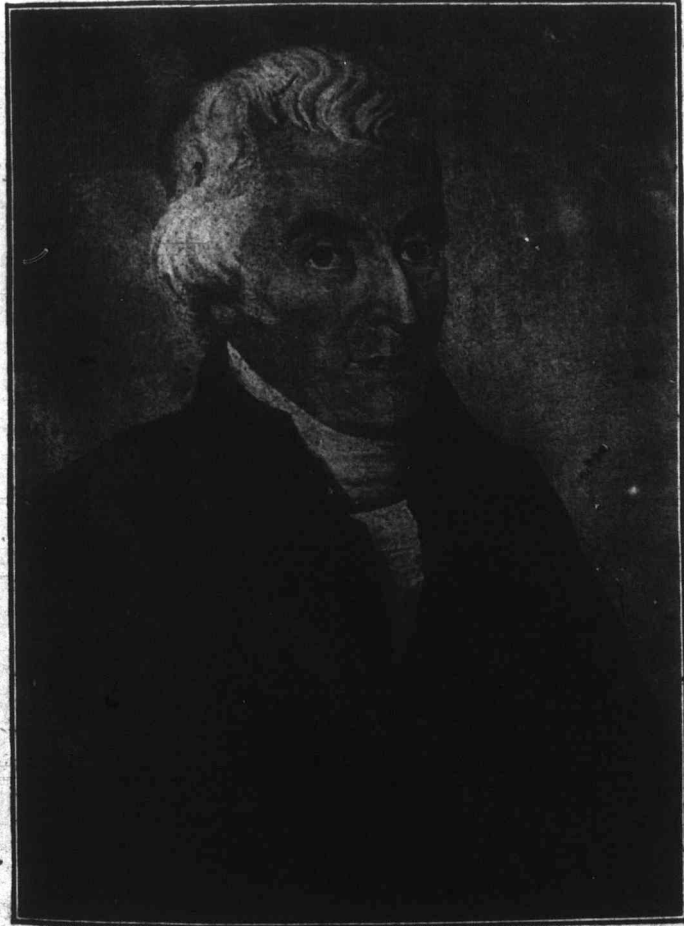


# The First Mohawk Bible

Rev. JOHN COOPER, D.D.  
General Secretary, Canadian Bible Society

THE story stretches over nearly nine decades—1715 to 1804. Its episodes belong to times before and after the revolutionary war of 1776. Not a little of its interest is derived from the picturesque personalities concerned; not a little also from its linking together beginnings of movements which profoundly influenced the evolution of events. The chief interest lies in the greatness of the issues flowing from a part of Scripture being given the wings of a new destiny.

The Mohawk Indians occupy the centre of the story. Their migration under the pressure of revolutionary persecution from the State of New York to Upper Canada is its governing incident, their dispersion bringing together in friendship and co-operation partners so unlikely as a refugee minister of the Christian Church and a chief of



REV. JOHN STUART, D.D.  
"The Little Gentleman."

the war-spent Indians. Pioneers, both of them, in their distinctive ways, and partners whole-hearted in the same self-sacrificing toil, these two are figures conspicuous in the dawn of Ontario history.

A third figure enters the story before the end, not any less interesting, but shadowy because less fully known, though playing a part decisive in the issue of it all.

One incidental feature of the story to be remarked is the degree to which this Indian tribe excited the interest of the British monarchy and government of that time. This alone might arouse the curiosity of the reader: what occasioned such interest in a people as obscure as they were remote?

That a Missionary Society (the S.P.G.) should have discovered the Mohawks, and should have endeavoured to serve them and win them to the Christian faith occasions no surprise. At the instance of the S.P.G., as early as 1715, Morning and Evening Prayer, together with some passages from the Old and New Testaments, were translated and published for their use. The little volume was re-published twice. It was a meagre meal for hungry men; but it afforded sustenance until a larger gift was possible.

Scattered from their original home, they settled, some by way of Lachine in the Bay of Quinte, and the greater number by way of Niagara, on the Grand River near Brantford. There they were sought out by a man of apostolic soul, nicknamed paradoxically "the little gentleman," he was "of a choice shape, tall of stature, and of a most persuasive behaviour." John Stuart had been the missionary and friend of the Indians in the Mohawk Valley, had suffered at the hands of the revolutionists, and eventually made his escape to Montreal. Thence he came to Kingston (Catarqui) in 1784, and began a ministry, which was as eager for the Mohawk red men as for the scattered white men. He had discerned the Christian character of Joseph Brant, the Indian chief; Brant had recognized the disinterested devotion of Dr. Stuart; and they were fast friends. Now, fellow-sufferers for their loyalty and faith, with larger and intenser purpose Dr. Stuart and Chief Brant worked together for the common good.

The Missionary Society encouraged their joint labours, and they produced the Gospel of St. Mark and the Book of Common Prayer. Their translation was carried to London by Indian hands, and it was published for them at the expense of the British Government. The book was printed in very good type and contained some fine engravings.

Meanwhile, near Brantford, the Mohawks were raising the first Protestant Church in Upper Canada. The Bible for the pulpit and the Communion plate (bearing the Royal Arms) had been the gift to them in their old home on the Mohawk of Queen Anne, and the British Government of a later date presented them with a fine bell for the church tower.

In Kingston, under Dr. Stuart's inspiration, was built what was probably the first church for Loyalists in the Province (old St. George's), around which came to cluster associations civil as well as ecclesiastical. Thus, in this building, the commissions were read and the oaths administered when Upper Canada became a separate province, July 8th, 1792. In this city, also, Dr. Stuart laid the foundation of the Upper Canada educational system, when he opened schools for the children alike of the Indians and of the whites.

The two cities, Kingston and Brantford, thus enjoy the heritage, among other memories, bequeathed them by these large-hearted and devoted men. . . . "Let us not forget to pay a tribute to the Loyalists of the (eighteenth) century who left their homes for the sake of 'King and Country,' and laid the foundations of prosperous and loyal English communities by the . . . Great Lakes; . . . (and) to the unknown body of pioneers, some of whose names perhaps linger on a headland or river or on a neglected gravestone, who let in the sunlight year by year to the dense forests of these countries, and built up by their industry the large and thriving provinces of this Dominion." (Bourinot's Life of Lord Elgin, pp. 235, 236.)

From a partnership like that great issues were sure to flow. When they passed away their works followed them. Another took up the task of giving the people yet another part of the Word of God. This was John Norton. By birth a Cherokee Indian, from his infancy he had lived among the Mohawks; he became the Chief of the Six Nations; and to him in 1804 his people were indebted for the Gospel of St. John in their own tongue.

The British and Foreign Bible Society was then just being established, and the first Scripture the young Society published was this Gospel of St. John in the Mohawk and English for the red men of Canada. A copy of this original is preserved in the Canadian Bible Society museum in Toronto.

It should not be overlooked that Norton had prepared a preface to his translation, very spirited in expression, recommending the Gospel to his people; but the issue of this in the publication was at variance with the ideal of the Society, viz., to publish the Scriptures without commentary or interpretation of any kind. The preface was accordingly published separately; and it was in these circumstances that the Society formulated its foundation principle: "The Word of God without note or comment."

Canada, the first of the beneficiaries of the Bible Society, has nobly recognized for the



(Romney.)  
CHIEF JOSEPH BRANT.

hundred years and more since then the magnanimity of its service for even the least among the peoples all over the earth. Mohawk was the modest beginning. The amazing sequence shows hundred after hundred of new languages made the channels which have conveyed the Water of Life to "the barren and parched soils of the remotest regions."

### FROM WEEK TO WEEK.

(Continued from page 180.)

in such affairs are capable of appreciating common sense and common decency. All this is to the good, and if in principle as well as in form, the work of the Alliance is carried out on sound and honourable lines it will gain the support of hundreds of people of good will who will be a source of strength to the undeniably great subject in which it is interested. "Spectator" would



THE MOHAWK CHURCH, BRANTFORD.

like to have seen the subject of "law enforcement" placed much earlier in the programme than it is. One is still conscious that in the minds of some keen promoters of prohibition almost every idea centres around the virtue of getting a law on the statute book. Those who work for temperance ought to remember that violated and dishonoured laws are not strength but weakness to any cause. Let us hope that the improvements in outward form which have just been noted are the expression of an inward change of heart in the treatment of a subject that must command more and more attention from all good citizens. "Spectator."



## The Way of Peace

JESMOND DENE

NEARLY everyone knows about the Archbishops' Faith Committee, and its report on Christianity and Industrial Problems, but not everyone has read this remarkable document, so candid, so comprehensive, so suggestive. It helps us all to realize that in the present distress, from whatever point of view we are regarding it, we are to a great extent reaping what we have sown; yet thoughtful and conscientious people are still lamenting the "terrible independence" of the working class. Thoughtful people, only thinking in back numbers. Independence seems to be a natural human aspiration, and though it can never be absolute, since none of us liveth to himself, yet why it is "terrible" for a workman to want independence? If I do, why should not he? I may be pretty sure that if I want and enjoy it, so does he. Why is it not right for him to do so, and humanly speaking, have we not all equal rights to independence?

Long ago Ruskin told us how the worst misunderstandings came of the fact that the wise of one class habitually contemplate the foolishness of the other; and that a hard-working man of business is particularly offended by an idle beggar, an industrious workman naturally intolerant of idle rich; whereas what we need to study is the faults of ourselves, of our own class, group or party. Let me think of my duty and your rights; it is for you to think of your duty and my rights, and for each of us to think of our own faults and shortcomings, not of other people's.

The texture of life is woven of duties and rights. In family life this mutuality makes happiness and unity. "Wives, submit yourself. . . . Husbands, love. . . . Children obey. . . . Fathers, provoke not. . . . Servants, obey in singleness of heart. . . . Masters, give unto your servants that which is just and equal," and so on. It is God "Who maketh men to be of one mind in an house,"—an achievement so difficult that none but God can accomplish it,—and the method is mutuality,—my duties, your rights, for every one of us. But instead of following this, do we not all seek our own?

In the Middle Ages the robber chiefs would prey on the public from the safety of their mountain fastnesses; in our own day "fortified millionaires will make everyone pay toll to their millions," we call it making a corner, or profiteering, and in Ruskin's epigram, bags and crags have just the same result on rags. To-day, labour is trying to establish something of the same hold-up,—"No matter what loss, what inconvenience, what suffering is caused, I want"—just like the medieval chieftain who held your body to ransom after he had swooped down from the mountain castle whence he dominated the roads. "It is as unjustifiable for a group of workers to restrict output, to scamp work, or to use their strong position to tax the community, as it is for manufacturers to do the same by combining to raise prices." Only, it is mediæval robbers and modern business which have shown the way.

Work in some sort is the law of life. "If any work not" . . . is part of the Divine order and workers are of many kinds. The King and Queen work more untiringly than any of us. The old idea of work as necessarily something manual, is giving place to a more rational conception which includes all the kinds of work that the community needs, manual and mental. The real line of distinction, as Ruskin told us, is not between the working-class and others, but between idle and industrious. Yet we are all out of love with work. No one wants to work, and if we must, we resolve to do as little and to use as little energy as possible in doing it; just enough to get through.

