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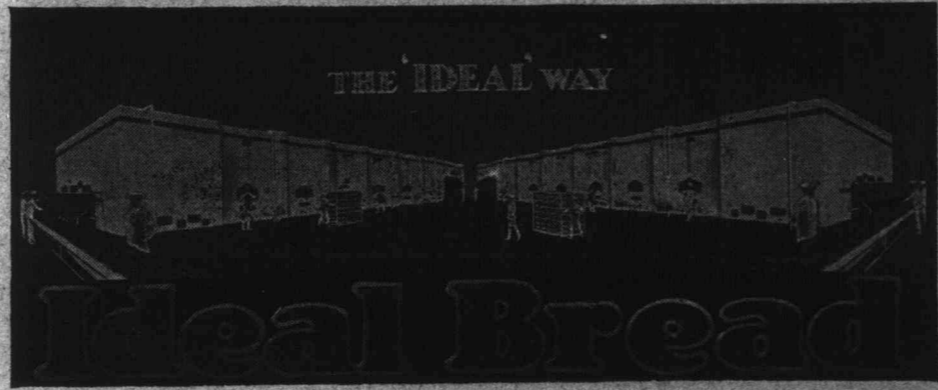
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## Personal & General

### SEPTEMBER MEETINGS

- Sept. 2nd—Joint Committee on Education, M.S.C.C., 2.30 p.m., at M.S.C.C. Office.
- Sept. 3rd—House of Bishops, 10.00 a.m., at St. James' Parish House, to be preceded each day by a celebration of the Holy Communion in St. James' Cathedral at 9 a.m.
- Sept. 4th—House of Bishops, at St. James' Parish House.
- Sept. 4th—Executive Committee Anglican Forward Movement, 8 p.m., at St. James' Parish House.
- Sept. 5th—Provincial Synod, Boundaries, 8 p.m., at St. James' Parish House.
- Sept. 5th—Sub Executive Committee of General Board Religious Education, 2.30 p.m., at Synod Office.
- Sept. 6th—Committees of the General Synod, and of the Provincial Synod of Ontario.
- Sept. 8th—(1) Executive Committee, 10 a.m., Council Social Service, at St. James' Parish House.  
(2) Lesson Committee General Board of Religious Education at 10.30 a.m., at M.S.C.C. Office.  
(3) Council Social Service, 2.30 p.m., at St. James' Parish House; General Board Religious Education Executive in Provincial Synod, 4 p.m., at M.S.C.C. Office.  
(4) Executive Committee General Board of Religious Education, 7.30 p.m., at M.S.C.C. Office.  
(5) Provincial Synod on Legislation, 8.00 p.m.; Holy Communion, 9.30 a.m., at St. James' Parish House.  
Holy Communion at St. James' Cathedral at 9.30 a.m.
- Sept. 9th—(1) Sunday School Commission, 10.15 a.m., at St. James' Parish House.  
(2) Executive Committee, M.S.C.C., 8.00 p.m.  
Holy Communion at 9 a.m., in St. James' Cathedral.
- Sept. 10th—(1) Executive Council of General Synod, 10.00 a.m., at St. James' Parish House.  
(2) Jewish Committee, M.S.C.C., 7.15 p.m., at St. James' Parish House.  
(3) Apportionment Committee, M.S.C.C., 8 p.m., at St. James' Parish House.
- Sept. 11th—Board of Management, M.S.C.C., 10.00 a.m., with the afternoon session set apart for a "Conference on the Anglican Forward Movement," at St. James' Parish House.
- Sept. 12th—Board of Management (continued), at St. James' Parish House.
- Sept. 12th—Provincial Synod, Extension of Episcopate, 2.30 p.m., at St. James' Parish House.

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The negotiations which had been pending to sell to the Mormons Thousand Island Park, Ont., have fallen through according to Kingston papers.

Mrs. Holmes, widow of the late Bishop of Athabasca, has arrived in Canada from England, where she has spent the last five years. She expects to live in Toronto with her three daughters and two sons.

Bishop Stringer has returned from his overseas work for the Y.M.C.A. He preached at St. Anne's, Toronto, last Sunday, and is on his way back to the Yukon. Mrs. Stringer has been living in Hamilton during his absence.

Bishop Lucas, of the Diocese of Mackenzie River, has arrived in To-

ronto from the north. He intends to spend the winter in the east with Mrs. Lucas and their two sons, who have returned from overseas. His address will be 168 Dunn Avenue, Toronto.

The Rev. R. M. Millman and Mrs. Millman, with their four young sons, have arrived in Toronto on furlough from Toyahashi, Japan. The ill-health of Mrs. Millman forced them to leave their field six months before their furlough was due. Deep sympathy is felt for Mrs. Millman in the loss of her mother, Mrs. Middleton, who died some weeks before their arrival. Her sister, Miss Mary Middleton, is a prominent worker in the W.A. of Toronto diocese.

Miss Greta Clark, one of our new missionaries for Honan, sailed from Vancouver last Monday. She is a graduate of the Deaconess and Missionary Training House, Toronto, and during her training was a valued and successful worker in the parishes of St. John's, Norway, and Church of the Messiah. She is a native of Omeme, Ont. A farewell service was held at Holy Trinity Church, Toronto, at which Canon Gould gave an address. Miss Clarke will spend a year at the Language School, Pekin.

Second Lieut. Irving Bandfield Corey, son of Mr. Hamilton Corey, Barnston, Diocese of Quebec, and brother of the Rev. Hollis Corey, until recently of the Labrador Mission, and now shortly to join M.S.C.C. staff in Japan, has arrived home from overseas. Lieut. Corey went over early in 1916 as a private in the ranks of the 87th Infantry (Canadian Grenadier Guards), and served on a machine-gun during the heavy fighting of 1916 and 1917 on the Somme. In October of the latter year he became a member of the Royal Air Force, and gained his commission. He served at the front as senior observer from June 16, 1918, till the armistice. During this time he shot two enemy aeroplanes out of control, destroyed two others, with their hangar, on the ground, and drove down two more by his gunnery. On October 31st, 1918, he was awarded the Distinguished Flying Cross.

Archdeacon Scott, a leader in the missionary work of the Church amongst the Indians, and a pioneer of Western Canada, died at the Winnipeg General Hospital on August 20th. After a lifetime spent in the service of the Church, carrying on missionary work among the Indians, Archdeacon Scott retired from active work a year ago, and after a time spent in northern Alberta returned to Winnipeg a short time ago. He was born in 1850 at what was then known as Grand Rapids, but is now St. Andrews, Man. He received his education at St. Johns' College. He was ordained deacon in 1886 by Archbishop McRae, and a year later was ordained priest by Bishop Young, of Athabasca. For 26 years he carried on his work of missionary and archdeacon in the diocese of Bishop Young, leaving there to take charge of the parish at Westburn. From Westburn he came to Winnipeg to St. Patricks' Church as missionary, and from there went to St. Peters' Dynevor, the Indian reserve on the Red River. About a year ago, owing to failing health and at the urgent request of his son, he retired from active work. Upon retirement Archdeacon Scott went to live with his daughter, Mrs. Sheridan Lawrence, at Fort Vermillion, Alberta, where he again took up missionary work with the Indians. He returned from Alberta a short time ago. Archdeacon Scott married in 1878, Ann Welch, of Sutton Valence, Kent, England, a missionary of the Church mission society. Mrs. Scott died in January, 1918. He is survived by one daughter, Mrs. Sheridan Lawrence, and one son, Osborne Scott, general passenger agent of the Canadian National Railway.

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Toronto, September 4th, 1919.

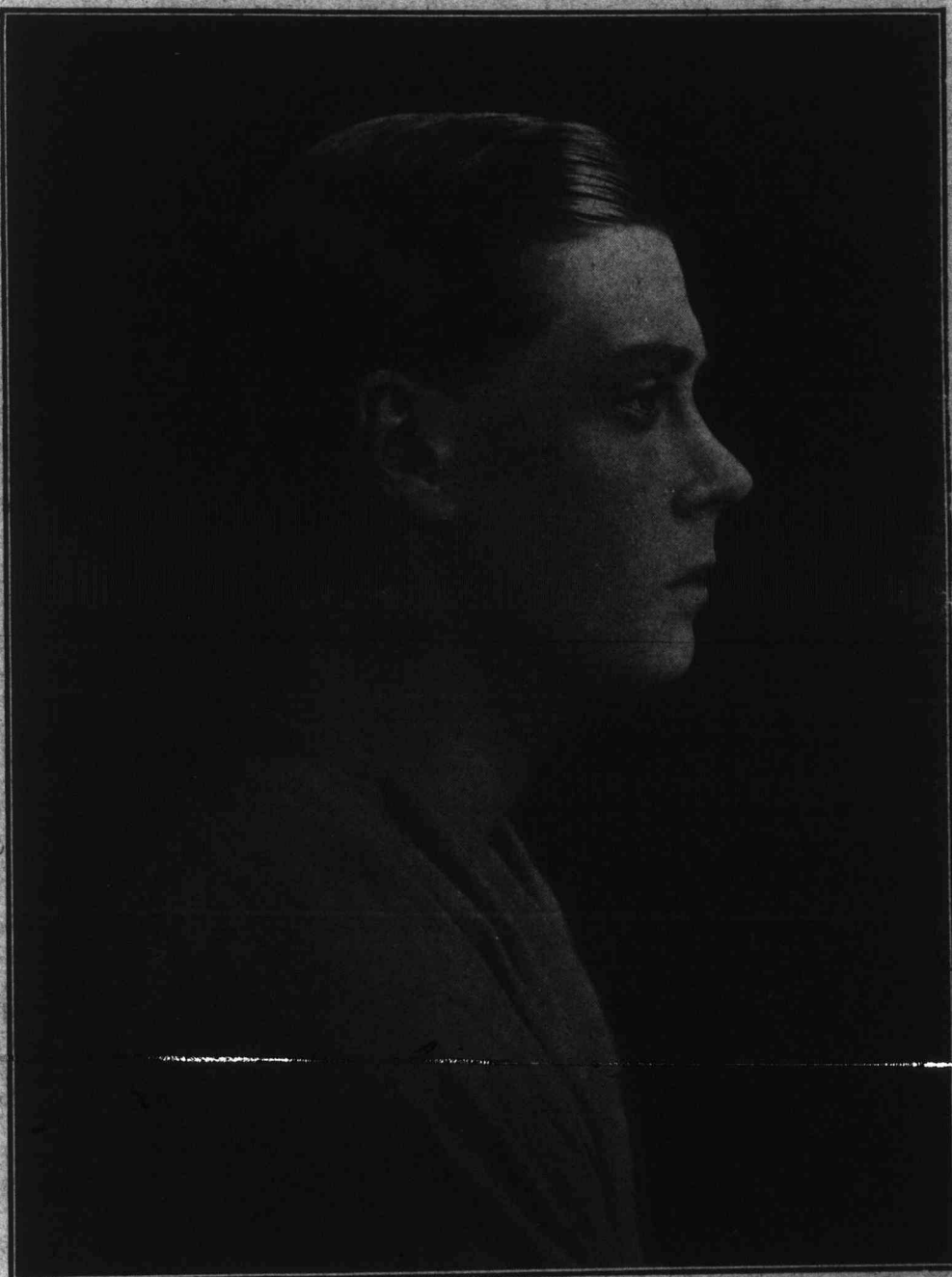
## Editorial

CANADA has surrendered to THE PRINCE. His modesty, his thoughtfulness and his devotion to the people consolidated the position which his cheery smile instantly won in the heart of everyone who saw him. Without doubt the people love him for himself as they honour him for what he represents. We hope he may have health and strength to carry through the programme he has set with the energy and whole-heartedness he has displayed (for instance he got out of his train at Smith's Falls at two o'clock in the morning to speak to the crowd who were cheering him) for there is nothing which will more cement the bonds of empire throughout the country than this visit of the Prince of Wales.