Yet for nations or for individuals the way of preservation lies through work; this is the way of safety and of happiness. The curse of the Fall was not on work, but on the conditions which sin

has joined to work, so that what ought to have been part of the joy of human life is too often ruined by selfishness, laziness and greed. In laziness we shirk our rightful share; in selfishness and greed we turn some people's work into a sort of forlorn grind. There is real danger in this distaste for work, with its doctrinaire notion that men can live in idleness, that idleness is a state to be grasped at. Even the ideal of the shorter working day must have its limit if society is to survive, and for all of us.

"Get work! get work! be sure tis better  
Than what you work to get."

The Church summons us every Lent to considerations like these, for social justice is one of the great themes of Lent. "Is not this the fast that I have chosen?" says the Church on Ash Wednesday; "to undo heavy burdens; to let the oppressed go free; to break every yoke; to deal bread to the hungry; to bring the poor to thine house." The curses against which we rebel in the Communion Service are directed mainly towards social sins. "He that curseth his father or mother; that removeth his neighbour's landmark; that lieth with his neighbour's wife; that smiteth his neighbour secretly; that perverteth judgment; that taketh reward to slay the innocent. Cursed be he."

Lent bids us take on ourselves the burden of these social sins; the sins of the community and nation against itself; the sins in which we profane God's Holy Name in sinning against each other. Concerning sins like these Lent bids us examine ourselves, whether we repent and mean to forsake them. Yet are not many devout observers of Lent quite oblivious to this aspect of Christianity, with its implication that the Christian is bound to be his brother's keeper.

Hearken to this note booming through the prophets of the Old Testament. . . . "Because they sold the righteous for silver and the poor for a pair of shoes . . . to profane My Holy Name." "Woe to those" who are lovers of wine and lovers of money. . . . "Will the Lord be pleased with thousands of rams or ten thousands of rivers of oil," or even "with the first-born of my body? What doth the Lord require of thee, but to do justly, to love mercy, to walk humbly with thy God." The ideal is social, too, for "in mercy shall the throne be established, and He shall sit upon it in truth, seeking judgment, hastening righteousness." "And He will not fail nor be discouraged till He have set judgment in the earth."

These big questions come down, with you and me, to a personal relationship. We have to think of our own households, servants, tradesmen, masters, mistresses, and in so far as we employ others, to examine ourselves on the inconsiderateness, the lack of interest, the denial of opportunity, the taking for granted as rights of the little extras which should be received as kindnesses, in which we may have sinned against the law of the master or mistress. In so far as we are employed, we must think over the scamped work, the small dishonesties, the broken contracts, the selfishness, in which we may have sinned against the law of the servant, and turned our service into a slave service instead of a free one.

No use repenting of the faults of others; we must each repent of our own, and though we cannot solve world-problems by this individual process, still even world-problems are the sum of individual ones, and their solution is furthered or delayed in proportion to the rightness of the individual solutions. Peace on earth was to be for men of good will, and each of us, whether employer or employed, mistress or maid, can strive to be numbered with the men of good will. It is only the devil who bids us strive to get the better of one another. The Gospel of Jesus Christ is "in love to serve one another," and it is this service which helps to make the road-bed of the way of peace.

Daniel Webster said:—"If we work upon marble, it will perish. If we work upon brass, time will efface it. If we rear temples, they will crumble into dust, but if we work upon immortal souls, if we imbue them with principles, with the just fear of God and love of fellow-men, we engrave on those tablets something which will brighten all eternity."

## Letters of a Prairie Parson

DEAR Mr. Layman,—I am thankful for the Forward Movement. Apart altogether from cash it will result in real blessing, not least, I hope, to us parsons. But now that the preliminaries are over, it has placed a solemn responsibility on all who profess and call themselves Christians. We appealed for men and money, that the Church might be better equipped for service. We may have got the money. We may have got the men and women, though they did not seem to be included as a necessary requirement for "full success." Are we going to give the better service?

I enjoyed your long letter. It was marked by earnestness. Earnestness always demands attention. I am glad you feel the great need of a re-awakening of the spiritual in the Church we both love. Let us be fair, though, in our estimate of the financial. It may not have any connection with real love for Christ, but it probably has in a great many cases. It was for many their best way of making their love practical. It meant real sacrifice, prompted by love. *It will take me a long time to forget the look of timid love in the blue eyes of a very hard-working and very poor farmer as he gave me an offering that I knew meant tremendous sacrifice just now to him.* It did me good. I know him now as one who is trying to live out his Lord's command. "If any man will come after Me, let him deny himself."

I have never tried cottage meetings. Listen to the report of the Archbishop's Third Committee of Enquiry (p. 26.)

"We have already pointed out that evidence received shows that the true hope of evangelistic work at present lies less in large mass meetings than in concentrated personal work and devotion. Without denying the value of great assemblies many are finding that smaller meetings have a high value. Those which have been suggested to us vary in character,—'salons' in private houses, groups for Bible, missionary and social study; informal conferences, and cottage meetings with definite and consecutive teaching."

I sympathize with your discouragement in Sunday School work. Certainly, as you say, "the main idea of the teacher of religion should be to get the scholars to love reading the Bible (their own Bibles, too). Nothing should divert attention from that." Lesson helps are not meant to be the lesson, and should not be obstacles. It is difficult to get really consecrated men and women as teachers, and we are too ready to welcome with open arms anyone who will amuse a class of children for half an hour. But those who seem not to take their work seriously, may improve wonderfully. Does not God answer prayer? I have been trying to serve God in many ways ever since I left school, and I am just beginning to realize how poor my own service has been and is, and how great are the possibilities and opportunities.

"From strength to strength go on."

I do earnestly believe with you that too many of us, laymen and parsons, have not "taken into account that the falling away from God has been more serious than is generally admitted." We will be practical then, and get down to more definite dealing with sin within our own parishes, but first within our own hearts. When men see that I am not fooling with religion, that I am eager to spend and be spent, day and night, week after week, for the service of God in the service of men, then I shall be trying at least "to do my duty in that state of life into which it shall please God to call me." Some will always attribute wrong motives to us, but we will "suffer fools gladly," out of gratitude for the patient endurance shown to us!

I can picture you as you wrote that long letter to the unknown Prairie Parson. Your heart was full. You felt the great need of true religion. You felt the pain that comes to every man who

(Continued on page 191.)

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# The Sleeper—A Dream of Possibilities

Rev. H. A. WEST, L.Th., St. Catharines, Ont.  
(With Apologies to H. G. Wells.)

(Continued from last week.)

THE Bishop again bade him be seated and said: "If your story is true, Mr. Archdeacon, and it appears impossible, you have slept over two thousand years. This is the year 3953 A.D. You will find a new world. I cannot understand it and you do not seem to be deceiving us. I must ask you to be my guest for a time while we investigate your story, for you must admit that both to yourself, as to us, it seems incredible. If, by some unknown miracle, you have slept these ages through, you can throw much light on that bygone age. The social upheaval of the closing years of the twentieth century, followed by the great plague, have blotted out much knowledge of that age. Especially the destruction of all churches and religious institutions by the social upheaval of that age has left us utterly in the dark as to the religious life of that time. You can throw great light on it—if your story should prove true." He stopped. "Why did you use the strange term, 'My Lord,' when you spoke to me?"

"So we address our Bishops," the Archdeacon answered.

The young man again rubbed his hands together. "That explains several queer terms in an old document discovered. Evidently the Ancients were as fond of titles in their ecclesiastical life as in their secular. We simply call our chief pastors, Bishops, as we do not think that the servants of the Man of Galilee are Lords. Our age would think it as strange to call our Bishops by such a name, as it would have called the Apostles so. Servants of the Church of Christ they are. The Christ said that the world's leaders were called and exercised lordship over the people, but His disciples should call themselves the servants of the Church. This is the spirit of our age. We gather also that in that time your nation had taken steps to abolish all titles, surely your Church did not support this movement, while retaining it in your own leaders?"

The next few days were as a dream to the Archdeacon. He was shown every kindness and hospitality and taken to see the city and surrounding country. The Bishop had arranged for several students of Ancient History to visit him, and after several days' close examination of the Archdeacon, they had finally decided that his strange story was true. The poor Archdeacon could no longer doubt that he had slept for ages by some manner unknown. Crowds followed him whenever he appeared in public and many requests came to the Bishop to permit the Archdeacon to give public addresses. He now wore the ordinary costume of the people, though often wondering what his congregation and former friends would have said could they have seen him in such a dress.

When the final report of the examiners was given, it was no longer doubted that his story was true and the Bishop at once granted him full recognition as a priest in good standing.

His first public appearance was at the Synod that met at that time. It was a revelation to the Archdeacon. The wonderful spirit of fellowship, devotion and earnestness. The daily Communion services, where the great cathedral was crowded with clergy and lay delegates. The wonderful sermons by leading members of the Synod. The conferences where matters of interest to the working of parish life were dealt with. The encouragement to younger clergy and especially to priests from small and distant parishes, to take an active part in the Synod's proceedings, and last of all, and strangest of all, there was no mention of money, no reports, financial accounts, elections, or business. The Archdeacon could not understand it, and when Synod had ended and he was back at the Bishop's home, he questioned him as to what he had witnessed.

"Why this was Synod," said the Bishop. "What has money to do with it? This is the yearly gathering when we meet for inspiration and help; to hear our greatest preachers; to listen to the most successful methods different clergy have followed in their respective parishes; to strengthen, encourage and inspire those who may have had failure, discouragement and difficulty in their work. To deal with money matters at this time would be fatal to the spirit of the assembly.

We have a special two-days' gathering at New Year's for this and for electing our Boards, Committees, etc., but not at Synod. Surely your age did not combine both?"

"Yes, Bishop," replied the Archdeacon, and gave an account of a twentieth century Synod.

"But," said the astonished Bishop. "That made your one yearly gathering of the Church a mere clearing house; the meeting of a financial board similar to any business house, except that you padded it over with a daily reciting of morning and evening prayer, that few attended. Surely you could not have had much inspiration

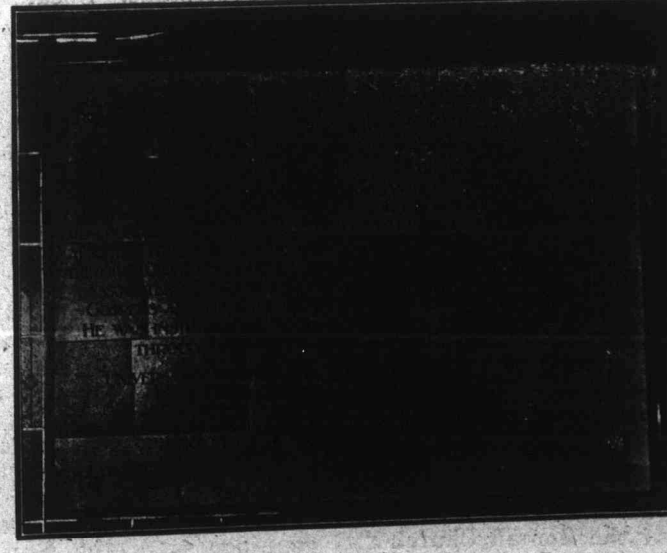


THE STUART FAMILY VAULT (ST. PAUL'S, KINGSTON).

in reports and business? Why, when the leaders of the spiritual life of the people gather together, it should not have been thus. You had then no special time of gathering together for the deeper things of the Church's spiritual life. May I ask if your clergy troubled to attend such a useless assembly?"