GENERAL SIR ARTHUR CURRIE has been accorded a welcome in Canada that showed how clearly the people recognize his military genius and manhood. It was a pleasing thing that he takes the welcome as given not to him but to "the gallant men whom he had the honour to command." "Any success with which my name is connected is due not to me but to the soldiers who fought and endured for King and Country." You might imagine that General Currie would be attracted by war after such successes. But he says war is nothing but "cursed butchery." Kill, kill, kill, is the purpose of cannon, machine gun, rifle and bayonet. He hates war so much that he hopes the last war was the end of war. But adequate preparation is the condition of safety. Twenty-six million casualties he mentioned as the estimated result of this war. If Great Britain had had five hundred thousand men at first he thinks there would have been no such war. To hear his recital of the part Canada was privileged to play in the war, showed us something of the meaning of the name "Canadian" which the courage and endurance of our men overseas have revealed. A man would be a dolt whose blood did not tingle to his finger tips at the tale he tells in simple fashion of how the Canadian Army Corps met and worsted forty-seven German divisions in the last hundred days.

THE excellent series of articles on Poland regarding which many of our readers have expressed warm appreciation comes to a close in this number. Mr. W. J. Rose has gone back again to that troubled land, to express to the students there, by word and life something of the helpfulness and love of the Christian religion as we know it. On behalf of our readers we thank him for allowing articles of such unique value to be first published in our journal. For most of us these have been the first reliable, intimate impressions of a land for which we hope the dawn is breaking after a dark night of treachery and oppression.

WITH this issue our business manager, MR. GORDON C. BANKS, closes his connection with the journal. During the past ten months he has laboured unremittingly on our behalf. It is to his credit that during the year so many firms have discovered the excellence of this journal as an advertising medium. In business methods and personal interest we acknowledge indebtedness to him which can adequately be repaid only by gratitude. Mr. Banks returns to the "Mail and Empire," Toronto, as head of the advertising department at a salary which, alas and alack, a Church weekly could not hope to offer.



### The Prince of Wales' Favorite Picture

WHEN it became definitely known that H.R.H. the Prince of Wales would open the Canadian National Exhibition this year the management at once got into touch with the official photographers in London and requested a profile photograph of him for reproduction on the Victory Year Medal to be awarded to the winners in the agricultural and other sections of the Exhibition. The photo shown above was received after considerable delay, and immediately a cable was rushed back to this effect:

"A mistake has been made. An official picture is desired. One you sent shows

the Prince without hat or coat and with khaki shirt collar turned in. Charming deshabille, but hardly dignified enough."

Then came the answer:

"Sorry you dislike it. It's the Prince's favorite picture, taken with the Canadians in France and in every sense official."

And that is the reason why the People's Prince appears on the Canadian National Exhibition 1919 Medals, hatless, coatless and in the careless attire of the Fighting Man in France.

UTTERLY horrible is the news of Germany's treatment of Silesia. After an armistice has been in force since last November she continues her policy of organized disregard of life. From even the point of policy her actions are short-sighted. From the point of view of conscience these are indefensible. But Germany has no conscience. Her creed is still "Deutschland uber Alles," and such actions provoke the retort that the world's peace will depend on "Deutschland unter Alles."

## The Christian Year

### The Law of Returns

(THIRTEENTH SUNDAY AFTER TRINITY)

THE Gospel for to-day tells of the young lawyer's question to Jesus, which was designed to tempt Him into an incriminating reply, "What shall I do to inherit eternal life?" This is, indeed, a very important question—the most important in the world for every one of us. If we are in nature, soul and destiny what the Bible and the Christian religion represent us to be, then there is no other concern half so important as salvation. Every other interest—business, home, standing in the community—will be determined for good or ill as we attend to this most pressing interest.

#### GIVING AND "DOING."

There is a general, and very natural, conviction that life cannot be attained without doing something worthy of so great a blessing. Christ has done all for us, in that He redeemed us, and wrought salvation for us because of the great love of God for creation. But when we know our redemption, we surely have only commenced our Christian career, which must consist in doing His will. "Not every one that saith unto Me, Lord, Lord, shall enter into the Kingdom of Heaven; but he that doeth the will of My Father." The acceptance of Christ involved for the apostles following Him through good report and ill. Salvation is full and free, for without the great work of Christ there is no salvation at all. The great work was done by Him whereby our life-work becomes acceptable to God, and, without works of faith, to us Christ has died in vain. If we were justified by the Christian religion in expecting so great a reward and gift as is involved in inheritance in His Kingdom without, when we have time, putting forth any effort to attain that end, it would represent a moral defect at the very heart of Christianity. The question, "What must I do to inherit?" is founded upon fact.

#### SPIRITUAL EQUIVALENTS.

We are not justified in expecting spiritual returns without the investment of spiritual effort. It is a law which holds good on the plane of the heavenly, in its moral significance, as well as the earthly. Doing the will of God is usually interpreted in terms of practical Christian living. We think of applied religion rather than of religion in the absolute. But religion, to be applied, must first subsist in the absolute; and the effort to attain to religion in the absolute is as much work, "doing," as the effort to apply it to daily life and conduct. This effort it is the function of the Christian life.

(Continued on page 571.)

# THE OMNIPOTENCE OF GOD

Very Rev. J. ARMITAGE ROBINSON, D.D., Dean of Wells,  
Preached in the Chapel of Trinity College, Dublin.

"With God nothing is impossible."—ST. MARK x. 27.  
"He cannot deny Himself."—2 TIM. ii. 13.

THE importance of Theology was never greater than to-day. In saying this I speak of Theology in its strictest sense—the study of the nature and revelation of God. Under conditions of great stress the Theology of the Christian Church was shaped into clearness of definition—stress of two kinds; first, the material stress of persecution, and secondly, the intellectual stress of conflict with false teachings which were often half-truths, attempts to find easy solutions of problems which baffled and will always baffle the anxious enquiries of our limited minds.

In quiet days, when no great stress is upon us, we are easily contented with the formal definitions with which the great doctors of the Church came at length to safeguard the Christian verities. We care not much for Theology; we think we care more for religion. But when the foundations of the world are shaken, we need God, and we ask questions about God as though they were wholly new questions which none had ever cared or ever dared to ask before.

This has been the experience of great numbers of those who have been snatched away from their common surroundings, and in the full vigour of youth have faced death in its most horrible forms day by day, in the splendid effort to force back a great flood of evil and fight the battle of righteousness and truth and freedom. Their thought is not for themselves: it is inspired by no fear of death. They have given themselves body and soul to the battle for the right, and they do not question that the God of righteousness will not let them be losers by their sacrifice—if so be that there is a God of righteousness at all.

## WHY THEN SUFFERING?

But it is here that the problem begins. If there be a God of righteousness, and if He be also, as Christianity proclaims, a God of Love; if, moreover, He be a God of infinite, that is, of unbounded, unlimited power: then why does He permit the earth to be turned into a shambles in which hundreds of thousands, even millions of men, are butchered by all the hideous instruments of war?

The problem has not been confined to the trenches and the field of battle; nor to those towns and villages whose innocent and unarmed inhabitants, aged men and women and children were imprisoned or maltreated, were wounded or slain. There are thousands of homes where the light has been quenched in regions far removed from the thunders of war; there are no homes where sorrow has not come; there is not a thoughtful man or woman who has not had to face the anxiety of this problem for himself or for others. Why, oh why, could not the Almighty God have saved His world from this unexampled suffering? Can God be all-powerful and all-wise and all-good, if after nearly two thousand years of Christianity such things are possible on the earth?

And the same answer has come under very different conditions from very different teachers. "Tell us no more that God is Almighty and that God is at the same time a God of righteousness and love. Tell us rather that there is a loving and a righteous God, who seeks to lift His creature man and suffers with him as he shares the burden of a world oppressed by powers of evil. Tell us indeed that the end is sure, that good will triumph one day in the far future; but do not tell us that Almighty God sits in majesty above the struggle, watching it, even directing it, but Himself untouched by pain and suffering, working out a plan which involves untold agonies which He Himself is incapable of sharing."

There are so many elements of truth in this doctrine, and it makes so tender an appeal to stricken hearts and wearied minds, that it wins its way with those who have had to face the problem for the first time under the stress of the most profound emotions. And it has received a

great enforcement by being set forth in stirring language by one of our keen and earnest Chaplains, who declares it to be the truth of Christianity itself—the very teaching of the Cross about God. Thus he writes:—

"God has no other, and needs no other, glory but the glory of the Cross—the glory of suffering, striving, and unconquerable love. . . . The true God is naked, bloody, wounded, and crowned with thorns, tortured, but triumphant in His love. He is God, and when men's eyes once see Him they must worship Him. He possesses them body and soul, and will never let them go. He is coming to His own to-day. The furnace of this world war is burning out the dross of dead conventions from the Christian creed, and showing up the pure gold of the Cross.

"I believe H. G. Wells is right when he sees in the Crucified Christ the revelation of the true God, bearing titanic pain and nailed upon a cross of matter—if only we remember that behind the Cross there is the empty Tomb, and that Christ, who suffered pain and death, rose again unconquered, to go on suffering and conquering down the ages." No one can hear such words as these unmoved. They show us what "the sufferings of this present time" can do in interpreting afresh the central message of our Christian faith.

But such words do not stand alone. For the writer declares that he cannot hold this faith in the awful scenes of carnage and destruction through which he daily passes, if he is still to believe in the Almighty of God. He will find a sense for the word Almighty as it occurs in his Creed and his prayers: but it will not be the sense of absolute power.

## A FALSE ANTITHESIS.

"God is helpless to prevent war, or else He wills it and approves of it. . . . You take your choice—Christians in the past have taken the second alternative, and have stoutly declared that God wills war. . . . If you cling to God's Omnipotence you must do it. If God is absolutely Omnipotent, He must will war, since war is and always has been the commonplace of history. Men are driven to the conclusion that war is the will of Almighty God."

I will not go further, for the words that he uses are such as I care not to repeat. Enough to say that to save the truth of the Righteousness and Love of God he fiercely rejects the conception, which he admits to run through the whole of the Old Testament, of the absolute Omnipotence of God.

I wish to speak with humble respect for one who represents, I doubt not, a large number of earnest Christian souls, harrowed by experiences which none of us who stayed at home can do more than distantly imagine. But yet I cannot but feel and say that we are in presence of a greater mystery than can be solved by so easy a denial. It does indeed seem that this cuts a knot which has for ever refused to be untied. But think, first of all, what it is that we give up.

The very idea of the One God, to which the higher spirits of mankind have been gradually brought through ages of preparatory discipline, involves supremacy in all relations, and in all categories of thought. Righteousness in its uttermost, Wisdom in its uttermost, Love in its uttermost, and, with all these, Power in its uttermost. All this is involved in the very idea of God. Less than this is less than what we mean by God. The gods of earlier stages of men's development were less than this; they were powerful, but yet limited in power, as indeed they fell short in righteousness and wisdom and love. They did not reach the ideal which alone could satisfy the growing demands of human minds and hearts. The Old Testament is the story of how, little by little, the Oneness of God, the Righteousness of the One God and the supreme Power of the One God, were revealed to the Jewish people. The Love of God was but dimly comprehended until the Fatherhood of God was revealed by Christ. But Christ Himself, in

dwelling on the Love of God, never cast a doubt on the Almightyness of God. Even as He was about to ascend the Cross, He never doubted the power of God to save Him from it—or what means His prayer in Gethsemane? and what mean the words of confidence, "Thinkest thou that I cannot now pray the Father, and He shall immediately give me more than twelve legions of angels?" The problem was there—stark and appalling as on the battlefield itself; but there is not a word anywhere to hint that He would have cast a doubt on the absolute Omnipotence of His heavenly Father before whose will He meekly bowed. No one can say that the lesson of the Old Testament about God was in this respect set aside or modified by any word of our Blessed Lord.

No; I cannot see how either mind or heart can ultimately rest in a God who is less than Supreme. I will stand up face to face with the unsolved problem, and say, I do not understand. But I will not set aside one truth because I cannot wholly reconcile it with another. This is not the only place in our religion in which seemingly opposite truths confront each other. I believe that God is One, and that God is Three in One. I cannot understand it; but I see the truth on either side; I cannot do with the one without the other, for Christ is God—"The Father is God and the Son is God and the Holy Ghost is God: and yet there are not three Gods but one God." It is so again here. If the Almightyness of God seems to conflict with the Righteousness of God and the Love of God, I can but bow my head and wait for a solution beyond my present powers of understanding; "God is His own interpreter, and He will make it plain."

We are not left wholly in the dark after all. Hints are given us here and there, which point to a self-limitation of God. Some things God cannot do: not because He fails in Omnipotence, but because His Wisdom and His Will are directed to a high purpose which His Love cannot renounce. "With God nothing is impossible," said our Lord. It is not inconsistent with this that His apostle has said, "He cannot deny Himself"; that is, He cannot act contrary to His own righteous and loving nature.

If God permits all the agony that His world endures, it does not follow that He is powerless to prevent it. It does follow, if God is the God and Father of our Lord Jesus Christ, that He sees beyond the suffering a glory, a moral and spiritual achievement, that His sons and daughters can reach in no other way. Christ came to reveal not only God to us, but Man—the possibilities of human life lifted by sacrifice to heights which could not be reached in any other way. The mystery of evil—the mystery of pain as the result of evil—is the oldest problem of the world. I cannot see that we shall be nearer the solution of it if we cease to believe in the absolute Omnipotence of God.

How can I worship, with the soul's complete abandon, a God who falls short of the highest thought that I can frame of Him? Worship is adoring wonder—wonder without reserve. What if wonder is checked and chilled by the suspicion that there are forces which even God cannot control? If He be something less than "Perfect in Wisdom, Power and Love," must I not look for Another, hidden in the recesses of eternity, waiting to be revealed?

It is not true to say that the Omnipotence of God involves the conception of a distant Deity, sitting enthroned in unbroken calm above the sorrows of a troubled world, the sublime spectator of sufferings which He cannot share. In fact it has not meant this, or anything like this, to the suffering saints of God throughout the Christian centuries. They have seen God in Jesus Christ, bearing the sins and the sorrows of the world; and they have lifted the eyes of their hearts and have seen God, the same God, sitting upon the throne of the universe—seen Him by faith, in spite of all appearance to the contrary. For misery and martyrdom and war are not new, and the problem that they raise was often present to the saints of the past, as fiercely insistent as it is to some of God's servants to-day. The Man upon the Cross, tortured and torn in the conflict between good and evil, was the emblem of God's love to the world; but it did not suggest to their minds the helplessness of the Father who could not save His Son; nay, they refused to divide the Father from the Son, and by a supreme act of faith they believed that He to whom such things were done was Himself Almighty God.

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## Geographical Conditions as They Affect the Indian Character

Rev. E. Ahenakew, Onion Lake, Sask.

THEY tell us that between the material and the spiritual parts of ourselves there is a sort of bottomless gulf fixed. There seems to be no shading off of one into the other, but the line of demarkation between is plain, distinct and uninterrupted. This may be so, but the fact remains that one affects the other to an almost unlimited extent. Since this is so it follows that the geographical conditions in which the body of man exercises its functions of life must necessarily play a large part in the shaping of the characters of the people. In this article I want to discuss briefly how the Indian character has been affected by the geographical conditions under which he has lived in the past and present.

As my experience of Indian life is limited almost entirely to Saskatchewan what I am going to say may not apply to all Indian life in Canada but I am inclined to think that the natives here are pretty well representative, that is, in as far as the subject in hand is concerned.

In the old days those I now call "Prairie Indians" could have been subdivided into two classes, viz: the down-right Prairie Indians and those who lived intermittently in close proximity to the H. B. Forts. To-day no such difference exists as mostly all are now settled more or less near to the Saskatchewan River, where the North-western forest land meets the Southern prairies. The "Fort Indians" hunted to the North in winter for fur and moose, and then at the first sign of spring, they all pulled down their tents and travelled eagerly to the South where they spent the summer months hunting the buffalo and drying meat and pounding it into pemmican.

Then there are the "Bush Indians" who lived in the forest land to the North subsisting on the flesh of the moose, caribou, etc., and hunting for the fur-bearing beasts. The numerous lakes supplied them fish for food also.

I belong to the Prairie or Plain Crees and I am prejudiced, but in this article I will try to be fair to the Bush Indians who are indeed a very worthy race in their way. I may also say, by the way, that geographical conditions are not by any means the only factors that go to influence the Indian character, so one can speak only in a very general way.

Poets speak of life in the open sea generating a spirit of freedom, likewise, life in the open prairie tended to breed into the Prairie Cree a freedom that was based on license. He was in the main, of a daring reckless temperament. It was the Prairie Indians (proper) that led in the Frog Lake massacre in 1885. The original inhabitants of the place would not have committed the deeds themselves had they not been influenced by the reckless spirits of the South. Indeed the ease with which the rebellion was put down was greatly due to the division that was in the counsel meetings held, and the consequent apathy of the majority of the Indians regarding the successful prosecution of the fight.

To go back to the subject, however, another factor that served to make the Prairie Indian a free and daring man was his continual contact with danger. The Blood, the Blackfoot, Sarcee, the Sioux were his deadly enemies. Between these and the Cree, truces were impossible. The Cree was never safe from the shot of some enemy that might be concealed somewhere. This tended in time to make him contemptuous of danger, for they say familiarity breeds contempt.

I shall now mention something which I am sure will sound far-fetched to most people. It is that the horse has played a large part in enhancing the reckless and somewhat wild character of the Prairie Cree. Well do I remember as a boy riding wildly around with a lot of other young men, often on Sundays. As we would race along at full speed in a bunch I had felt a feeling in me stirred which seemed almost inhuman. One time Archdeacon Mackay scolded us for riding at school and he said something about it making us savages and often since I have thought how well the man knows the Indian nature.

To go on to another thing the Indian of the prairie lacks sadly in one thing, that is, what may be called "stick-to-itiveness." He dislikes any work that has in it the element of plodding, he is not good for sustained effort, he desires quick returns. He will put forth great effort when the object to be attained is within view, but when the work has its reward somewhere "behind the horizon", and to get to it means the exercising of much patience, he is liable to go on in a most apathetic way, if indeed, he does not give up altogether. This is sad, but this again is owing to his prairie life. There, when engaged in anything, it almost invariably meant the instant application of all his powers, both of mind and body. In the chase he needed courage, skill, and the best of almost everything that was in him. Soon he would be finished, feeling tired and with his horse panting almost to death. Relaxation would come then and he would perhaps do nothing till the next chase. Similarly in a raid to the enemy country he will travel hundreds of miles, crawl into the inside of a Blackfoot encampment and then ride back bare-backed at a terrific speed with the stolen horses resting only to give the horses a little breathing spell and

## Watching the Fishers

By J. LEWIS MILLIGAN.

I stand in wonder by this inland sea,  
Watching the fishers plying to and fro;  
As He stood on the shores of Galilee,  
In Palestine the blessed, long ago.

I will go down along the white sea-wall,  
Mayhap young Peter's at his nets again,  
Musing and waiting for the Master's call;  
"Come, follow me, I'll make you fish for men."

Ah, shall he wait and mend his nets alway,  
And shall his night-toil in the deep be vain?

Shall the wild tempest rage with none to say  
"Peace!" O Lord Christ, wilt Thou not come again?

The little home at Bethany is drear,  
Stricken with grief for one whose grave  
is sealed;

The widow weeps beside a hopeless bier,  
The blind, the dumb, the lame ones go  
unhealed.

The world of men is heavy-laden, Lord;  
Weary with labour and relentless strife;  
Come with Thy magic touch, Thy mighty word—  
Bring us Thy Peace and Thy abundant  
Life!

Port Dover, Ontario.

—The Graphic.

then off again. It was ever thus in the prairie; a quick application of all his powers, a super-human effort and then relaxation. The conditions in the prairie bred this into them and now it is not at all conducive to their advancement. One of the finest things that the prairie life bred in the Indian is the spirit of loyalty—to tribe. Conditions were such that only two relationships were possible; he either looked upon a man as a friend or as an enemy, there was no happy medium. He was true to his friends and bitter to his enemies. His loyalty to tribe was intensified by his great dislike to his foes. Many have gone to the war from Saskatchewan but more would have gone had more careful attempts been made to retain in the educating of them this spirit of loyalty and not allowed to die a natural death when national life became extinct practically, owing to the dividing up of the race into many small bands and settling them in reservations which are sprinkled through the land.

As it is only natural the Prairie Cree, with his horses and the endless quantities of leather garments and robes at his disposal, his skill in the chase and continual participation in a sort of border warfare, was inclined to consider himself as on a higher plane than the more retired Bush Indian. When the Bush Indians came out

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## The Prince of Wales at Quebec Cathedral

THE Prince, who was accompanied by Their Excellencies the Duke and Duchess of Devonshire, the Ladies Cavendish and members of his Staff, attended Divine Service at the Cathedral of the Holy Trinity on the Sunday morning after he landed at Quebec, and occupied the Royal Pew, in which have sat the Prince's father, King George, his grandfather, King Edward, and other members of the British Royal family. The congregation included a detachment of sailors from the warships.

The first part of the Office was read by the Rev. Eardley Wilmot, and the second part by the Rev. Philip Callis, while the First Lesson was read by Archdeacon Balfour, and the Second Lesson by Bishop Williams. Dean Shreve preached the sermon.

THE DEAN'S SERMON.

Text 2nd Kings, chapter 4, verse 34. "And He went up, and lay upon the child and put His mouth upon his mouth, and His eyes upon his eyes, and His hands upon his hands, and He stretched Himself upon the child, and the flesh of the child waxed warm."

The preacher pointed out that there were many voices calling the world to certain courses of action, and from among them he selected two; first, the economic call; made now more clamorous by the emphatic frankness of the first Minister of the Crown in his speech of last week in the House of Commons, which has aroused England until it trembles at the outlook. The intention is to revive trade, to start again the wheels of commerce, and to open the avenues of business. Admitted, that this is necessary and unavoidable, if the nations of the world are to lift from their shoulders the smoldering and crushing load of debt which now lies upon them. But remember trade brings results of varying success. Varying success breeds envy and envy is the very breath of war, therefore that call is insufficient, the second of these voices is the exact reversal of the first; it is called for the brotherhood of nations to form a league to enforce peace before whose supreme tribunal all problems of the nations will be presented and the nations themselves will be found to abide by its judgment under the penalty of war to stop war. In the present conditions of the world it cannot be otherwise, but it is an adherent weakness of the league. It is supplying the torch to extinguish the flame. By itself this call is also insufficient.

Can there be a third call? Can it be the Church, standing at the threshold of this new era and looking out upon these conditions and the unrest of world, can it be that the Church has a voice? We answer yes, that the Church cannot but have a voice and we desire to present a message from her this morning and to base it upon the story that was read in the First Lesson of this Service. It is the story of the lad stricken with sickness and ending in death, and of his broken-hearted mother laying her petition at the feet of the Man of God, and his action in stretching his body upon the child's body in closeness of contact until it was warmed back into life.

This story as all other similar stories of the Old Testament is not only a piece of literary history but is symbolic in all its bearings. When the Church was merging from a great crisis of Her own, Henry VIII. permitted a copy of the Bible to be presented to him, and Sir Thomas Moore in making the presentation said: "Here is the Word of God, in which we have two Testaments, the Old and the New, and in both we have Christ; in the Old we have Christ veiled and in the New we have Christ revealed."

I seize upon that incident because it represents my thought. The story is symbolic. In the person of the dead boy and in the agonized cry of his mother we have humanity as it is to-day, and its insistent longing for relief from its troubles but unable to help itself. In the prophet's close contact with the lad we see Christ becoming the Incarnate so as to teach the world with reviving

(Continued on page 576.)