"O yes, Bishop, our Synods were very well attended by the clergy. It was a good opportunity to meet friends, to visit the city, to shop and generally have a change. The lay delegates did not attend so well, but we usually had a fairly good gathering, except from those parishes whose apportionments were behind. They, of course, got no recognition, or rather could not send their delegates to take any part in the Synod."

"What an extraordinary people!" said the Bishop. "You made money and organization the



THE MEMORIAL TABLET IN ST. GEORGE'S CATHEDRAL, KINGSTON.

main business of your only gathering together; and then also, made money the gateway to such a gathering. Why those whose parishes were behind most needed the encouragement, inspiration and help such an assembly should have given. To discouragement, failure and disappointment, often not fault, perhaps, of the parish clergyman, you added the penalty of barring from your Synod. Surely your age was a most extraordinary one?"

"But Bishop, we had to have some method of compelling each parish to pay its apportionment, and this way prevented a parish from failing to do its duty."

"I see, a whip over God's people to compel them to support His work. We do differently in our time," answered the Bishop.

The Bishop rose. "I am going to visit one of our schools, our religious schools. Will you come with me? I should like to see how it compares with schools in your time," he said.

The Archdeacon gladly assented. As the two men walked down the broad avenues together, the Archdeacon could not but admire the appearance of the streets. No unsightly poles or wires; no glaring bill boards, and each home so bright and attractive with its lawns and flower beds; no small, ugly, dirty houses crowded together. At regular intervals stood large landing stages for the aircraft, but even from each of these great stages gardens were hanging. As they walked on the Archdeacon turned to the Bishop and said:—

"Your religious schools are Sunday Schools, I suppose you mean, Bishop?"

"Sunday Schools—who no—what are they? We found some years ago, while doing some excavating, a number of papers entitled: 'Sunday School Scheme of Lessons by the Sunday School Commission.' Our cleverest students spent some time over them, but we could not make head nor tail of them. They are now in our Museum. What is the Sunday School?"

The Archdeacon explained the system of training the children and young people as it had been in ages past. When he had finished the Bishop looked at him with amazement and said:—

"Do you seriously mean to tell me that you depended on the services of anyone you could get to sit with a class an hour, boys, girls, old men and women, anyone at all who would help. Untrained themselves, you expected them to teach and train your children in Churchmanship and Christianity. You sent your clergy to college for five or six years to preach to adults who could understand and took untrained, often ignorant people, to teach your young people, who are far more difficult to instruct. What percentage of these children were later added to the active membership of your churches?"

"I do not know," answered the Archdeacon, "but I am afraid over fifty per cent. were lost to us."

"I do not wonder at that," said the Bishop. "Here we are at the school. I will show you our modern system." He led the way into a large, bright building. There were several large classrooms, reminding the Archdeacon greatly of a public school. When they had visited every part of the building, they entered a small, simply fitted office and placing a chair for the Archdeacon, the Bishop said:—

"I have shown you one of our Religious Schools. In every large city we have several buildings similar to this, built and maintained by the united Churches of that city. In the smaller towns we have one such building. We do not have small classes but several grades as in a public school. The result is we need very few teachers, but these are thoroughly trained and none may teach without a certificate. Some centuries ago the Church brought its full strength to bear upon the Government and secured the right to have Friday afternoons set apart for religious teaching in each Church. We felt, or those who secured this result felt, that if five days a week was needed to fit a child for this world, one-half day was needed to fit him for the next. Besides a Christian country like Canada, if it was to be truly a Christian land and if the children were to be the citizens desired, must be as well instructed in religion as in secular matters, must recognize the right of the Church to have a certain period in the week to instruct the children. We now devote Friday afternoon, from two o'clock until four, the children being required to assemble at their Church schools as at the public schools. In the country, where it is impossible to gather the small folks together, we have secured the right of using the public schools on Friday afternoons for this purpose. The results in the past century have richly justified this method. On Sunday mornings our children are taught to attend church. Our school lessons are as thoroughly prepared by experts as any taught in public schools; text-books are prepared and regular yearly examinations passed. We do not lose ten per cent. of our children from the Church."

The Archdeacon was silent. He could not but admire the splendid development of the old Sunday Schools with the poor results to this modern, well-equipped, Government recognized, religious school of the new age. And if the results were as the Bishop said, well, it had richly justified itself. The Archdeacon thought of many of the old conservatives he had known, and wondered what they would say were they alive to see the change that had taken place.

(To be continued.)



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in Canada

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**Correspondence**

**"PROTESTANT AND CATHOLIC."**

*The limits of our space requires abridgment of all letters under the heading "Protestant and Catholic." In each case the statements of historical facts are preserved. It is to be noticed that generally a long letter defeats its own object—which is to be read.—EDITOR.*

[Abridged.]

To The Editor, Canadian Churchman.

Sir,—Let me thank Judge Ermatinger and Rev. G. M. Cox, who is also a well-trained lawyer, for their valued references to the clergy reserves dispute and the Coronation oath to show the true meaning of the word "Protestant." Bishop Bethune, in his delightful "Memoirs of Bishop Strachan," shows that Dr. Strachan, first Bishop of Toronto, was the champion Protestant in that dispute. Dr. Bethune, second Bishop of Toronto (as Fenning Taylor says), "shared his (great predecessor's) thoughts and sympathized in his plans. Both Bishops interpreted "Protestant clergy" to mean "Anglican clergy;" and Dr. Bethune was, therefore, an avowed Protestant also. Dr. Sweatman, third Bishop of Toronto, in his first charge passionately asserted his Protestantism. And the long list of distinguished men trained by Dr. Strachan (as given by Fenning Taylor) names many more strong Protestants who stood loyally with Dr. Strachan in the big fight. If we turn from Canada to England, the Protestants in the home land are, and were, also uncompromising, conspicuous, and thoroughly representative of the best thought in the Church. Not only were Laud, and Cosin, and Ken, and Jeremy Taylor, and Christopher Wordsworth and Bishop Stubbs all avowed Protestants; but Archbishop Benson said: "The Church of England was always Protestant, long

before the Reformation, and before the word Protestant came into use." What Dr. Benson would have thought of Mr. Whatham's statement that "the Church of England was a Papal Church" from 595 to 1534 may be readily imagined.

Bishop Browne, late of Bristol, one of the Church's greatest historians, reminds us that "Papal and Protestant are positive words, not negative." Anyone who looks at the word "Protestant" can see that it is positive, i.e., witnessing for some truth against obnoxious error. Negations, like the Ten Commandments, may be exceedingly positive. Archbishop Randall Davidson tells us that "up to 1829 all the members of both Houses of Parliament, High Church Bishops, profound thinkers and scholars," all declared themselves faithful "Protestants," and maintained the "Protestant religion." He also pointed out that the Tractarian fathers, in their "Catechism," called themselves "Protestant Episcopal." The controversy over the word "Protestant" seems to be a hardy annual, and is best cleared up by such references as Judge Ermatinger and Mr. Cox have supplied.

The worth of Mr. Whatham's statement that the Church of England was a Papal Church for nearly 1,000 years before 1534 may be tested by placing it beside a few well-known historical facts:—

1. The Roman Liturgy was not used in England till after James II. (Blunt and Evan Daniel).

2. Theodore ignored the Roman Bishops' decisions concerning Wilfrid.

3. William the Conqueror rigidly maintained the Royal supremacy.

4. Hildebrand was the real founder of the Papacy (Goldwin Smith). How could the Anglican Church be a "Papal Church" five hundred years before a real Pope appeared?

5. Archbishop Langton and the barons fought the Pope and King John, winning, in 1215, Magna Charta, which declares the Anglican Church free.

6. Grosseteste often fought the Pope, and refused the Pope's nephew a canonry.

7. Archbishop Sewall, of York, continued to act as Archbishop, although excommunicated by the Pope, and was still excommunicated when he died.

8. The English Parliament, when less than sixty years old, enacted, in 1351, the Statute of Provisors, forbidding Papal appointments in England, and in 1353 enacted the Statute of Præmunire, forbidding the introduction of Papal bulls and excommunications into England, and both statutes were re-enacted at later times.

These and many other well-known facts confirm Archbishop Benson's statement that the Anglican Church was "always Protestant."

T. G. A. Wright.

Whitby.

To The Editor, Canadian Churchman.

Sir,—With much of Mr. Whatham's able letter in your issue of 26th February I am in accord; but is he not going too far, and needlessly furnishing our friends, the enemy, with ammunition, when he states that, prior to the Reformation, "the Church of England had always existed as one of the parts of the Roman Church?"

On the contrary, is it not true that in 601, and for centuries thereafter, the doctrine of Papal supremacy, as we know it, was unknown to the Christian world; that the Church of England, from its organization until after the Norman Conquest, was a self-governing, national branch of the Church Catholic, uncontrolled by the Pope or any other foreign potentate; that her Orders were not chiefly of Roman origin; that the Roman Liturgy was not used in England; that she was always known and designated by the name of the Church of England; that she was then no more a

part of the Roman Church than the Protestant Episcopal Church of the United States is to-day a part of the Church of England; and that, even at the time of Magna Charta, the Church of England did not hesitate to act nationally and independently, when circumstances required it, and to defy alike the authority and the fulminations of Rome?

J. A. V. Preston.

Orangeville.

[Second Letter.]

[Abridged.]

To The Editor, Canadian Churchman.

Sir,—It was in the interests of Divine truth that I wrote to clear up an ambiguity which had been created by your reference to the Anglican Church as "Protestant" and "Catholic." The ambiguity arises out of these terms being contradictory in popular parlance. I am disappointed that you should overlook the matter of my letter, and merely reiterate your misleading statement.

Of course (in a particular meaning of the word) the Catholic Church is "Protestant" in her attitude towards human error, and the Anglo-Catholic Church is "Protestant" towards such in the Papal provinces—but in no sense is she "Protestant" in the case of the one Catholic Religion. Consequently, if "Catholic" is the description of our connection with the whole Catholic Church, and of the religion which we are pledged by our ordination and the Prayer Book to teach, and "Protestant" is the popular term descriptive of those religious denominations which distinctly are not "Catholic," we are publishing an untruth whenever we proclaim ourselves "Catholic and Protestant," unless at the same time we explain that we are using the word in a particular and technical sense, with a totally different meaning from the popular use.

F. E. Perrin.

Vancouver, 1920.

[Second Letter.]

[Abridged.]

To The Editor, Canadian Churchman.

Sir,—It is very gratifying to find almost every correspondent who has written on the above subject, including a whole Rural Deanery Chapter, has agreed with yourself, Mr. Editor, that our Communion is both Catholic and Protestant. Speaking some time ago to a dear friend of mine—a Roman Catholic—she said she did not resent being called a Papist as that exactly described her position as a believer in the supremacy and infallibility of the Holy Father; it is exactly synonymous with calling us Episcopalians, as indeed Roman and Anglican answer one to the other.

It had been objected that the Ignatian Epistles could not be genuine, because they contained the word "Catholic" in the ecclesiastical sense of correct, orthodox or apostolic, which it had not acquired at that early date, Lightfoot (of Durham), as Mr. Cox points out, contended that the word is used in the Ignatian Epistles in the sense of general or universal, a point in favour of the genuineness of the Epistles. Lightfoot may be right—it is a point on which Doctors differ—but as a matter of fact, the word has been used by our communion in its ecclesiastical sense, and not in its literal sense, just in the same way as the word "Saints" is still used by us generally in its ecclesiastical and Prayer Book sense, and not in its New Testament sense. To take one instance, let it be the coronation service from which Mr. Cox has brought proof regarding the legitimate use of the word Protestant. In that same service the Archbishop places the ring upon the fourth finger of the right hand of the

King and says: "Receive this ring, the ensign of kingly dignity, and of the defence of the Catholic Faith." The sense in which the word is used here, is clear, the ecclesiastical sense, or orthodox, correct and apostolic. This is made still more clear, for it is the claim to the title "Defender of the Faith," which is here defined as Catholic.

Wm. Bevan.

**CHURCHMEN & SPIRITUALISM.**

To The Editor, Canadian Churchman.

Sir,—The coming of Sir Oliver Lodge will, doubtless, give an impetus to the energetic spiritualistic propaganda now being carried on in the Old Land and on this continent. Those who have read "Raymond" cannot fail to have been touched by the charm of that most attractive son of Sir Oliver Lodge, cut off in his prime in the second year of the war. But, while a great deal in the book is very delightful, the spiritualistic part of it is simply inexplicable. Giving all credit to Sir Oliver Lodge for honesty of purpose and earnestness of conviction, the average reader has a feeling after he has read it through that, in spite of his great scientific attainments Sir Oliver Lodge is a man, apparently, who is very easily humbugged. The story of the control and the medium, of the photographs and of the songs, of the rocking piano and the applause from the other world to the piano music in this, of the cigars they manufactured over there, and the meat and the whiskey sodas that they eat and drink, all these things seem to be on so horribly vulgar and low an earthly plane, that if that is all the other world has for other mortals who have sinned and suffered here, it is a ghastly, unedifying and disappointing thing. If heaven is the tittle-tattle and the whiskey sodas and cigars made out of essences, and ethers and gases, well, I think the average man wants none of it. Contrast these ideals of Raymond with the glorious hope of the Gospel with the many mansions, the new heaven and the new earth, and the glory of the things that God has prepared for them that love Him. But Christians ought to remember that all dabbling in spiritualism is positively forbidden, and that the danger of them is unequivocally denounced by the word of God. "Regard not them that have familiar spirits, neither seek after wizards (that is those men and women who profess to have communication with the other world), to be defiled by them: I am the Lord your God." "The soul that turneth after such as have familiar spirits and after wizards. . . I will even set my face against that soul." Lev. 19: 31; 20: 6. "When they say unto you, Seek unto them that have familiar spirits, and unto wizards that peep and mutter (that is, mediums who disguise their voices by ventriloquistic tricks or real demons representing human voices), should not a people seek unto their God?" Is. 8: 19. As a matter of fact, spiritualism, so far from being an ally of Christianity, is a most deadly foe and stands in direct antagonism to such Scripture teaching as Phil. 3: 20, 21; 1 Jn. 3: 2; 2 Tim. 2: 17, 18. Even a spiritualistic leader the other day said: "I prescribe the utmost caution and restraint in dabbling with such matters—there are positive dangers and risks."

It is true that so eminent an English Churchman as Bishop Welland has lately stated that Christians are naturally drawn towards spiritualism by their belief in the Resurrection, and that many think we should investigate the subject with greater sympathy. But it is the testimony of nearly all who have had the highest opportunities to study and observe that even the tampering with it, has a tendency to lead away from the real Christian life, and induce unhealthy mindedness, and a lowering

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To The Editor

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To The Editor

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M.S.C.C. RECEIPTS BY DIOCESES

Jan. 1st, 1919, to Dec. 31st, 1919

Table with columns: Diocese, Appmt., Paid on Appmt., Jewish Appmt., On Jewish Appmt., (Jan. 21st 1919) Not on Appmt., S.S. War Memorial Subscriptions Dec. 31st, 1919. Lists receipts for various dioceses like Algoma, Athabasca, Caledonia, etc.

of spiritual vitality. The clear words of St. Paul with regard to the spirits that seduce by deceptive imposture, and the teachings suggested by demons (1 Tim. 4:1) ought to be enough for us who believe in the Bible.

Dyson Hague.

Toronto.

KILL-JOY.

To The Editor, Canadian Churchman. Sir, I have been enjoying your editorials lately, especially the leading editorial of March 4th. You are hitting straight, and it is what we need. Things are coming to a serious condition everywhere, and the attitude of the young people, especially girls, is the most serious part of the whole matter.

Rural Rector.

LAMBETH CONFERENCE.

To The Editor, Canadian Churchman.

Sir, In view of the coming Lambeth Conference, which is to be held in England during this summer, I have been wondering if our missionary Bishops will be able to manage to attend. In wealthy dioceses Church people can help their Bishops with the travelling expenses, but this, of course, would be impossible in missionary dioceses; and yet, to my mind, it would be a great loss in the interests of the Church if the self-denying and devoted men who have been working faithfully and unselfishly in their responsible positions as chief shepherds of the flocks in the wilderness should be unable, through lack of means, to be present at that great Church gathering.

A Churchwoman.

March 1st, 1920.

DISGUSTED.

Will the writer of the letter to the Editor signed as above, please send name and address to office?

THINGS OF THE SPIRIT.

(Abridged.)

To The Editor, Canadian Churchman.

Sir, Your valuable paper for February 19th is really more replete with interest on almost every page than usual. Now that the great financial objective has been so successfully reached in the Forward Movement, one can only join in the prayer of your editorial: "God give us grace to answer the more difficult challenge to the spiritual life," for as a member of the W.A. said to one of our branches: "If we succeed on the financial side of the Forward Movement but fail on the spiritual, it would be nothing short of a calamity." It would be to say: "We are rich and increased with goods, and have need of nothing," let us rather proceed on St. Paul's Pilgrim's Progress "from faith to love," as Canon Troop suggests is outlined in the Epistle to the Romans 5:1 to 5. Many will coincide with "Spectator's" desire for "a great united Anglican mission." "The right-of-way would be given to the things that cleanse and purify the heart and will, and make us not un-mindful of the heavenly vision." For our pulpits do not always give us a definite message, rather what Canon

Burroughs in "The Faith of Friends," calls "a consecrated uncertainty," which is "neither what the age needs nor what it will receive."

This uncertain sound of the trumpet is discernable in Archbishop Du Vernet's address, where he says: "The individualistic view of religion teaches that a man need be concerned only about his own soul and God, without any thought of his relationship to his fellowmen. The social view of religion teaches us that sin is selfishness, and that there can be no salvation from sin, except through salvation from selfishness." Why attempt to divorce these two views which God hath joined together? Our Lord declared that He came "to seek and to save that which was lost." Never before had the sinner been described as "lost" till "the Son of Man" came "to seek and to save" him. "The Son of Man" also told His disciples that He came "not to be ministered unto but to minister," and so to-day, those whom He saves individually, rejoice to follow in His steps, seeking "not to be ministered unto, but to minister," and take for their motto, "the love of Christ constraineth us"; "that they which live should not henceforth live unto themselves, but unto Him which died for them and rose again."

Avis Davidson.

A TRULY CATHOLIC SPIRIT.

The Secretary Treasurer of the Toronto Diocese received the following last week from the Vestry Clerk of Church, Toronto:—

An error in the delivery of The Canadian Churchman has been an exceedingly fortunate one for the Church in Haliburton. The issue of the 26th, which contained a beautiful, and at the same time, pathetic account of the destruction of the church by fire, was left at a home across the street, instead of at the Rectory, directly opposite. The lady who lived there, who is a Baptist, embraced the opportunity of reading the Churchman, and the Haliburton incident appealed so strongly to her that she kindly sent over to the Rectory a cheque for \$100.00 to apply on the erection of a new church. I enclose you cheque for the amount.

QUOTATION WANTED.

To The Editor, Canadian Churchman.

O Deus, ego amo te, Nec amo te ut salves me, Aut quia non amantes te, Aeterno punis igne. Tu, tu, mi Jesu, totum me. Amplexus es in Cruce, Pulisti clavos, lanceam, Multamque ignomiam, Innumeros dolores, Sudores, et angores, Ac mortem. Et hæc propter me, Ac pro me peccatore. Cur igitur non amem te, O Jesu, amantissime? Non ut in caelo salves me, Aut ni in aeternum damnes me, Sed solum quia Rex meus es, Et solum quia Deus es.

Sir, Can you kindly inform me if the above is correct? I learnt it from a book I had some years ago, but it (the book) is lost, and I have been obliged to quote the lines from memory. I understood the lines were written by St. François Xavier.

James B. Debbage.

Portneuf Village, Que., March 7th, 1920.

Subjects to Be Discussed at Lambeth Conference, July, 1920

The following subjects have been definitely selected for discussion:—

- 1.—Relation to and Reunion with other Churches. (a) Episcopal Churches. (b) Non-Episcopal Churches, with questions as to— (1) Recognition of Ministers. (2) Validity of Sacraments. (3) Suggested Transitional Steps. 2.—Missionary Problems. (a) Relations between Missions and Growing Churches. (b) Missions and Governments. (c) Liturgical variations permissible to a Province or Diocese. (d) Marriage Questions and other practical problems. 3.—The Christian Faith in relation to— (a) Spiritualism. (b) Christian Science. (c) Theosophy. 4.—Problems of Marriage and Sexual Morality. 5.—The Position of Women in the Councils and Ministrations of the Church. 6.—Christianity and International Relations, especially the League of Nations. 7.—The Opportunity and Duty of the Church in regard to Industrial and Social Problems. 8.—The Development of Provinces in the Anglican Communion.

Prayer for the Lambeth Conference.

"O Lord God Almighty, Father of Light, and Fountain of all Wisdom, we humbly beseech Thee that Thy Holy Spirit may lead into all truth Thy servants now (to be) gathered together in Thy Name in the Lambeth Conference. Grant them grace to think and do such things as shall tend most to Thy Glory and the good of Thy Holy Church; direct and prosper, we pray Thee, all their consultations, and further them with Thy continual help, that the true Catholic

and Apostolic Faith once delivered to the Saints being maintained, Thy Church may serve Thee in all godly quietness, through Jesus Christ Our Lord."—Amen.

WESTERN CANADA FUND.