# THE HEART OF POLAND

WILLIAM J. ROSE, M.A.,

*British Student Movement Secretary in Silesia.*

## CHAPTER VIII.—(Continued.)

### THE PILSUDSKISTS.

ON my second day in Warsaw I took the tramcar early in the afternoon for Belvedere Palace; bearing a letter from a lady in Paris to the Chief's adjutant and private secretary. Arrived in the entrance hall I was told that the gentlemen were still at lunch. While waiting I chatted with a red-cheeked seventeen-year old lad in uniform, who was on guard. Suddenly the door opened opposite me ten paces away. The boy stopped speaking in the middle of a sentence and stood rigidly at attention. I glanced twice across the room before I realized that Pilsudski himself had come out and was ascending the stairway. Then I rose from my chair and turned to look at my companion. There was a remarkable expression on his face, one of something very close to worship. He had utterly forgotten my presence!

After a few days at the hotel I removed to the home of friends and was given a room, formerly occupied by a lady undergraduate. She had two photographs over her table, one of her father, and the other, of Pilsudski. Nearly every time I was in a stationer's shop, whether in Warsaw or in Cratow, I heard some one, young or old, come in and ask for a post-card or a medal or a picture of Pilsudski! The thought was forced upon me: what sort of a thing is this that the East and the least of the nation are so drawn to this man.

I had heard in Paris of Pilsudskists, but I had no notion what they were. On making enquiry I discovered that they were originally those who belonged to the First Brigade, men long since scattered, as far as they are still living, all over the new Polish army, mostly as training officers. They are scattered, and yet something holds them together. Someone has said, it is curious that they cannot become private individuals any more. That is just it. They have been "laid hold of," caught by some magnetic power, and called into a sort of service. They cannot get away. This service has become their daily bread. Their number is growing daily.

The Pilsudskists are a type, a fighting type, of men and now of women too, who are at work on the task of solving certain problems of social and national well-being. They are people of great faith although they are often without a dogmatic expression for the same. This faith is faith in human will, and in its issue—in action. The Pilsudskists believe in the will of the individual, in a corporate will of the nation, and in a supreme will of humanity. This can work whatever it pleases, even to the setting up of the Kingdom of Heaven on earth. He is a socialist, in that he wants adequately to improve the conditions of living for all; so that even the meanest-paid workman may have the chance and the wherewithal to live as a spiritual being should live.

Someone has said that it is a sense of his responsibility which marks the Pilsudskist. This grows out of his gripping the real meaning of society. A Robinson Crusoe may indeed live as he pleases, but many in society dare not do so. People like the Pilsudskists are not created by any propaganda. They are one because of the fact that they are born to such things.

If these people have a philosophy of life it is a very vague one. In general they must be called progressives, for they have no fear of new things just because they are new. One might say that they unite faith and will in their being to make them feel themselves creators, fellow-creators with God and under His guidance, of a new order or even of a new earth. He will grapple with his environment and master it; sure that if he does not it will master him. To this end he needs power, and he seeks power in discipline, in obedience, above all in obedience to conscience. It is this "voice of God," which summons men and

women; and they either obey and triumph or disobey and perish.

Some way or other I can't help seeing in the Pilsudskists followers of the Vilno students of a century ago, who formed a remarkable Student Movement grouped around the personalities of Mickiewicz and Thomas Zan. They were soon disbanded by the Russian police, but their ideals are as living to-day as ever. Now the things which Zan hoped for can at last be put into action. It is work of this sort which builds up the nation. It was not in vain that the Chief creathed the air of Vilno as a school boy. It is his cherished hope one day to see a voluntary union of Luthania and Poland, and the writer hopes to be able to congratulate him on its achievement.

## CHAPTER IX.

### THE NEW WARSAW.

The New Warsaw is not yet; it is in the process of becoming. A nation is not born in a day, and nothing is so hard for people who have never been allowed to do anything for themselves to pull their energies together, screw them to the sticking point, and settle down to hard work. One should not forget that neither Russian nor, in these last days, German rule was anxious to see Warsaw even conscious of the power to help itself. No end of money was spent on amusing the populace, on keeping them quiet; but nothing worth the name was ever done to instruct or inspire them. "Bread and the circus" have ever been the favorite instruments of despotism.

But all this ended. Warsaw has become master in its own house, and it is the centre of Poland's striving. It is not the Manchester of Poland, for that is Lodzh, nor is it what Cracow is—Oxford, Canterbury and Winchester rolled into one. And yet what Warsaw is to-morrow Poland will become the next day. Warsaw will lead in shaping the destinies of this nation, newly awakened from terrible slumbers.

Among men, two men stand out as leaders. The one has been serving his country often in ways little understood, at home; the other has served Poland abroad, and that by the genius of his matchless art and the crystal clearness of his patriotism. When these two men joined hands after the New Year, the future of Poland looked assured. Even though the Peace Conference at Paris should not come more and more, as it shows signs at last of doing, to estimate the Polish question, and Poland's difficulties, at their true worth; nothing can happen now to bring back the old misunderstandings at home and abroad. In the empire all-roads leads to Rome. All upright natures march in the same direction; and even if they take different paths they have one and a common goal.

I have done what justice I could to the career and the aims of the Chief of the State. Of the president of the cabinet it would be both presumptuous and superfluous for me to write at length here. Paderewski has been in the public eye as an artist for well-nigh a generation. As a loyal citizen and man of affairs he has offered himself at this time of his country's need, and I heard on all sides words like these, "he arrived in the nick of time!"

There remains but one thing, viz: to indicate briefly what the present time involves for city and nation and to sum up the prospects for the future. And first then in all consideration, a few words of complaint.

To judge by appearances—never a safe guide of course—the populace as such is quite oblivious to the gravity of the days in which it lives. This is the commonest of commonplaces, and it is certainly true of cities nearer home than Warsaw is. I wish to say this, that the homes of Warsaw, the parents if you will, are not doing their part as they should in controlling the youth,

and in providing them with a content and an ideal of living. The streets are full of noisy crowds, evenings and on Sundays, which are often boisterous; and if good-natured are certainly not respectful.

Again, it is bad enough when you get idleness among the poor, and those who cannot help themselves, because the factories are all ruined and there is no raw material for production. But it is certainly worse when you get idleness and indolence among certain types of the well-to-do; who have made enough and to spare perhaps out of the war and spend their time in coffee-houses or worse places; a vertiable humbug in the body politic.

One blessing is, and it is a great one, that for years almost no liquor is to be had. This fact certainly contributes very greatly into making Warsaw what is at present probably the soberest city in Europe.

Secondly, there is unquestionably a disposition prevailing in some circles to depend on outside help for the recovery of social well-being. One recalls the "activists" who were outspoken during the German occupation in their dependence on the Central Empires for their country's future. These elements may not exist any more in political spheres, but they certainly crop up elsewhere—only now they are passivists, people waiting like Micawber for something to turn up. I have already dealt with the stress laid by the Pilsudskists on self-help. One may safely hope that they will succeed in their gospel for it is greatly needed.

On the other hand, two magnificent facts are to be recorded which promise much for the future: (a) there is a large number of highly intelligent people, conscious of what public spiritedness means, and of the challenge of the present day, who are working day and night, even to the point of a nervous breakdown, in order to get the machinery set up for running the ship of state. They will win out unless their purpose is wrecked on the rock of popular indifference. I have fair hopes that this will not happen, for (b) the spirit of readiness to be lead remains among this hitherto subject Slav race, as one good mark of their long subjection. One might well argue that they are too patient. They let themselves be gulled still—some of them all the time. Tolerance certainly goes a long way. I hear complete strangers addressing one another in the coffee-house as "citizen." I find on a bench in front of a stationer's shop seven different newspapers in three languages. Four are Yiddish, two are German, and only one is Polish. This ought to be a sufficient proof of equality and goodwill.

There is endless truth in the dictum "To live by one man's will became the root of all men's misery!" And the Greeks were right in holding that "being ruled" is just as much a part of citizenship as ruling is. It even precedes it in time. "It is good for a man that he bear his yoke in his youth."

Thus then light-hearted or even light-headed as Warsaw looks, it is not going to fall down in the race. Rather it will rally itself and go stronger at every lap. As near as I can judge the tasks its best brains are engaged on are roughly three: (1) to broaden the basis of citizenship, making both rights and duties the heritage of the widest possible circle. (2) To slough off effectually the last marks of despotism, and make men as far as may be a law unto themselves, and (3) so to set their house in order materially and morally, that Warsaw may actually be in the generic sense of the word the Capital of Poland.

By the first of these I mean this: that not only schools and Churches and newspapers are to be put within reach of the humblest stations, but those other things as well which are essential to the well-being of body and soul—baths and play-grounds, book-stores and libraries, art in all its higher forms, such as music, the drama, and painting; in a word whatever ministers to man as a spirit. It seemed a pity that the great picture I have written about "The Sermon of Skarga," could only be seen on the payment of three marks; nor is the matter really justified by the dedication of the proceeds to war relief work. The man in the street ought to see it, but he hasn't the three marks.

The achieving of toleration as a state principle is only for Poland a return to the best traditions of her past. It was not till the Counter-

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## The Bible Lesson

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

13th Sunday after Trinity, September 14th, 1919.

Subject: St. Paul at Thessalonica and Berea  
(Acts 17:1-15).

THERE is no record of events, after the stirring scenes at Philippi, until St. Paul and his company came to Thessalonica. This was an important town on the same site as the modern Salonica. The Church there soon came to occupy a large place in the thought of the Apostle. To it St. Paul afterwards wrote an epistle, which is the first of the written records of the New Testament.

1. **Preaching in the Synagogue.**—There was a large Jewish population in Thessalonica, and besides there were many Greeks who worshipped in the Synagogue. It was, therefore, a place which afforded an admirable point of contact for the Christian missionaries. For a considerable time everything went well. On three successive Sabbath days St. Paul had opportunity of speaking in the Synagogue. It was an opportunity which he eagerly sought, because he was able, as a learned Jew of good standing, to command their attention, and to lead them from that which they knew of the Old Testament to the new truths concerning Jesus Christ. There was one point in their own Scriptures which they did not understand, and that was the indication "that Christ must needs have suffered." From this he went on to show that Jesus fulfilled in His life and death the conditions of the suffering Saviour of whom their Scriptures spoke.

2. **Some Believed.**—The apparent results of preaching are not always great among those whom one would think should be most influenced. Of the Jews at Thessalonica it is said that "some believed," indicating that they were but few. Among the Greek proselytes, however, there were many who accepted the new teaching of the Gospel. They were not so bound by prejudice, and were ready to receive the truth. Also a goodly number of the influential women believed. This was the beginning of the Church in Thessalonica. St. Paul always loved that Church, and his letters to it show the high regard he had for their Christian character. They were not only good in themselves, but they became the means of doing good to others (1 Thess. 1:7, 8).

3. **The Working of Envy.**—Envy is one of the darkest passions of the human heart. The unbelieving Jews did not like to see the success which attended St. Paul's work. Envy works often by hidden means. These envious Jews influenced or bribed some of the rougher element of the city to do their will. An attack was made upon the house of Jason, but St. Paul and his companions were successfully hidden from them. There is one phrase in the words of these hostile Jews which testifies to the growing power of the Christian Church: "These that have turned the world upside down." It indicates the power of a movement that was already strong, and seems like a prophecy of the transformation of the world. Even the enemies of Christ were beginning to recognize the ultimate results of what was being done. Their envy was born of resentment and fear.

4. **Those More Noble.**—In Berea there were found no enemies. A better reception was given to the missionaries than at Thessalonica. The Apostle and his companions followed the same course as before. They made the Synagogue the centre for their teaching. The Bereans were more direct and simple-minded than the people of Thessalonica. They were glad to receive the new message, and they took great pains to verify that which was told them by diligent searching of the Scriptures. That was the right way to regard doctrines which were new to them. The Scriptures are the ultimate standard of the Faith. The Sixth Article of the Church of England is very definite and clear upon that point. In Berea there were many who learned to believe, both Jews and Greeks.