The Archbishops of Canterbury and York have issued a statement regarding the closing of their Western Canada Fund which is now completing about ten years' existence. They say that they wish to leave the work on a firm basis and propose to hand over missions and equipment to the Church in Canada as a permanent part in its organization, together with a trust fund of £50,000, the interest of which is to be applied to maintain a mission and support a body of pioneer clergy, especially to minister to emigrants and settlers in the new districts in the West. A special closing service is to be held in Westminster Abbey on June 5th, and the gift will be presented by the Bishops of Oxford and Worcester at the great centenary service at Winnipeg on October 13th.

AN EPISCOPAL JUBILEE.

Bishop Sterling, late Bishop of the Falkland Islands, and now Canon of Wells Cathedral, was consecrated by Dr. Jackson, Bishop of London, on St. Thomas' Day, 1860, and he has quite recently, therefore, kept his episcopal jubilee.

The saintly Bishop Wilson, of Sodor and Man, held his See for over 56 years, while Thomas Bouchier, the Primate who crowned Edward IV., Richard III. and Henry VII., had an episcopate of 51 years, spread over the three Sees of Worcester, Bath and Wells and Canterbury. Dr. Tuttle, the Bishop of Missouri, has been consecrated 52 years and he still holds his See.

Two thousand two hundred and eighteen Freshmen have matriculated at Cambridge since last October.



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**All Over the Dominion**

On March 9th, St. Clement's, Jones Avenue, A.Y.P.A., heard an address by the Reverend A. Hall, D.D., Senior Chaplain to the Royal Canadian Naval and Merchant Marine Institutes, subject, "The Church and The Navy."

A memorial tablet to Lieut. Herbert Frederick Birmingham was unveiled at the Church of the Epiphany, Toronto, on March 14th, by Col. W. H. Price, M.P.P., while Rev. Dr. Dyson Hague, the Rector, officiated at the service.

Holy Trinity Church, Welland, has subscribed \$7,000, twice its objective, to the Forward Movement Fund, and the canvass is still incomplete. This is the more creditable in view of the fact that last year a \$4,000 Casavant organ was installed and paid for.

Rev. Dr. Renison, Rector of the Church of the Ascension, Hamilton, Ont., gave a series of noon-hour addresses in the Garrick Theatre, Chicago, last week. His subjects dealt with the value of Christian principles applied to human problems.

In Trinity (Memorial) Church, Cornwall, Ont., on March 7th, a handsome brass altar cross, placed there by the widow and family of the late Rev. T. J. Stiles, formerly Rector of the Church, was dedicated by Rev. W. Netten, M.A., the present Rector. Mrs. Stiles and her son Cyril, who were visiting in town, were present at the dedication.

The parish of Holy Trinity, Lucan, and St. James', Clondeboye, has responded well to the Forward Movement appeal. Holy Trinity, with an objective of \$3,000, has raised \$4,130.

St. James', with an objective of \$1,000, has raised \$1,500, and canvass not finished, owing to a lot of sickness. Holy Trinity is also making preparations to build a new rectory this summer. Rev. F. K. McGoun is the Rector.

On a Sunday morning recently the Venerable Archdeacon Richardson dedicated several articles presented for use in St. John's Church, Glenoe. A beautiful prayer-desk and sedilia, given by the Blackburn family and some friends in loving memory of the late Miss Emily Blackburn, and a handsome brass alms basin, given in memory of the late J. E. Roome by his wife, were among the articles set apart. The service was very solemn and touching. The Archdeacon delivered a most appropriate address and referred feelingly to the departed. The church is now one of the best equipped in the diocese.

The little church in Duntroon, Ont., has been further beautified by the gift of two handsome brass flower vases in loving memory of the late Rev. Herman Caplan, who for some years was incumbent of the parish. This is the second such gift to the church by the family of the late incumbent. Some time ago a very beautiful altar desk was placed in the church in memory of Maud and Hilda Caplan. The Rev. Herman Caplan, after most successful work in the London Jewish Society in England, came to Canada in 1900. Since that time he had been engaged in parochial work at Duntroon and Havelock. For some time before his death he acted as Chaplain at St. John's Cemetery, Norway.

**ATHABASCA DIOCESAN NOTES.**

The Bishop writes from England that his health is somewhat better, but that he cannot return to Canada until after the Lambeth Conference. Meantime, he has undertaken further preaching engagements in connection with the Indian and Eskimo Endowment Fund, which work, last year, was hindered partly owing to re-settlement after the armistice and partly by reason of His Lordship's health.

The Ven. Archdeacon White returned to his Mission in January after a business trip to Edmonton, but owing to a severe wintry journey back again was confined to bed for several days.

The high cost of living is felt by the clergy of the northern dioceses, but they do not complain. Increased

stipends would be a blessing. A married clergyman says that he has not been able to purchase a new suit for five years. Five hundred dollars now is about the purchasing price of \$1,000; that is to say, that \$1,000 now goes about as far as half that sum in pre-war days. It should be remembered that coal for this district costs about twice as much as it does in Edmonton. Sixty-nine degrees below zero cause lots of fuel to be burned. One minister (known to the writer) has a yearly fuel bill of about one-tenth of his salary. He has a family of three to keep.

The Diocese of Athabasca extends through the "Churchman" its deep sympathy with the relatives of the late Rev. Girling, a promising and talented missionary to the north, a modern martyr to northern conditions. Missionaries on furlough need

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more rest and less deputation work, if this could be made possible. We, a mother diocese to Mackenzie River, mourn with Bishop Lucas's staff the "home call" of this bright, earnest, self-sacrificing worker. We remember the few happy Christian sing-songs with him and the party as that little band were on their way in passing through Athabasca town in 1914.

News has been received that the Rev. S. B. Baron, formerly in charge of the Athabasca district, but who had to resign last year owing to ill-health, is now a curate at Sandringham, England, on the King's country estate. Mr. Baron recently had the honour of preaching before His Majesty the King and members of the Royal Family.

Mrs. Schofield, matron at Whitefish Lake Indian Mission, has sent in her resignation for family reasons.

Miss Owen is now assistant matron at St. Peter's Indian Mission, Granard.

amounted to only \$24. A special collection was taken up, however, and \$30 more contributed. The organizing secretary reported two new branches: a Woman's Branch at St. John's, Port Moody, and a Girls' Branch at St. Martin's, North Lonsdale. The literature secretary reported a large gift of books for the library. There was a good deal of discussion before it was decided to take up "Social Problems and the East" as the Diocesan study book for next year, and also whichever book is chosen by the Dominion Board as a second choice for the branches. A vote of thanks was passed to Professor W. N. Sage, of the British Columbia University, for the splendid lecture he gave in connection with this year's study work. The pledges for the next year were discussed and sent out to the branches to be voted on at the branch annual meetings. The principal work in the diocese was discussed, and in this connection it was decided to have the two missionaries, the Rev. N. L. Ward and the Rev. F. C. Kennedy, prepare a pamphlet, showing the state of the work at the present time. It was thought wise to do this, as the figures which have been published in "Round the World with the A.F.M." are not correct, and from them the magnitude of the work cannot be realized. The Social Service Worker gave a serious warning to girls in regard to certain advertisements which have been appearing lately. Owing to the lateness of the hour other reports were held over. The meeting then adjourned.

**FORWARD MOVEMENT NOTE.**

The DIOCESE OF COLUMBIA has done remarkably well on the Forward Movement. By an early arrangement with the Executive they relinquished the Local Diocesan Needs Fund owing to Diocesan Diamond Jubilee commemoration, and so the \$25,000 for the A.F.M. which they collected is really equivalent to \$31,000. The combined Diamond Jubilee and Peace Thankoffering objective of \$85,000 has been exceeded. The total on March 14th was over \$90,000.

**TORONTO DIOCESE.**

Beaverton congregation, assessed \$418 for Forward Movement, raised their objective to \$600, and have now almost attained it.

**The Churchwoman**

**OTTAWA W.A.**

With their president, Miss Annie Low, in the chair, the members of the Ottawa Diocesan Board of the Woman's Auxiliary met on March 8th in Lauder Hall and made preparations for the annual session, to be held on May 17th to 20th, when the special preacher will be Colonel, the Rev. Canon Almon, of Montreal. The treasurer reported that the receipts for the month were \$1,138.69 and the expenditure \$1,452.76, while the cash on hand is now \$2,934.15. Eleven bales of supplies were sent out to mission fields from this diocese during the past month. These bales were valued at \$526.96. A special appeal was made to the branches for funds to furnish a new mission home in the Mackenzie River diocese, which will be for the first time occupied by Mr. and Mrs. Hoare, who will go to that mission field from Ottawa this summer.

**NEW WESTMINSTER W.A.**

The monthly meeting of the Board of the W.A. of New Westminster was held in St. Michael's Church on March 2nd. A delightful tea was served in the Parish Hall at 6 p.m. The opening address was given by the Rev. G. H. Wilson, Rector of the parish, who took as his subject, "Faith." The Board were very pleased to hear that Mrs. Milne, the new worker at 2nd Avenue Mission, is doing splendidly, and the unavoidable changes have not led to the loss of even one child. The treasurer reported a balance of \$551.12. An appeal was read for the school at Lac la Ronge. Unfortunately, the only money available in the E.C.D. Fund

**TORONTO DIOCESAN W.A.**

The March meeting of Toronto W.A. was held in the schoolroom of St. Mary the Virgin, Miss Cartwright, the president, being in the chair. The corresponding secretary reported four new life members. Mrs. Rae, the treasurer, feels obliged to resign, and Mrs. Cale, the convener of the Dorcas department, is also resigning. The treasurer's receipts, reported by Mrs. Reeve, were \$484.22; her disbursements, \$35. The Dorcas secretary-treasurer reported 17% bales sent, and money receipts of \$193.31. Her expenditure was \$446.87. The Juniors received \$15.20 and expended \$46, while the "Little Helpers" secretary received \$15.77 and expended \$13.50. The "Leaflet" circulation is now 4,746. "The Extra-Cent-a-Day Fund," amounting, in all, to \$350.20, was divided, \$30.19 being given for lumber for repairing some buildings at Hay River, and the remainder for very necessary repairs and help at Lac la Ronge, Saskatchewan. Mrs. Willoughby Cummings deduced some lessons from the Anglican Forward Movement, about which she is particularly well qualified to speak, and Miss Mintie, of the "Thank-offering Fund," which is urgently needed for the training of the girls who are, on every hand, offering for missionary service. Rev. J. Cooper Robinson gave a short address on "Reformation and Reconsecration," which he expected to be his last words to the Toronto Board meeting before leaving again for Japan, alone, as neither his daughter nor son are quite ready to accompany him. Mrs. Stringer brought the good wishes of the Yukon to her sister diocese. Rev. Provost Macklem gave the noon-hour address on the "Atonement."

The practice of conveying prisoners to jail by airplane was begun in San Francisco recently, when Ivan Gates, police aviator of the San Francisco department, flew across the bay to Alameda and returned with James M. Kelley, who had been sentenced to six months in jail.



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**Suburban Garden Collection**—1 lb. each, Beans, Corn, Onion Sets, and Peas; one pkt. each Cabbage, Cucumber, Parsnip, Lettuce, Melon, Parsley, Spinach, Squash, Tomato and Turnip—4 lbs., 4 oz., and 10 pkts. for \$3.50, postpaid.

**Flower Seed Collection**—Asters, six varieties, mixed colors, 50 cents; Dwarf Nasturtium, seven varieties, all colors, 50 cents; Tall Nasturtium, seven varieties, all colors, 50 cents; Sweet Peas, Royal Nonesay, seven varieties, all colors, 50 cents; Spencer Sweet Peas, six varieties, all colors, 50 cents; Various Flower Seeds, seven varieties, mixed colors, 50 cents.

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Subscriptions may be started with the Easter number.

## Blood Reserve, Southern Alberta

### Reunion of the Ex-Pupils of St. Paul's Mission School

THE Provincial Superintendent of Alberta W.C.T.U. for work amongst Indians was invited to be present at the Annual Reunion of the Old Boys' Association of St. Paul's School of the Anglican Mission, Blood Reserve, Southern Alberta; and to address the pupils and ex-pupils of the school.

The session commenced on Tuesday afternoon, when Mrs. Houlton gave an address to the present pupils of the school, the subject being "Total Abstinence and Social Purity," the pupils listened with deep interest and great attention, some of the elder ones afterwards discussing very intelligently with Mrs. Houlton points which had particularly impressed them.

Tuesday evening, a fine programme was rendered by the pupils of the school, showing not only careful training but demonstrating the possession of very sweet voices and natural ability, doing great credit to their teacher—Mr. MacKinlay—who acted as accompanist throughout the concert.

During the evening the cadets charmed all by their tableaux "A Camp Fire," singing several of the songs which were so dear to their soldier brothers whilst fighting in France.

The masterpiece of the evening was the particularly lucid and descriptive address given by Pte. M. Mountain-Horse, telling his hearers how the company to which he was then attached retook a front line trench. Although making light of his share in it, he was for several hours lying wounded under the debris unable to extricate himself. He is one of three brothers, ex-pupils of the school, who enlisted and served in France each one wounded, the youngest also badly gassed as well, and who died at Quebec on his journey home to his people.

On Wednesday morning, the sessions opened with Morning Prayer and Holy Communion in the St. Paul's Church, when many of the ex-pupils were present.

#### CHANGING NAMES.

The afternoon session was given over to addresses and also for general discussion, the most interesting of all arising out of a motion to Anglicise the Indian names which was introduced by B. Strangling Wolfe, he said, "that while such names as Mountain-Horse, Bull-Shields, and Plume carry their own significance and are most acceptable, but when you meet Indians who are burdened with such appellation as—Hole in the Sky, Green Grass Bull, Meat Face, Crooked Ribs, Falling Over Bank, and Running Funny, even the sympathy of the most hardened goes out to these unfortunate individuals." The speaker wished also that the names when simplified should be passed down from father to son. A very hearty discussion followed by the Indians present, and was also spoken to by Mrs. Houlton and Rev. S. Middleton, and whilst in sympathy with the motion it was pointed out that many white people also have equally absurd names, in fact, the pupils of the school have often laughed when reading, at the names of Rice and Bean, which is very amusing as it is two of their principal foods, and they cannot understand why they are the names of people as well as being articles of diet.

The Rev. S. Middleton said that great care should be taken to retain the original identity of the Indian name.

Pte. J. Mountain-Horse gave a splendid address at this session speaking very forcibly on the benefits derived from a good sound education, he considered the time had arrived when a broader education had to be evolved in order to meet the demands which were being pressed by the boys who had returned from overseas. He wished that the pupils should graduate from the Indian college, and be given by the government sufficient money to start them in whatever calling they had been fitted for, advocating especially three distinct ones for the boys, namely, those of—farming, carpentry, and blacksmithing. For the girls—domestic science, including dressmaking, and general sewing, for those with aptitude for such—nursing and teaching. That the government should employ Indians after they had been so trained in preference to bringing in white labour from outside, and by this means encourage them to work amongst their own people and also to keep their money circulated amongst the people upon the reserves.

In addressing the ex-pupils, both men and women, Mrs. Houlton showed to them very clearly the necessity of giving their children the best education possible, urging them to place their children in the Boarding schools as soon as they were old enough to enter, and to themselves encourage their children to train and fit themselves for a further career, rather than to have them go home the very day the government permitted them to leave school, pointing out to them how the girls and boys could by diligent application to their studies matriculate from school, then further train to later on become nurses teachers, and ministers of the Gospel to their own people.

The reunion was brought to a close with the evening session, at which a splendid supper was spread, and partaken of by the Principal and his wife, Mrs. Sidney Houlton, representing the W.C.T.U., Mr. Ostrander, Government Agent, the staff of the Mission, and the ex-pupils and their young families, the attendants at the tables being some of the elder daughters of the Ex-pupils present, proud indeed to see that they were learning to do everything so nicely, certainly they were quite justified in being proud of them, for they were not only polite to the guests but held themselves with a quiet dignity which was most pleasing to watch.

At the table the usual toasts were given and responded to, such as the King, etc., one in particular, however, must be mentioned, it was a toast given by Pte. M. Mountain-Horse on behalf of the Great War Veterans of the Blood Reserve to Mrs. Houlton, "for having so kindly kept in touch with them all through the war, and for so kindly interesting other ladies, so that they were the recipients of many nice letters, parcels, and papers, etc."

Which tends to show how much good has been accomplished and how much it is ever appreciated by these young men.

After supper the evening was spent in a social manner interspersed with impromptu sing-song.

At the end of a most happy time together the Principal, Rev. S. Middleton, spoke of the splendid esprit-de-corps which these annual gatherings developed and hoped that a still greater number would meet together next year.

## FREDERIC

### Returns of F

THE returns ward Movewick are and the grand surpassed the (\$90,000) by th \$35,695. Many made returns real sacrifice a congregation. The list of churches is as

- St. John: Trinity . . . . .
- Stone . . . . .
- St. Paul's . . . . .
- St. Jude's . . . . .
- St. Luke's . . . . .
- St. George's . . . . .
- St. Mary's . . . . .
- Mission . . . . .
- St. James' . . . . .
- Fairville . . . . .
- Rothessy . . . . .
- Rothessy St. Fredericton Co
- Moncton . . . . .
- Fredricton Pt. Hampton . . . . .
- St. Stephen: Trinity . . . . .
- Christ Chur Sussex and S
- St. Andrew's Chatham . . . . .
- Bathurst . . . . .
- Woodstock an Shediac . . . . .
- Campbellton Andover . . . . .
- St. Mary's, I Dorchester . . . . .
- Bay du Vin Aberdeen and Sackville . . . . .
- Derby and Bl Westfield . . . . .
- Campbello Norton . . . . .
- Hillsboro . . . . .
- Gagetown . . . . .
- Kingston . . . . .
- Kingsclear Newcastle
- Dalhousie . . . . .
- Cambridge a Petitediac . . . . .
- St. Martin's Richibucto
- Hammond Ri Waterford . . . . .
- McAdam . . . . .
- Westmorland Grand Falls
- Upham . . . . .
- Gladstone a Drummond
- Gordon and

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**FREDERICTON DIOCESE**

**Returns of Forward Movement**

THE returns of the Anglican Forward Movement in New Brunswick are practically complete, and the grand total of \$125,695 has surpassed the objective originally set (\$90,000) by the splendid amount of \$35,695. Many of the parishes have made returns that indicate a very real sacrifice among members of the congregation.

The list of total subscriptions by churches is as follows:—

St. John:	
Trinity	\$ 15,314
Stone	10,500
St. Paul's	8,055
St. Jude's	7,510
St. Luke's	5,102
St. George's	4,906
St. Mary's	2,700
Mission	2,393
St. James'	1,724
Fairville	1,563
Rothsay	8,076
Rothsay School	320
Fredericton Cathedral	6,616
Moncton	6,450
Fredericton Parish Church	3,159
Hampton	3,027
St. Stephen:	
Trinity	2,500
Christ Church	2,155
Sussex and Studholm	2,400
St. Andrew's	2,359
Chatham	2,000
Bathurst	1,911
Woodstock and Jacksonville	1,851
Shediac	1,593
Campbellton	1,591
Andover	1,451
St. Mary's, Devon	1,146
Dorchester	1,034
Bay du Vin	934
Aberdeen and Brighton	929
Sackville	910
Derby and Blackville	824
Westfield	818
Campobello	781
Norton	740
Hillsboro'	722
Gagetown	705
Kingston	608
Kingsclear	554
Newcastle	542
Dalhousie	534
Cambridge and Waterboro'	523
Petitcodiac	486
St. Martin's	476
Richibucto	539
Hammond River	383
Waterford	375
McAdam	326
Westmorland	300
Grand Falls	258
Upham	250
Gladstone and Blissville	245
Drummond	243
Gordon and Lorne	175

Burton and Maugerville	172
Prince William	167
Johnson	140
Springfield	125
Queensbury and Southampton	119
Canterbury	118
Welsford	100
Bright	98
Oak Bay	75
Edmundston	58
Musquash	27
Vacant Missions	1,000

Total .....\$125,695

**A.Y.P.A. NEWS.**

The Executive Committee of the A.Y.P.A. met on Monday, March 1st, in the Synod Office, Hamilton, and discussed matters of great importance to the Association.

The Dominion Conference for this year will be held in Toronto on October 18th, 19th and 20th.

The new A.Y.P.A. Manual, in page proof, was presented for final approval, to the Executive. It is a great improvement on former editions. In its preparation, the sub-committee consulted with the active presidents of a number of branches, and have incorporated their suggestions. The main idea throughout has been to make the book practical and adaptable under all conditions. Increasing the size to 40 pages enables a number of new features to be added, e.g., Duties of Officers, Rules of Debate, Installation Ceremony, Parliamentary rules applicable to A.Y.P.A. branches. The Constitution of the Toronto Local Council, and suggested constitution for deanery organizations have also been added. Approval by the General Board of Religious Education gives it official endorsement. Notwithstanding the increased size of the book, and the great advance in printing prices, the Manual will be sold at the old price. Capt. Rev. E. Appleyard, M.C., Woodstock, the Dominion Secretary, will begin next week to fill all advance orders.

**Church in the Motherland**

It is proposed to erect a memorial to Sir Hubert Parry in Gloucester Cathedral.

The Bishop-Suffragan of Warrington, was one of the speakers at a Free Church Convention which was held in a Methodist Church in Liverpool recently.

The Rev. H. St. B. Holland has been appointed by the General Committee of the C.M.S. to succeed the Rev. C. R. Duffuy as House Secretary, who, after nine years of strenuous work, is resigning that post.

Owing to the "house famine" in England, the Rev. A. F. Maltin, one of the curates at Chippenham, Wilts, and his wife are residing temporarily in the local workhouse because it is impossible for them to get either a house or apartments.