5. **Relentless Persecution.**—The power of envy was strong in Thessalonica. The enemies there were not satisfied with having St. Paul driven out of their city, but they followed him, and stirred up trouble in Berea also. In this they were not quite so successful as they had been at home, for, while St. Paul was forced to seek refuge in flight, Silas and Timothy remained apparently unmolested. A new stage in the Apostle's work was thus begun among the Greek people of the great city of Athens. The persecution by the Jews did, as many later persecutions

also did: it resulted in extending rather than in checking the progress of the Gospel.

6. **Practical Lessons.**—(1) There is always some way of bringing God's truth to bear upon the lives of men. St. Paul found that way at first open through the Synagogue. We must seek the best point of contact for our own age.

(2) There is always some good result from faithful preaching. Some learn to believe.

(3) Enemies are sometimes to be avoided rather than fought. St. Paul was not afraid to contend when it was necessary or wise to do so. Sometimes the harder part is that of restraint.

(4) God does not let our work fail on account of Envy—Thessalonica, Berea and Athens in turn receive the message, and each gives some result.

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## Wide Open Doors

HOW THE COMING OF PEACE WAS CELEBRATED IN WESTERN CHINA.

A missionary in Western China describes in the "Life of Faith" how the cessation of hostilities was celebrated in a town in that distant province of China. The Mandarin consulted the missionary and a French Priest as how best to publicly celebrate the end of the Great War, and a plan was agreed upon. "So the next day," the missionary writes, "the French Priest and I walked to the temple of the god of war, where the celebration was to take place. I had previously ascertained that there would be nothing idolatrous in the proceedings, and then consented to take part.

"When we reached the temple we were received by a company of soldiers with salute and bugle blasts in great style, and the Mandarin came forward and led us to the seats of honour, and we were introduced to the various officials of the city and chief men of the district. Tea and cakes were served, and the order of procedure was read out to us. We then walked down to a big space near the entrance, where a great stone memorial arch was draped with the French, English and Chinese flags, and here we stood in order. Then a stout official, master of the ceremonies, read out: 'The whole assembly will make three bows to the flags—first bow, second bow, third bow.' We all gravely bowed to the flags. The Mandarin and the missionaries bowed to each other, and then the Mandarin and the missionaries received and returned the bows of the whole assembly. And then came the strange part—I was asked, in the name of the whole assembly, to offer prayer with thanksgiving to God for the termination of the war and the prospect of Peace. And there, in that great heathen temple I stood, with the officials and soldiers and influential men of the county, with our backs to the idols, under the clear, open sky, and prayed to the God of Heaven, and gave Him thanks for His great mercy to us and all the nations—and there was a great silence during the prayer."

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## THE CHRISTIAN YEAR.

(Continued from page 567.)

tion of public worship and private devotion to cultivate and develop. Of the two, public worship and private devotion, the former occurs first, in point of order at least. Purely religious exercises are the soul's effort to adjust itself in surrender to the will and purpose of God, which says, "Lord, what wilt Thou have me to do?" The attempt to live the life without first bringing the mind into conformity with God is a futile and vain attempt. This spiritual effort is actual spiritual work, and the return in blessing and power is proportional to its intensity and sincerity. Where there is no spiritual effort bearing relation designedly to the kingdom of the spirit, there can be no spiritual inheritance. Many well-intentioned people who make no spiritual effort, however well-disposed they may be, having provided no oil in their lamps, are barred from the Kingdom of Christ and of God. We require new emphasis, upon this Christian duty of *spiritual effort* as distinct from social or public service if we are to keep the power of true religion in its absolute aspect of worship and devotion.

\*\*\*

I awoke this morning with a devout thanksgiving for my friends, the old and the new.—Emerson.

## BENNIE'S PASSOVER

FLORENCE BEAGLEY, Outremont

Come, now, listen to my story,  
Written on a fair, new page  
In the book of daily doings,  
Written by the present age.

'Tis of child-life in the Ghetto,  
Where life's problems grow apace,  
And his name is little Bennie,  
Son of Israel's chosen race.

Bennie's father worked on clothing,  
Aided by his mother, too—  
Toiled from early morn till even,  
Sweated by their brother Jew.

Poor and needy, yet quite happy,  
Content in each other's love,  
For the poor have compensation,  
Given them by One above.

Till that shame of Christian nations,  
Called the White Plague, passing nigh,  
To her foul embrace took Bennie,  
Sapped his strength and laid him by.

Then, to shorten hours of suffering,  
Mother, stories oft would tell  
Of the ancient Jewish heroes,  
Making Bennie's breast to swell.

Told of David, Daniel, Joseph,  
And of Maccabean state,  
Of the noble warrior, Judas,  
Also Simon, wise and great.

Even while her heart is breaking,  
Smiling, working round the place,  
Sadly watched the subtle traces  
Of Death's Angel in his face.

"Mum, you 'member at the Mission  
All the things they used to tell,  
Of the Christ Who loved the children,  
Healed the sick and made them well?"

"He's a good sort of a fellow—  
Maybe He would help me, too;  
Just you stand and ask Him, mother,  
Like the teacher used to do."

So they prayed, yet little knowing  
Of the wondrous power to save  
In the name of Him, Who, mighty,  
Rose triumphant o'er the grave.

On a pallet, in a basement—  
And we prate of Christian love  
While the souls of little children  
Cry aloud to God above.

Air and water, rays of sunshine,  
Gifts of Heaven abundant free,  
Yet thro' graft and greedy mankind  
Likes of Bennie seldom see.

Men who dicker in the market,  
Shares that count for children's lives,  
Women clad in silks and velvets  
Fasten well your golden gyves.

Speed your motors, start the music,  
E're you've scarce the measure trod  
Nearer, nearer sounds the eternal  
Grinding of the mills of God.

Every day the child had counted  
Till the Jewish Feast drew nigh,  
While the body's strength was failing  
Yet the brighter beamed his eye.

Now the Sabbath candles lighted  
And the Holy Feast is spread,  
O'er the cup the blessings murmured  
Bitter herbs and broken bread.

Now Elijah's chair is ready  
And his cup is standing here,  
Ope' the door for One far greater  
Than Elijah draweth near.

And a brighter light is breaking  
O'er the pallet on the floor;  
Poised for flight, his soul hears music  
In the footsteps at the door.

Bennie knows this wondrous glory  
Ends the path his feet hath trod.  
"Lift me higher! Father! Mother!  
Jesus! Passover of God."

# The Flow of the Tide

An important memorandum on the question of Christian Union has been presented to the Archbishops and Bishops of the Church of England by over 130 of the clergy, including the Bishops-designate of Truro and Stepney, the Suffragan Bishops of Barking, Barrow and Warrington, the Deans of London, Worcester, Durham, Bristol, Norwich, Salisbury, Winchester, Carlisle and Manchester, Canons Glazebrook, Storr, Streeter and Wilson, and Dr. Percy Dearmer. The memorandum states the belief of the signatories that union is now needed more urgently than ever, and that episcopacy is an essential condition of it. It then sets out four points which are declared to be involved in reunion. These are, firstly that all organized Christian Communions which accept the first three articles of the Lambeth Statement are true parts of the Church; secondly, that their ministry is a true ministry; thirdly, that the ministry and sacraments of non-episcopal churches are operative, but irregular from the point of view of historic Catholic Order; and fourthly, that if the last statement were generally admitted the way would be open to a joint consideration of differences which would take the churches a long way towards unity.

\* \* \*

Reference was made to the question of Christian union in a sermon preached by the Right Rev. Llewellyn H. Gwynne, Bishop of Khartoum, and Deputy Chaplain-General to H.M. Forces in France and Belgium, at St. James' Church, Swansea, on June 22.

In France, during the war, said the Bishop, we Chaplains of all denominations have learned to know each other when brought in close touch while ministering to the troops. We each have the Church principle, which includes the varying spiritual endowments, of God the Holy Spirit. If each equipment could be at the service of one great militant church nothing could withstand its progressive march. It was disappointing to find that the experience of closer union, which was possible in France, became further off on our return to home conditions; and yet we acknowledge that the movement towards unity was all the time progressing among our brethren at home. As a witness to this we need but read the interim report issued by some of the Bishops and Free Church leaders.

From the outlook of a Bishop in the vast regions beyond Christendom, facing the overwhelming forces of Islam, and the stifling air of paganism in Mid-Africa, I am appalled at the loss of power, consequent on our unhappy divisions. Where unity would have brought success or victory years ago, we are now halting and impotent.

Let me, as simply as I can, state the case for unity. Firstly, religion has been, and is now, the greatest force in the world. Secondly, our leading generals in France, who recognize this clearly, ask, why not organize—mobilize—this great spiritual force? Why not call together the representatives of the Church, and put all your equipment, principles, methods of devotion, gifts of ministry, preaching gifts into one great war machine? At present, under divided command, there is a wicked waste and overlapping, and very little chance of victory against the organized forces of evil. No single church can meet the tasks and problems confronting us to-day. It will take you all your time as Christians if you form one mighty Catholic Church militant. It will be impossible to effect anything by independent units, working entirely separate from each other with no headquarters organization and no definite objectives. Thirdly, our spiritual leaders of all denominations have already met and declared that unity is possible if only we would be Christian enough to clear away the obstacles and hindrances.

\* \* \*

The new Bishop of Chichester (Dr. Burroughs), in a sermon in his cathedral recently, said they did right to deplore the divisions among Christians, but he was not one who believed in free and easy methods of obtaining unity, such as

## HOLY COMMUNION

ROBERTS. 6.6.8.6.6.8.3.3.6.6.      GEO. EDWARDS. 1918.

*"Come unto Me, all ye that labor and are heavy laden, and I will give you rest."*—ST. MATT. xi. 28.

- |   |  |
|---|--|
| <p>1. Drawing near Thy table,<br/>Lord, we seek a blessing,<br/>Penitent, our sins confessing.<br/>Weary of our burden,<br/>Bending low before Thee,<br/>For sweet pardon we implore Thee.<br/>Then shall we<br/>Faithful be,<br/>Thine in newness living,<br/>Thankful service giving.</p>                         | <p>3. Angels and archangels,<br/>With the hosts in glory,<br/>Always laud and magnify Thee.<br/>Join we in the anthem,<br/>Glad hosannas bringing,<br/>Holy! Holy! Holy! singing.<br/>Hymns of praise<br/>Ever raise,<br/>Grateful adoration<br/>For Thy full salvation.</p>   |
| <p>2. May we feel Thy presence,<br/>May we hear Thee speaking,<br/>Whom unseen, we here are seeking.<br/>Enter now, blest Saviour,<br/>Make our hearts Thy dwelling,<br/>Thine own perfect peace foretelling.<br/>From on high<br/>Come Thou nigh,<br/>Thine own self revealing,<br/>Thine own promise sealing.</p> | <p>4. May the sacred emblems<br/>Of Thy body broken,<br/>Be of dying love our token.<br/>Hearts to Thee uplifted,<br/>Of Thyself partaking,<br/>Thee we'll follow, all forsaking.<br/>To us give<br/>Grace to live<br/>Lives of pure endeavour,<br/>Trusting Thee forever.</p> |
| <p>5. God our Heavenly Father,<br/>Let Thy name be holy,<br/>Bread provide for high and lowly.<br/>From temptation lead us,<br/>Be from harm our haven,<br/>Mercy grant for mercy given.<br/>Thus to Thee,<br/>One in Three,<br/>Kingdom, power and glory<br/>Now and ever shall be.</p>                            | <p style="text-align: right;">AMEN.</p>  |

interchange of pulpits, which, he thought, hindered rather than helped the cause of reunion. There was a great deal of spade work to be done. First, they must secure greater unity and harmony among themselves in the Church of England.

The great temptation to which we are more or less exposed is that of losing sight of God in the ordinary actions of the day. It is hard to feel that every action of every day is capable of being so done as to advance or hinder our growth in grace.—"Golden Sands."

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(Established 1871.)

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## LORD'S DAY ALLIANCE.