Dr. Perowne, the first Bishop of Bradford, Yorks, was enthroned in the Cathedral on February 17th by the Bishop of Ripon. Later on in the day the Bishop was entertained at luncheon by the Lord Mayor of Bradford.

It is stated that with the Archbishop of Dublin's sanction Miss Picton-Turberville, O.B.E., is to preach in the Magdalen Chapel, Dublin, shortly. Such an event is without precedent in the Church of Ireland.

The ordinary income of the S.P.G. for the past year is reported to have been greater than in any previous year. The total income of the past year amounted to £290,900, which is nearly £29,000 more than it was in 1918.

**Don't Hesitate**

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**Alberta School**

n-Horse gave at this session only on the benefit of sound education. Time had arrived when education had to be met by the demands pressed by the boys from overseas. He pupils should Indian college, and government sufficient in whatever called for, advocated distinct ones for those of—farming, blacksmithing. For science, including general sewing, for the for such—nursing. That the government Indians after trained in preference white labour from means encourage against their own people their money on the people upon the

he ex-pupils, both Mrs. Houlton show clearly the necessity their children the visible, urging them dren in the Board- as they were old and to themselves children to train and a further career, ave them go home a government pervade school, pointing the girls and boys application to their e from school, then later on become nd ministers of the wn people.

s brought to a close session, at which a was spread, and e Principal and his Houlton, represent- U., Mr. Ostrander, nt, the staff of the ex-pupils and their he attendants at the of the elder daugh- pupils present, proud t they were learning so nicely, certainly justified in being for they were not he guests but held a quiet dignity which g to watch.

he usual toasts were nded to, such as the particular, however, ned, it was a toast . Mountain-Horse of eat War Veterans of ve to Mrs. Houlton, kindly kept in touch hrough the war, and eresting other ladies, ere the recipients of tters, parcels, and

to show how much accomplished and how appreciated by these

the evening was spent ner interspersed with song.

of a most happy time rincipal, Rev. S. Mid- f the splendid even- these annual gather- and hoped that a still would meet together



### Fifty Years of Progress

The Evolution of the Mutual is illustrated in the various offices occupied by the Company. Removal to new quarters or additions to old offices were continually demanded.

The first headquarters was "desk-room" in a conveyancers office. In 1878 the Mutual first had a "home of its own." This was several times enlarged and in 1912 gave place to the present building, perfectly adapted for carrying a maximum of business with a minimum of work and expense.

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### "Were" you or "will" you?

On March 1st we sent out notices to all subscribers more than one year in arrears, with a special appeal in our issue of March 4th.

Were you among them?  
**MANY HAVE RESPONDED**

Were you among them?  
In our issue of March 11th we had an appeal to the 1919 class.

Were you among them?  
**AGAIN, MANY RESPONDED**

Were you among them?  
As our financial year closes the end of this month we will appreciate a hearty response from our subscribers to notices sent to subscribers who are still in arrears.

Will you please be among them?

The Canadian Churchman,  
Continental Life Building,  
Toronto.

### CLERICAL POVERTY IN ENGLAND.

Pride is a splendid thing in a poor man, and its tragedy is told in a new book entitled, "Clerical Incomes," written dispassionately by eleven diocesan contributors, and edited with an introduction by Canon J. H. B. Masterman.

How much of bravery is there in the four simple words, "I have no debts," penned by a clergyman in a letter to the Poor Clergy Relief Corporation! Here is his letter in full:—

"May I respectfully apply for a grant of clothing for my wife and self? I had hoped to wait until I get a bonus, but neither of us is really able to go out decently. I would not apply if I could help it, but I am driven to do so. I am bound in this hot weather to wear my overcoat in Sunday School to cover my rags. I have no debts."

In his summing up, Canon Masterman says: "A considerable number of the clergy are drifting rapidly towards actual destitution. In some dioceses emergency funds have been raised to assist the most pressing cases of need, but a much larger immediate effort is required."

One of the contributors is the Bishop of Lichfield, and he says: "At present there are clergy who are obliged to live, not simply, but sordidly, without the possibility of reaching the modest standard of comfort which the humblest wage-earners are rightly claiming."

The Bishop of Colchester refers to the case of a Vicar, with seven children, all of school age, and a stipend of \$600, and "he had no private means, so it was more pathetic than surprising to hear that the family dinner on Christmas Day consisted of a piece of bacon."

Rev. G. N. Whittingham, Vicar of St. Silas's, Kentish Town, gives, in his parish magazine, details of his income since he took Holy Orders.

"In two curacies," he writes, "I received \$500; in my first living, \$450 (when I got it) and a white elephant of a house; in the second, where I had to pay a retiring pension to a former Vicar, I received \$600 and a house."

"As a Mission Priest in Birmingham I was paid \$320 and no house, and for my first nine years here \$750 and no house. Now I am passing rich on a living, the net value of which is about \$1,250 and house."

\*\*\*

### DR. JOWETT IN DURHAM CATHEDRAL.

Preaching at Durham Cathedral on February 15th, Dr. Jowett chose as his text Col. 1:24, "Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in My flesh for His body's sake, which is the Church."

"There is nothing needed to perfect the work of Christ," said the preacher. "There is no deficit, no adverse balance in His account. It is impossible to bring anything to Calvary and enrich it, but a man can take up his own cross and surrender his own life and strength to the glorifying of the Cross. Wherever we touch the life of Christ, we touch the spirit of sacrifice. There is a red thread running through it from end to end. Break it where you will, you could find the crimson streak. In Christ's life there is an unflinching continuance of sacrificial passion. The apostles also had this crimson line

running through their lives; everywhere they went carrying the Evangel, they carried their own sufferings. Can we find the crimson streak in the Church's life to-day? War is not necessarily an ennobling experience, even though it is waged in a sacred cause. Some men have come back from the Front with their religious faith shattered; others have come back with their faces shining radiantly with a "light that never was on land or sea."

### The Church Must Wrestle.

Social and industrial adjustments have been enacted, astounding changes have taken place in the status of labour, the standard of comfort and labour's seizure and possession of power. Great changes on every side, and yet there might be among the masses of the people a terrible moral apathy. The Church must agonize and wrestle with God as the patriarch of old did with the angel. She must labour and wrestle and agonize to preserve her own moral and spiritual sensitiveness. "Agonize" is not a popular word to-day; "re-organize" seems to be more popular. Nothing must supplant the preaching of the Gospel of Christ, and it must be the Apostolic Gospel. Nothing else can meet the stern realities of our time. "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." There is enough in that. There is no necessity of our time which is not met by that Gospel. In concluding, the speaker pleaded for a Church willing to bleed, and even while she bled, to sing. A praising Church, and a Church that really believed in suffering and service for her Lord, would provide the atmosphere and spirit in which all her greatest problems would be solved.

Bishop Weldon described the service afterward as "the greatest thing I have ever seen."

The congregation in the Cathedral at Evening Prayer numbered over 7,000. The aisles were densely crowded. An hour before the time every seat was occupied. People were clustered at the base of every pillar.

On the invitation of the Mayor, the Corporation and other public bodies accompanied him in procession to the Cathedral, where they were met at the north door by the Dean and Dr. Jowett. The President of the Durham Free Church Council (the Rev. J. S. Nightingale) accompanied the Mayor's Chaplain in the procession. Dr. Jowett wore a Geneva gown and an Edinburgh hood.

As Dr. Jowett announced his text, the Vicar of an adjoining parish rose in his seat, and, walking up the aisle, shouted out: "I, Philip Thomas Casey, Vicar of Wheatley Hill, protest—" (the rest of the sentence lost in noise). The interrupter is understood to be an ex-Baptist minister.

\*\*\*

In the House of Commons, Westminster, recently, the Premier, Mr. Lloyd George, was asked whether, in drafting the final peace terms, the Supreme Council would take steps to prevent "the further misuse" as a mosque of the Church of St. Sophia at Constantinople, and restore it to the use for which it was built as one of the great shrines of Christendom. Mr. Lloyd George replied that the Allies, as at present advised, do not contemplate any change in this matter.

### CLASSIFIED ADVERTISING RATES.

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### CONFIRMATION MANUAL

CONFIRMATION.—For preparing Confirmation Classes and giving to the members for study, the Clergy will find the Rev. Dyson Hague's little book, "Confirmation," of real value. The Primates says that he knows of no book on the subject that he would more confidently commend to the Clergy and to candidates. The third Canadian edition (15c.) can be ordered from the Mission Book Company, The Upper Canada Tract Society, The Church Book Room, Toronto, or any book seller.

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### BIRTHS, MARRIAGES, DEATHS

Notices under this head will be inserted at the rate of 25 cents for each insertion.

### DEATH

MURPHY—On Tuesday morning, March 16, 1920, at All Saints' Rectory, 114 Pembroke Street, Toronto, Jean Barton, youngest daughter of the Rev. T. W. and Mrs. Murphy, aged one year and eleven months. Funeral private.

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# The Lady With the Other Lamp

By Mrs. MORGAN DEAN

THIS is the story of Mrs. Blanche Read Johnston, daughter of the late Mr. and Mrs. James Moncrief Goodall, of Toronto. She was brought up in the Church of England, and was "so sorry for some people they knew who were Methodists, and it puzzled her childish soul how such nice people could be Methodists!"

She was of an intensely religious nature, always looking for some niche where she could carry out those desires for service which were burning into her soul. "In her dreams and visions she longed to do good in the world." But it was not in the Church where she found her opportunity.

In 1885, while in Guelph, she heard of notorious characters who were being converted by the Salvation Army, then in its pioneer stage of work in Ontario. Drunkards whom she knew were being changed, and the interest of this devout young maiden became aroused. Her parents allowed her to attend their services, and after hours of thought and prayer she chose her path in life with them, and for thirty years has never looked back.

Her voice has been heard "in squalid abodes, in open market and dignified hall, in Church, drill shed, opera house, and jail; anywhere, everywhere, that a creature could be found to respond to the eager call to come to the Lamp of Life and Hope."

Mrs. Dean has given us some touching tales of her rescue and uplift work from Cape Breton and Newfoundland to Vancouver. These stories are closely related to the whole work of that wonderful organization, the Salvation Army, in its chain of Rescue Homes, and its League of Mercy.

Let us follow her to the Central Prison, Toronto, the first time a lady Christian worker had been permitted to take part in the service.

Nearly four hundred men, of all ages, and from all classes of society were present. Boys—mothers' idols, old men—grey-haired and furrowed, the lines of sin and sorrow running deep in to their hard faces. Her address on "Hope," was concluded with touching stories of those who had been brought to purity of life and purpose and a happy experience.

"Many men wept silently, brushing the tears away with the rough prison coat-sleeve. Twenty-seven rose in their seats to signify a wish for a change of life."

A spiritual revival followed, and one hundred men were converted. Dr. Gilmour said years afterwards: "I believe in that sort of revival; not one of those men has been sent back to serve another term."

Mrs. Johnston was the first woman to visit Kingston penitentiary. How she was regarded can be imagined, by the fact that a convict who had accepted Christ and had served out his term, came to see her, and showed her a letter signed by twenty-seven prisoners begging her to go back.

She was appointed spiritual adviser to a condemned man who had killed his mother, and when she asked him to kneel with her he spread out his coat for her.

"My mother was drunk when I was born," he said. He always hated his mother who was continually drunk, and had never given him love or care, but had fed him on beef and whiskey, and yet his heart was instantly softened by the power of this gentle voice "speaking in tones of kindness, which were attuned to the voice of Christ the Divine."

One of the most appealing phases of her work was that in the ARMY RESCUE HOME for drunken women where she was in charge.

"It would make your heart ache to hear of Lizzie, poor struggling, failing Lizzie, whose parents bequeathed her that terrible legacy, the unconquerable desire for liquor. Outside she is known as the worst woman in Toronto. At the Home she is known as one of the many heart-broken wretched women fighting and failing. Think of a little nine months' old baby fed with whiskey until she is frantic at the smell of it! What can you expect? What in girlhood, in womanhood? Who is to blame? You and I, who, seeing such children are content to feel shocked and to say 'How horrible.'"

"This was ever the reason given me," she tells us, for delinquency and crime,—drink, drink, drink, seventy-five per cent. in that Central Prison were there through drink."

A poor convict said to her: "Look here! I never had no chance, not even at the start. My mother was a drunkard, my father a burglar. I was a drunkard at seven, and in the Reformatory before I was fourteen."

Mrs. Johnston gives very convincing reasons for her hatred of the drink traffic, but she says, "I am the sworn friend of the poor victims."

Into the story of her work, is woven very prettily the romance of her life, with the joy and sorrows which came to her as a mother.

Mrs. Dean has written this story in a most interesting way, and we hope that every one who has any interest in or inclination for Social Service work will read "The Lady with the Other Lamp." (McClelland and Stewart, publishers.)

### LETTERS OF A PRAIRIE PARSON.

(Continued from page 182.)

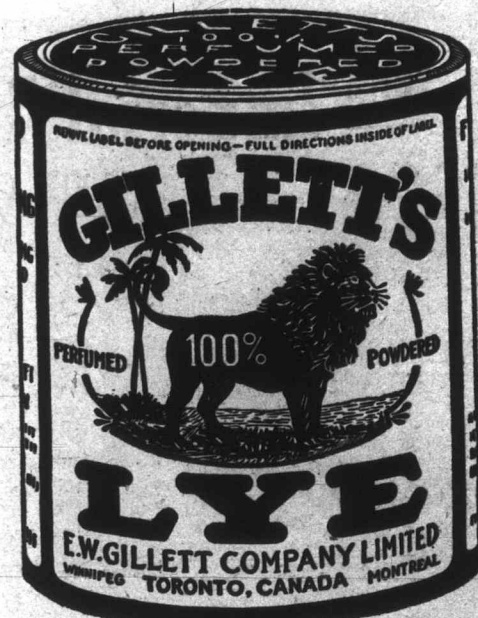
really loves our Lord. You had a little touch of "the fellowship of His suffering." How His heart must have ached at the worldliness of those professing to be religious! How refreshing the quiet communion on the mountain, after the deadly formality of the Temple! How He loved, and still loves, and longs to bring the peace of God to us all, worried workers and worldly wanderers! "Our hearts are restless till they rest in Thee."

We are all tempted to become weary in well-doing. We are depressed by the fact that so many of us Church of England people have never been converted. That is putting the truth bluntly. How many try to put spiritual things first, to do all to the glory of God? To be surrounded by nominal Christians who sing quite nicely (possibly in four parts), "O Jesus, I have promised to serve Thee to the end," and who have really never made the promise in sincerity, has a deadening effect.

Entertainments and debates and suppers all have their place, since, as the Chaplains reminded us, the distinction between secular and sacred is purely arbitrary—yet, if our Church is going to hold its members by providing such attractions, rather than by the appeal to life-service for the Saviour of the World, then she will commit suicide, and perhaps the sooner the better.

I am sorry I cannot deal with your letter more fully. I, too, believe in simple worship. I love music. Occasionally I enjoy a service where a good choir does most of the singing. But, as a general rule, I would sooner hear all the congregation singing heartily, even though they may be singing those tunes at the same time to "Peace, perfect peace."

I will conclude by echoing your own words, "Who can deny that as



long as the vast majority of men concern themselves so little with religion, putting business first, and frequently second and last, and leaving religion entirely to the clergy and women" (this does not apply to our little prairie congregations, I think), "except the financial part of it and the none too regular attendance at church—that disaster is ahead of us? My acquaintance with the Forward Movement brings me to the conclusion that it has scarcely gone beneath the surface."

It is too early yet to judge. In any case, let us keep going forward to God (or backward, as one of the Bishops puts it), and downward to the roots of selfishness, and upward to the heights of sacrifice. "Be not weary in well-doing." "Have faith in God."

K. Anon.



# Pains About the Heart

ANY derangement of the heart's action is alarming. Frequently pains about the heart are caused by the formation of gas arising from indigestion.

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Chronic indigestion results from sluggish liver action, constipation of the bowels and inactive kidneys.

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esday morning, March 9th, at 11:14, at the Rectory, 114 Pembroke an Barton, youngest daughter and Mrs. Murphy, aged onths.

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PAID-UP CAPITAL	\$15,000,000
RESERVE FUND	\$15,000,000

**AN ASTOUNDING FACT**

Over 15,000 people have died in Ontario during the past five years, each leaving an estate but leaving no Will! Their good intentions to make a Will were never realized, death having intervened. Don't put off until it is too late having your Will made, if you have not already done so, and in order to secure careful and competent management for your estate, name as your Exeutor and Trustee

**THE TORONTO GENERAL TRUSTS CORPORATION**

Head Office: Bay and Melinda Streets, Toronto

Ask for Booklet, "Making Your Will."

**Beside the Camp Fire**  
Notes on Scoutcraft  
Commissioner Rev. Geo. W. Tebbs

**Halifax Has a Troop of Blind Boy Scouts.**

Prof. E. Chesley Allen, Assistant Superintendent of the School for the Blind, Halifax, N.S., has organized a Troop of Scouts at the school. This is believed to be the only Troop of Blind Scouts in Canada. They have learned the Morse Alphabet by the sound of a whistle. They drill by the same means, and form into Troop and Patrol formation without an error. Badges have been awarded some of the blind Scouts for basket working and leather working. Some of them have advanced to Second Class Scouts. The first Dartmouth Troop recently paid the Blind School Troop a fraternal visit, and had a most delightful time with them. There is a good suggestion in this latter idea. There should be more fraternal visits between neighbouring Troops, thereby practically manifesting the Brotherhood idea of the Scout Movement.

**North Regina Village - 100% Scouts.**

Leonard Howlett and John Henderson have been appointed Assistant Scout Masters of the Scouts and Cubs respectively, with Mrs. J. McKay as an auxiliary. Seven boys have passed their Second Class Tests. An average attendance of 35 boys meet at St. Alban's Church weekly. Practically all the boys in the village are enrolled as Scouts and Cubs. A good showing for North Regina.

**Manitoba Cub's Self-Denial.**

Scotty, who was 11 years old, was a Sixer in the Pack. His ambition was to possess a bike, and as soon as the summer holidays came he got a job as errand boy to the local grocer, and every cent that he earned he banked. One night the folks at home were talking about the drive in connection with the Canadian Red Cross, and Scotty was listening with eyes and mouth wide open to all that was being said. He had amassed the huge fortune of \$5 by this time, and that night after saying his prayers at his bedside as usual, and just when he was jumping into blanket bay, he said, "Mother, would my \$5 do any good?" His mother said, "Do any good for what, Scotty?" "Why, do any good for Red Cross, of course," said Scotty. "Oh, yes, every little will help," said his mother. "Well, you tell Dad to get my money and take it to the Red Cross to-morrow morning." And so Scotty's bike vanished into thin air as his father took his \$5 to Red Cross headquarters. Wolf Cubs are Dob, dob, dobbing, and it is a real tragedy to think that so many homes, schools and churches are neglecting such an opportunity for the raising of good citizens.

**POET'S CORNER.**  
"Be Prepared."

(To the tune of "Over There.")  
Be prepared, be prepared,  
Hear the shouts, Cobalt Scouts;  
Be prepared.  
The voices may be funny,  
But our hearts are light and sunny,  
For the Scouts are always, every-  
where, prepared.  
Be prepared, be prepared.  
Can you hear it? Can you beat it?  
Be prepared.  
For work or playtime,  
In night or daytime,  
We're the Scouts, and our motto's,  
"Be Prepared."

**Cub Song.**  
(To the tune of "Jingle, Bells.")  
Wolf Cubs all are we—we always  
wear a grin;  
We're trying hard, you see, the Old  
Wolf's praise to win.

We're trying hard to help—you can see this at a glance; We'll be proud to show what boys can do if you'll give the Cub a chance.

**Chorus.**  
Do your best. Do your best.  
Do it all the day;  
To the wise old Wolf we must give in.  
The smart Cub will obey.  
Do your best. Do your best,  
At home, at school, at play.  
To ourselves we won't give in.  
We're the Wolf Cubs. Hip, hurrah!

**BOYS AND GIRLS**  
Watch for the new story  
"Birds of the Merrie Forest."  
Beginning next week  
by your old friend Miss Lillian Leveridge.

**PULLING AN ELEPHANT'S TOOTH.**

It does not require much imagination to realize that pulling an elephant's tooth is something of an engineering as well as a dental job. An example of this was when Albert, one of the biggest elephants in the Ringling herd at Madison Square Gardens, New York, had refused to eat, and the circus veterinary found a great tooth cavity which was beyond remedy by filling. The tooth that was giving Albert so much discomfort was as large as a man's fist. After a liberal dose of cocaine had been injected, forceps as big as ice tongs were clamped to the tooth, a rope attached to the forceps, and a squad of trainers made ready to supply the pulling power.

**AN IRISH BULL.**

One of the best double-barrelled bulls is credited to an Irish member, who, complaining of the over-taxation of his country, "If you put the hon. members on an uninhabited island, they would not be there twenty-four hours before they had their hands in the pockets of the naked savages."

**THE REAL THING.**

A distinguished Indian officer, Scotch to the core, has never lost an opportunity of advertising his countrymen. One evening at mess he had a large number of guests, and had a magnificent specimen of a Highland piper on duty behind his chair. To draw attention to the man's splendid appearance he turned to him and said:—  
"What part of Scotland do you come from, my man?"  
With a punctilious salute the reply came, "Tipperary, yer honour!"

**WHAT THE BRIDE GOT.**

An M.P., while visiting in a rural district, dropped in on a boyhood friend, now a justice of the peace. While chatting over old times a couple came in to get married. The justice married the pair, and, after accepting a moderate fee, handed the bride an umbrella. The M.P. observed the proceedings in solemn silence, but after the couple had gone he asked:—  
"Do you always do that, Arthur?"  
"Marry them? Oh, yes, if they have the license."  
"No; I mean give the bride a present?"  
"A present? Why, wasn't that her umbrella?"  
"No," said the M.P., peevishly, "it was mine."



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