Sir,—I have attended many meetings of the above Alliance at Montreal, where I lived for twenty years. Here my work was so that I could not attend them, but I fail to see how it is that their good plans against Sabbath desecration are not more widely known, and, in this direction, why don't they enter their work in the local directories of large cities? When I lived in Montreal people seemed, even where the French-Canadian localities predominated, to fear to even strike a hammer on Sunday. Here paperhanging, carpentry and other such work go on, and one building I have an office in worked two successive Sundays installing a jewellery plant. On December 9th, 1918, I wrote to the head branch of above about this desecration, but have never received any information as to who is in charge of this local work. I tried four clergymen, and each one switched me off to another one. They seem to fine the Chinaman for working in his market garden, but if a bank is being built or floored on Hastings Street, it is quite another matter.

R. James.

Box 170, Vancouver.

## NATIONAL BACKSLIDING.

Sir,—Your article on "Sunday Sport" has just reached me in this quiet spot. With the remembrance of yesterday fresh in mind: the village chapel, filled with earnest folk, who had walked through a deluge of rain to be present, it makes sad reading. Sad, just because it is so true of the country as a whole. There can be no doubt but that "week ending" is greatly responsible for the present condition of affairs, and the motor cars and golf links have all the attractive power you attribute to them. But, in my judgment, they are only symptoms. At the back of all there is a national departure from God.

All sense of sin seems to have departed, and there is no fear of God before men's eyes. There is no resemblance whatever between the religious life of to-day and that of the

sixties and seventies. Men then accepted the Bible as the Word of God, and an appeal to its pages was final. Now scepticism is in the air, and the masses, without knowing any of the arguments for or against the inspiration of the book, have become possessed with the idea that clever people have proved it unreliable.

The old restraints are gone, and hence the present wild rush in false pleasure-seeking. Denouncing practices which are only manifestations of a deep-seated evil will do little, if any, good. What this country needs is a deep Holy Ghost revival. Once let that be known, and the Gospel of the grace of God will again fill our sanctuaries, and the nation will be saved from its present madness. Nothing less than this, however, will meet the case in the judgment of yours faithfully.

(Signed) Archibald G. Brown.  
Porlock Weir.

## All Over the Dominion

The Rev. Arthur Garlick, from Cambridge, Eng., is on his way to take charge of the Nova Scotia Funeral Directors' association for use in the little churches at Terence Bay and Spryfield where Mr. Snow in his capacity as lay reader officiated.

Two solid silver alms basins were presented to Mr. John Snow, of Halifax, by his friends of the Nova Scotia Funeral Directors' association for use in the little churches at Terence Bay and Spryfield where Mr. Snow in his capacity as lay reader officiated.

The recent graduates of the Deaconess House, Toronto, are working in the following fields: Miss Shee, at St. Paul's, Halifax; Miss Baldry, at St. James' Cathedral, Toronto; Miss Taylor, with the Rev. La Touche Thompson, Port Chaplain, Quebec; Miss Daye, at St. Peter's, Toronto. Miss Robinson, who has been in training for two years, is doing valuable work in St. John's parish (Stone Church), St. John, N.B.

Archbishop Matheson announced recently that Rev. E. A. W. Gill, honorary canon of St. John's Cathedral and minister in charge of St. Martin's, Seven Oaks, has been appointed a canon of St. John's Cathedral and professor of pastoral theology in St. John's College. Canon Gill succeeds the late Canon E. E. M. Phair, who was drowned when the liner Lusitania was sunk by a German submarine. Canon Gill was for many years rector of St. Mark's Church, Minnedosa, but about ten years ago received his appointment as honorary canon and came to Winnipeg. He has been connected with instruction work at St. John's College and has also found time for the authorship of two or three novels of western life.

St. James' Church, Armdale, N.S., held a memorial service on August 24th, for the members of the congregation who laid down their lives in the great war. Although only a small Church, St. James' had a large representation of young men overseas, three of whom made the supreme sacrifice. These were: Lieutenant Walter Billman, old medalist and Rhodes Scholar from Dalhousie, who enlisted in the King's Own in England; Pte. H. Passfield, first of the 66th, and then of the Tank battalion, who was shot by a sniper as the tank's crew were taking cover after their tank had caught fire; and Pte. W. Fraser, who went over in the 40th when only eighteen, and after fighting for two years died in hospital. Besides these were two others who had been regular members, but enlisted in other parts of the world: Sergeant J. Arundal, who was killed trying to save his superior officer and Pte. S. Smith. The Church was well filled for the solemn service to pay

## The Dioceses of the Canadian Church

- Algoma—Most Rev. GEORGE THORNELOE, D.D., D.C.L., METROPOLITAN OF ONTARIO—Sault Ste. Marie, Ont.
- Athabasca—Right Rev. E. F. ROBINS, D.D.—Peace River, Alta.
- Caledonia—Most Rev. F. H. DuVERNET, D.D., METROPOLITAN OF BRITISH COLUMBIA—Prince Rupert, B.C.
- Calgary—Right Rev. WILLIAM CYPRIAN PINKHAM, D.D., D.C.L.—Calgary, Alta.
- Cariboo—(Right Rev. ADAM U. DePENCIER, D.D., O.B.E.—Vancouver, B.C.)
- Columbia—Right Rev. C. D. SCHOFIELD, D.D.—Victoria, B.C.
- Edmonton—Right Rev. HENRY ALLEN GRAY, D.D.—Edmonton, Alta.
- Fredericton—Right Rev. JOHN ANDREW RICHARDSON, D.D.—Fredericton, N.B.
- Huron—Right Rev. DAVID WILLIAMS, D.D., LL.D.—London, Ont.
- Keewatin—Right Rev. JOSEPH LOFTHOUSE, D.D.—Kenora, Ont.
- Kootenay—Right Rev. ALEXANDER JOHN DOULL, D.D.—Vernon, B.C.
- Mackenzie River—Right Rev. J. R. LUCAS, D.D.—Chipewyan, Alberta
- Montreal—Right Rev. JOHN CRAGG FARTHING, D.D., D.C.L.—Montreal, Que.
- Moosonee—Right Rev. JOHN GEORGE ANDERSON, D.D.—Cochrane, Ont.
- New Westminster—Right Rev. ADAM U. DePENCIER, D.D., O.B.E.—Vancouver, B.C.
- Niagara—Right Rev. WILLIAM R. CLARK, D.D., D.C.L.—Hamilton, Ont.
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- Ontario—Right Rev. JOHN EDWARD BIDWELL, D.D., D.C.L.—Kingston, Ont.
- Ottawa—Right Rev. JOHN C. ROPER, D.D., LL.D.—Ottawa, Ont.
- Qu'Appelle—Right Rev. M. T. McADAM HARDING, D.D.—Regina, Sask.
- Quebec—Right Rev. LENNOX WALDRON WILLIAMS, D.D.—Quebec, P.Q.
- Rupert's Land—Most Rev. SAMUEL PRITCHARD MATHESON, D.D., D.C.L., METROPOLITAN OF RUPERT'S LAND AND PRIMATE OF ALL CANADA—Winnipeg, Man.
- Saskatchewan—Right Rev. JERVOIS A. NEWNHAM, D.D.—Prince Albert, Sask.
- Toronto—Right Rev. JAMES FIELDING SWEENEY, D.D., D.C.L.—Toronto, Ont.  
Right Rev. WILLIAM DAY REEVE, D.D., Assistant Bishop—Toronto, Ont.
- Yukon—Right Rev. ISAAC O. STRINGER, D.D.—Dawson, Yukon
- Honan—Right Rev. WM. C. WHITE, D.D.—Kaifeng, China
- Mid-Japan—Right Rev. H. J. HAMILTON, D.D.—Nagoya, Japan

the last tribute to the memory of the former members of the congregation, and to offer the comfort of the gospel to their immediate friends. Rev. J. Lockward read the lessons, and Rev. W. T. Townsend preached the sermon.

## RUPERT'S LAND NOTES.

His Grace the Archbishop of Rupert's Land has appointed the Rev. Percy Heywood to the charge of St. Anne's, West Kildonan, together with St. Martin's. He took up his duties on September 1st. For the past two years he has been at St. Alban's, Fort Rouge.

Harvest thanksgiving services were held at Plumas, Tenby and Ivanhoe on August 30th, the special preacher being the Rev. H. L. Roy, assistant General Missionary of the Diocese of Rupert's Land.

J. Poyntz, a returned student of St. John's College, has been placed in charge of the parish of Hamiota and Oak River until a clergyman is appointed.

The Rev. H. Cawley, Rector of St. Alban's Church, Fort Rouge, took services in St. Luke's, Emerson, on August 31st.

Col. the Rev. G. A. Wells, C.M.G., is unable to take charge of the parish of St. Luke's, Souris, and a meeting of the parishioners was to be held yesterday to decide upon a new Rector.

Rev. Dr. Johnstone was the preacher at the special services to be held in St. Mark's Church, St. Vital, both morning and evening, August 31st.

F. Villiers left the city to-day to commence his duties as teacher-catechist on the Sandy Bay Indian Reserve, in the parish of Fairford.

A conference of the clergy and lay delegates of all Deaneries within the new Diocese of Brandon will be held in Virden on September 24th.

A meeting of the Deanery of Dufferin will be held in Holland, Man., on September 16th to make arrangements for the Diocesan missionary campaign.

His Grace the Archbishop of Rupert's Land left Winnipeg last Monday to attend meetings in Toronto.

Rev. A. J. Warwick, of Morden, has been appointed to the charge of the Shoal River Anglican Mission at Pelican Rapids, on Dawson Bay, Lake Winnipegosis. He is leaving at once for his new home, and will be fol-

lowed by his family later. Mr. Warwick had considerable experience in Indian work previous to coming to this diocese, and for several years assisted the late Archdeacon Scott, Fort Vermillion, in the Diocese of Athabasca.

Rev. C. Wood, formerly Rural Dean of Minnedosa, has returned from British Columbia, and will in future reside in the city.

## EDMONTON NOTES.

Archdeacon Howeroff, Rector of St. Paul's Church, spent part of July in eastern Canada, visiting the cities of Montreal, Quebec and Halifax. On his return trip the Archdeacon acted as troop-train secretary for the Y.M.C.A. accompanying a party of 500 men who had arrived on the S. S. Baltic.

The Bishop of Edmonton has been taking the services at St. Andrew's Church during the month of August, the Rev. R. A. Simmonds, the Rector, having arranged to take services at several country points.

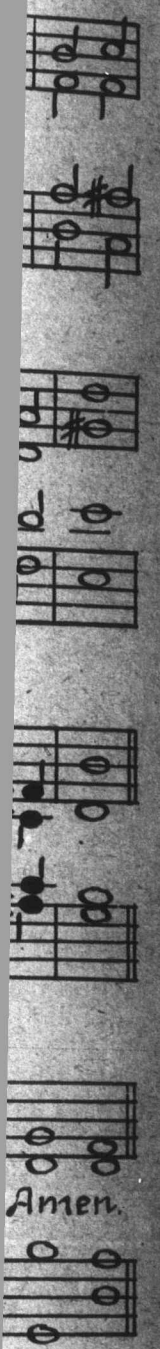
The Rev. Gerald McComas, who has resigned as Rector of Fort Saskatchewan, expects to leave for British Columbia at an early date.

The Rev. W. H. Morgan, formerly of Rupert's Land Diocese, has been

## MAJOR LEMOINE RESIGNS ST. MARK'S, HALIFAX.

The news that Major the Reverend N. Lemoine has resigned the rectorship of St. Mark's Church, Halifax, will be received with genuine regret by all familiar with the work which he has done as its rector for a period of thirty-two years, during which he brought it to be one of the most flourishing of all the Anglican Churches in the city. Major Lemoine, who received his education at St. Augustine's, Canterbury, came to Halifax from Harbor Grace, Newfoundland, in 1887, to take the post of curate at St. Paul's under the late Dr. Hole. In September of the same year he was appointed rector of St. Mark's, succeeding Rev. Mr. Winterbourne, and at St. Mark's he has spent all the years since then. St. Mark's was the Church of the Navy, under the old regime when Halifax was a naval station, with the ships of the North Atlantic squadron here for six months of every year, so he has

DS. 1918.



Amen.

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we are more or  
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 capable of being  
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officiated at many noteworthy marriages and many noteworthy services. The overwhelming blow of the explosion swept away in an instant of time the work of years. No Church and congregation suffered more severely. When, through the kindness of Thomas Robinson, the remnant of the congregation were provided with a hall for worship, Rev. Mr. McAlden was appointed to take charge, Major Lemoine having meantime been appointed to a chaplaincy. Mr. McAlden also has resigned to go to the parish of Greenwich, New Brunswick.

### Church in the Motherland

The two city parishes of St. Alphege, London-wall, E.C., and St. Mary the Virgin, Aldermanbury, are to be amalgamated, and the modern portion of the former church, which dates from 1775, will be demolished and the site sold. The ancient portion of the church, built in the 13th century, will be retained, with the relics of mediæval history preserved in its museum. The resident population of the parish at last census was 93.

An interesting fact is given in the "Parish Magazine" of St. Paul's, Onslow Square. It has been well known that, during the incumbency of Prebendary Webb-Peploe, this church has done fine things for the Mission Cause, but few would have guessed that, in the period extending from 1880-1917 (thirty-seven years), the sum of £57,229 was contributed to the work of the Church Missionary Society. This amount shows an average of £1,506 a year.

The new Bishop of Chichester (Dr. Burroughs), in a sermon in his cathedral on Sunday evening, said they did right to deplore the divisions among Christians, but he was not one who believed in free and easy methods of obtaining unity, such as interchange of pulpits, which, he thought, hindered rather than helped the cause of reunion. There was a great deal of spade work to be done. First, they must secure greater unity and harmony among themselves in the Church of England.

Canon Garbett, who succeeded the Archbishop of York as Vicar of Portsea, one of the three largest parishes in England, ten years ago, is to be the new Bishop of Southwark. He has spent the whole of his clerical career in the same parish, for he was a curate under Dr. Lang before he took over the incumbency. Like his former chief, Canon Garbett is known for his wide knowledge of social conditions and his championship of reformed social and industrial life. He was appointed a Canon of Winchester in 1915. The new Bishop is a supporter of the Life and Liberty movement. He is a Keble College man.

The Archdeacon of London, in blessing the famous bells of St. Clement Danes Church, Strand, recently, said that these historic bells, which bore the words, "Oranges and lemons, say the bells of St. Clement's," carried them back to a phase in English history with which they were familiar. The site of the church was historic. It could tell how it had been an old English enemy, the Dane, conquered by a fleet, which that very Danish opposition had made King Alfred establish, and which had grown until it had thrashed the Germans. Again, it could tell how it had seen a King's daughter from over the sea listen to the bells when Denmark

#### BIRTH NOTICE

NICHOLSON—At the rectory, Milverton, Ontario, on August 15th, to the Rev. H. L. Nicholson and Mrs. Nicholson, a daughter (stillborn). x

gave her beautiful daughter to England's wonderful King, and she passed that way on her wedding-day.

Rev. Henry Mosley, Rector of St. John's, Hackney, is to be Bishop-Suffragan of Stepney, in succession to the Right Rev. Henry Luke Paget, D.D., Bishop-designate of Chester. Mr. Mosley is a graduate of Keeble College, Oxford (1890). He went through a course of study at Ely Theological College in 1892, and was ordained in the following year to the curacy of St. Andrew's, Bethnal Green. Five years later he joined the Trinity College, Oxford, Mission at Stratford, and in 1902 was appointed Rector of All Saints', Poplar. After nine years' successful ministry there he accepted the rectory of St. John's, Hackney, in 1911, and in 1917 was appointed Rural Dean of Hackney and Stoke Newington. He has served as Commissary to the Bishop of Corea since 1911.

### The Church in U.S.A.

The total number of Church members in the United States now reaches 41,565,988, distributed as follows: Roman Catholic, 14,927,466; Methodist, 7,579,311; Baptist, 7,213,922; Lutheran, 2,443,812; Presbyterian, 2,259,358; Disciples of Christ, 1,511,160; Protestant Episcopal, 1,072,321; Congregational, 815,396; Reformed, 519,962; United Brethren, 367,996; Evangelical, 209,697; Evangelical Synod, 260,045; Eastern Orthodox Churches, 472,794. The gain last year was 284,599, according to statistics compiled by Dr. H. K. Carroll. This is the smallest gain since 1900.

### AN ADDRESS TO THE PRINCE OF WALES, PRESENTED BY THE BISHOP OF TORONTO

To His Royal Highness Edward Albert Christian George Andrew Patrick David, Prince of Wales and Earl of Chester, in the Peerage of the United Kingdom; Duke of Cornwall, in the Peerage of England; Duke of Rothesay, Earl of Carrick, and Baron of Renfrew, in the Peerage of Scotland; Lord of the Isles and Great Steward of Scotland, K.G.; G.M.M.G.; M.C.; etc., etc.

May it please Your Royal Highness, We the bishop, assistant bishop, clerical and lay representatives of the Church of England in the Diocese of Toronto, beg heartily to tender to your Royal Highness our loyal and affectionate greeting on your arrival in the City of Toronto, the See City of this Diocese.

We have been greatly honoured in the past by the visits of your beloved grandfather, the late King Edward VII. of happy memory, and of your father, his gracious majesty King George V., whose assiduous care for his subjects and exceptional grasp on the responsibilities of his high position during all the years of the great war, have made the deepest impression on his Overseas Dominions.

As representing the Mother Church in this portion of the Dominion, we desire to express through you, our loyal devotion to the Throne and to the person of His Majesty as our Sovereign Lord, and "Defender of the Faith." We are deeply sensible of the high function and the solemn responsibilities of the Church of God in these days of reconstruction; and our earnest hope is that the foundations of society and of the national life of the British Empire may be more and more securely established in godliness and righteousness. To this end the Church of England in Canada seeks to fulfil her ministry of prayer and inspiration; and to extend and perfect her organization to the praise and glory of God.

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It is a matter of pride to us that your Royal Highness has so well served the Empire during these anxious years with the armies in the field, and of great gratification that part of that service was given by you as an officer attached to the Headquarters of the Canadian Army Corps.

We trust that your visit will be one of great interest and gratification to you, and that you will long recall with pleasure the spontaneous expressions of welcome of the king's overseas subjects, in which we are highly privileged to join.

We request you graciously to convey on our behalf these sentiments of our devotion to the Throne, and to the highest interests of the nation, to your royal father on your return to the Motherland.

We have the honour to be, Sir,  
Your Royal Highness' most obedient servants.

On behalf of the Synod,  
James Toronto.

**WHAT HAS THE WAR DONE FOR CANADIAN BOYS?**

In the July issue of the "Mentor," we presented an article dealing with under-privileged boys, and in this issue there is one on newboys alone. These two articles will give our readers a phase of the boy problem that some of them have not seen clearly before: we refer to juvenile crime, so-called, and the causes that lead up to it.

We have often heard it said that during the war, there was an alarming increase in the number of juvenile offences against the law in Germany, France, Great Britain, and the United States. In some European cities there was an increase of two hundred per cent. or more. What has happened in Canada?

The figures for 1918 are not available, but those for 1916 and 1917 are, and they contain some startling facts.

In 1916, out of all convictions in Canadian courts, the offender was a young man under twenty years of age in 16 cases out of every hundred. In 1917, this proportion had increased to 23 in every hundred.

There were 3,157 young offenders in 1916, and 3,606 in 1917, an increase of 14 per cent.

The total convictions in Canada decreased from 1916 to 1917, by 18.8 per cent., and for convictions of all males there was a decrease of 15.5 per cent.; but for boys under 16, there was an increase of 14 per cent.

In 1917, in Canada there were 15,500 indictable offences and 22 in every 100 of these were committed by boys under sixteen years of age. One in three of these was chargeable to a male person under twenty-one.

It is interesting to notice that of all offences committed by males, under

twenty-one, seventy per cent. were merely non-violent offences against property.

What do these facts mean?

In the last five years many fathers have been away from their homes; in many cases the mothers have gone into the factories; there has been in many families a sudden increase in earning power with the inevitable tendency to turn liberty into license; the boys have been left to the tender mercies of the street and its influence; they have suddenly become endowed with a man's freedom and independence without possessing mature judgment. The result has been an increase in juvenile offences against law and order.

The Boy Problem is given a new and sinister meaning in the light of these facts. Every Mentor in Canada will face the challenge that they contain, he will be glad for the privilege of providing some lively lads with worthy activities and he will gird himself for more strenuous endeavor. He will respond to this message of Anna B. Stewart:—

"Folks say we do a lot of things,  
We hadn't ought-a had.  
We never mean a bit of harm,  
Nor do them to be bad.  
But when a chance just comes along  
with fun a-peekin through,  
We take it mostly just because  
We've nothing else to do."

"Boys are an awful problem  
All the grown-up people say,  
But honest all we really want  
Is just a chance to play.  
And all us boys from country towns,  
And from the cities too,  
Will quit what you call mischief  
If you show us what to do."

—The Canadian Mentor.

Rev. J. M. Lamb, Rector of St. Cuthbert's Church, Leaside, who has been suffering from a severe illness for some time past, is now convalescent, and it is expected will resume his duties on Sunday next.

Rev. S. H. Prince, M.A., formerly curate of St. Paul's, Halifax, is taking a course at Columbia University.

Dr. Wilfred Grenfell, of Labrador, has at last yielded to the pressure of his friends and has written his autobiography.

Arrangements are being made to hold an international united Clericus of the dioceses and jurisdictions of Oregon, Olympia, Spokane, Columbia, New Westminster, Caledonia and Kootenay, on September 23rd to 26th, which will be the first conference of this nature held since May, 1913. The first united Clericus was held in 1899, and it was an annual event until the outbreak of war. The general subject under discussion will be "The Church, Some Twentieth Century Problems," "Doctrinal Restatement," "New Ideals of Worship," "The Church and Physical Health," "Spiritism and the Communion of Saints," "Christ and Theosophy." The conference will be held at St. John's schoolroom, Victoria, B.C., and the services at the Cathedral.

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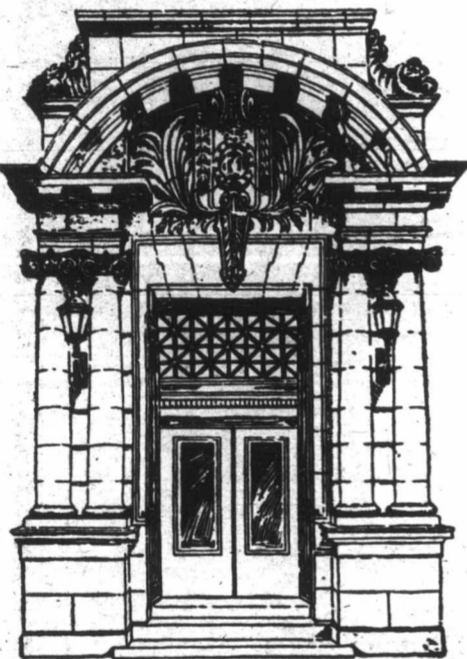
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SASKATOON VANCOUVER**LEST WE FORGET**

We were sitting in the park—a little faded woman long past her first youth, and myself—when the usual afternoon procession of convalescents in blue from a hospital near went by. And we began to talk of all they had suffered and the never-to-be-cancelled debt we owe them.

"If we could only show them that we cared," I said. "I feel sometimes as though I must curtsy to them when I meet them, I want so badly to give some expression of my gratitude and pride. Lots of other women feel the same, I know. Yet the dear fellows are the last people in the world to want a demonstration; in fact, they'd almost rather face the guns again!"

"Yes, I know the feeling," said my companion, "and I'll tell you how I satisfy it—partially, that is. Whenever I pass a wounded or a disabled soldier or civilian with a gold stripe I make a slight bow—so slight that neither he nor anyone else notices it. But that isn't all. (Here her voice trembled, for she was a shy little soul.) I offer a silent prayer for him, too. The first helps me, and the second I know helps him. Otherwise; I fear familiarity with the marks of suffering might make me indifferent to them—and that may Heaven forbid!"

Don't you think the idea a beautiful one, and one worthy of being copied?—Barbados Magazine.

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**AUTHOR OF LOVE.**

By Fred Scott Shepard.

O Author of love  
Which never hath failing,  
Speak now from above  
With power prevailing;  
Let Love, all-enthalling,  
Respond to my calling,  
Thyself to impart  
To my waiting heart.

O Author of life  
Which never hath ending,  
I turn from sin's strife  
And evil's contending—  
With grace e'er compelling,  
My heart make Thy dwelling  
And life all divine  
Implant within mine.

O Author of grace  
Which e'er is sufficient  
For all needs and place,  
I am so deficient,  
Endue me with power  
For every hour—  
All sin to defeat,  
All tasks to complete.

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**GEOGRAPHICAL CONDITIONS AS THEY AFFECT THE INDIAN CHARACTER.**

(Continued from page 569.)

to the prairie they were out of their element. Unused to horses they were awkward and timid. The former awkwardness might have been forgiven in the prairie, but never the timidity. In times of danger unused to warfare they showed nervousness and often they had no horses, the glory of the Prairie Indian. All these things tended to his being looked down on. To be fair to him the Bush Indian did not deserve this view of him as far as his own personal worth was concerned, and apart from his lack of immediate adaptability to prairie conditions which was instrumental in his merits being depreciated by the then high-spirited prairie man, he was as good a man as any perhaps.

The land of the forest, with its big lakes often containing islands covered more or less with pine and tamarac, is a good land; being unused to living in it, I still love it from a distance. While in the enormity of the

prairie I may not have the feeling of being swallowed up in its vastness, in the forest, with its great calm, broken only by the swishing of the pine as the wind touches their tops, I feel the sense of littleness and I walk as if in enchantment. The forest broken only by its great stretches of lake is more conducive to a contemplative mind; it lends its eternal calm to the human soul, developing in man, a quieter, more equable, more peaceable and tractable disposition. In the North we find people with these qualities. Secluded in the forest fastnesses they live unharmed and harming nobody but the beasts, who had been placed there by Providence for their use. They are more discreet, and reckless daring is not prevalent amongst them. Where the enlightening teaching of the Church of England has eliminated their superstition, and where naught but the best influence of the white man has as yet touched them, they are a very likeable people. Their naturally very strong religious instinct, bred by the forest land, has been displaced from the objects of superstition and applied in its unabated fervor to Christianity. Being removed from the white man they have not caught the prevalent spirit of indifference which is among the masses.

Owing to their isolation and lack of contact with the life of the country they are not progressive. The only channel whereby they come to know progressive ideas is through the Church and the few schools that may be. While these have a free hand to a great extent and are unhampered by any other counteracting influences, the progress that is made, apart from religion, is necessarily slow, though sure. Farming is not done owing to the character of the country and since this is at present the only white occupation that is open to the masses of the Indian people that will tend in any way speedily to civilize, one can understand why the progress is slow.

Finally I may mention that the Indian from the North is as yet untried. He has yet to come into contact with the vices that go hand in hand with civilization. His isolation up till now has been his protection. He is to that extent inexperienced. The aim of the Church is to prepare him, so that when he does come into touch with the white man he will be strong enough and wise enough not to give way. I have in mind painful recollections of some Bush Indians, who came out to settle in the outskirts of civilization. They were a godly people but were not prepared enough. They made a sorrowful mess of it. Truly in this case, as in diseases repeated infection with vice very often tends to make man more immune to its influence whereas the first touch of infection of a Bush Indian is liable to make him so terribly susceptible that he is likely to succumb absolutely.

I might go on discussing this at length but I think I have written enough to show how geographical conditions play a very large part in the formation of Indian character.

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**THE PRINCE OF WALES AT QUEBEC CATHEDRAL.**

(Continued from page 569.)

power, and the details of the story carry the lesson to fullness of meaning.

Mouth, Eyes and Hands. These are the parts with which the Prophets came in contact. They are the main avenues through which temptation comes to humanity. Look at the earliest story that evil thought assailed the human spirit, "Eve looked at the fruit." She put forth her hand to take it. She ate it. Note again: St. John's summing up of the whole story of temptation, "The lust of the flesh, the lust of the eyes, and the pride of life." See the same great truth illustrated in the temptation of our Blessed Lord by the Spirit of

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Evil, "Comm made bread; the pinnacle appeal to the action. Let the sceptre Mouth, Eyes avenues the comes and before these from the er to the heati besmeared lives were t whose hand came, and were red w falsehood e eyes no m purity wen were sinles self. He into a hig life. So if will do this

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THE HEART OF POLAND.

(Continued from page 570.)

reformation had done its work that persecution was known in the land at all. The world of the XX. century will not hear of an existence where, thought, speech, the conscience and the press are not allowed to express themselves almost unhindered. And yet whether it be clericalism in the Church—and it exists in many lands—or conservatism in the state, the way of free thinking and of free speech is still beset with difficulties. To my question as to whether toleration will obtain in the new Poland

or not, the Chief replied at once "Undoubtedly!" If nothing else did it, our sentimentality would keep us from any persecution!

Poland has learned from faraway Britain how true it is that the looser the constraint put upon people, the surer they are bound to the corporate whole. It is learning too, that the less the state dictates to its subjects what they are to do, the sooner do they develop the sense of responsibility which is the safeguard of citizenship. Prussia treated all people, her own and her neighbours' as children. The issue was disastrous. By drawing, one builds up, and builds for eternity; by driving one only

forces a growth, which collapses the moment the winds of truth blow upon it.

In making these principles the precept and practice of her daily existence, Warsaw will lead the way for the nation; and it may be for her neighbours too. She can become the "caput," which does the thinking first, and the appealing afterward. That is what leadership is, and nothing is so precious in Europe to-day as sound leadership. The world is watching to see what will become of a newly resurrected people. The writer is confident that it will not be disappointed in the spectacle.

—The End.—

Evil, "Command these stones to be made bread; Cast thyself down from the pinnacle of the temple," and thus appeal to the eyes by this spectacular action. Let me place in Thine hands the sceptre of the kings of the world. Mouth, Eyes and Hands are the main avenues through which temptation comes and Christ will come to stand before these avenues and guard them from the entrance of evil. He came to the heathen world whose lips were beameared with falsehood whose lives were bleared with impurity and whose hands were foul with sin. He came, and though he saw lives that were red with sin, yet no breath of falsehood ever came. From whose eyes no momentary glance of impurity went forth and whose hands were sinless and white as purity itself. He lifted the heathen world into a higher, nobler, and better life. So if the world will let him, he will do this to-day.

But this is not all, Mouth, Eyes and Hands. These are the main outlets of power, what an almost endless list of acts of strength and force and influence is called into view by the mention of the word "hand." It stands for all kinds of work, toil and progress. It summons before us all the manufactories of the world. It means the rolling wheels of the railroads as they rush across the continent. It means the pulsing engines of the palatial steamships as they cut through the waters of the sea. It stands for labor in all its departments. And the eye is the first thought of the artist who sees the angel in the storm, and this has the power to bring it and when once we grasp that thought, the eye stands for all that is refining and beautiful, and aesthetic and uplifting in our lives; and the mouth stand for the orator, the preacher, and the teacher, and the press with their illimitable powers of influencing upon mankind.

Then the story tells us that Christ would come to make this all his own, Solomon could say, "whatsoever thy hand findeth to do, do it with thy might," but St. Paul is not content with that and he says, "whatsoever you do by word or deed, do it in His Name," the name of the Lord Jesus. It is the Christ of God claiming labour should be honest and not merely competitive, for the rule of capital and labour, is "bear ye one another's burdens and so fulfill the law of Christ." He claims all art as His own, that should be high and not degraded. "Whatsoever things are pure, whatsoever things are lovely, think on all these things." He would claim all mental activity and output of intelligence as his own. Bringing every thought into captivity of the doctrine of Christ. Could the world adopt these rules, it would find in them a cure for its disorders and troubles and an uplifting power that would lead to a permanent peace.

The old story comes down to us from early days. The mother of Constantine sought to know which of the three was the true cross on which Christ was crucified, and she caused the person of a man sick unto death to be touched by the first and the second without result, but as soon as he came into contact with the third, he stood upon his feet in perfect health and as the Prophet lay upon the body of the lad, with arms outstretched he formed the picture of a cross.

In the cross of Christ lies the future and safety of humanity. We have seen our civilization saved during the last four and a half years by the sacrifices of noble lives. In these sacrifices Canada has taken her part, and a willing part, and we gratefully remember to-day the gracious utterances of Royal lips in recalling everywhere in our Dominion the recollection of these sacrifices. Let us remember that our sacrifices are not yet over, and its truest expression will be found in laying our lives, whether humble, titled,—or Royal, at the feet of the Christ.

# The Legacy of War

Canada's Dead and Missing	- - - - -	63,038
Canada's Wounded	- - - - -	149,709
Canada's National Debt	- - - - -	\$1,670,263,691
Soldiers' Annual Pensions	- - - - -	\$35,000,000

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CHAPTER XII. (Continued.)

Nan Finds Friends.

ALL that long, bright afternoon tongues and needles were about equally busy. Fortunately it was cooler, else the girls would have been uncomfortable in the small room, but as it was, not even Nan gave more than a passing thought to the bare room and its lack of comfort. Indeed, after the first few moments, Nan forgot all about herself and just gave herself up to the delight of being once more a girl among girls. She thought them lovely, every one, and indeed they were lovely to her in every way, for her sweet face and gentle manners had won them all at first sight. How they did chatter! Never before had that room—or indeed any room in that dreary building, held such a company as gathered there that day.

At half-past five there came another rap on the door, and Mrs. Rawson exclaimed, "Put up your sewing, girls. We've business of another sort to attend to now."

The girls looked at her inquiringly as Nan opened the door again.

"Bring them in," called Mrs. Rawson, and a man edged his way gingerly among the girls and set two big baskets and an ice cream freezer beside the table.

"A house picnic! Mrs. Rawson, you're a darling! called one and another of the girls.

Mrs. Rawson nodded a laughing acknowledgment of the compliment, as she said, "Open the basket, girls. The dishes are in the round one. I thought Nan might not be prepared for quite such a family party."

With quick, deft fingers the girls swept aside the sewing, unscrewed the little machine, spread a fine damask cloth over the pine table, and on it arranged the pretty green and gold dishes and glasses, putting the big bowl of roses in the centre.

Then from the other basket they took tiny buttered biscuits, three-cornered sandwiches, tied with narrow green ribbons, a dish of chicken salad and a big loaf of nut cake. All these quite covered the table so that the cream had to be left in the freezer until it was wanted.

How Nan did enjoy that feast! How her eyes shone with quiet happiness as she watched the bright faces and listened to the merry talk; not all merry either, for more than once it touched upon the deep things of life, showing that the girls had thought much, even if their lives had been happy, sheltered ones.

When the feast was ended, the dishes repacked in the basket, and the unfinished work put away, the girls gathered about Nan to say "good-bye," and she wondered how she could have dreaded their coming,—for now it seemed as if she could not let them go. She felt as if all the joyous brightness would vanish with them. The quick young eyes read something of this feeling in her face, and more than one girl left a kiss with her cordial farewell.

The room seemed very still and lonely to Nan when the last flutter of light dresses was gone and the last faint echo of girlish voices and footsteps had died on her eagerly listening ears. She dropped into the rocking-chair and looked about the room, trying to repeople it with those fair, young, friendly faces. She could almost have imagined it all a dream but for the cake and sandwiches and ice cream on the table.

The sight of the fast melting cream suggested another thought to her. Hastily filling a plate with portions of everything on the table, she set it away for Theodore and then went across to Mrs. Hunt's rooms to tell her to come with the children and take all that was left.

The eyes of the children gleamed with delight at sight of the unexpected treat, and they speedily emptied the dishes which their mother then carried home to wash, while the children took back the borrowed chairs.

By this time Nan began to feel very weary, and she threw herself down on the bed with the baby, but she kept in her hand some little scraps of the pretty lawns and gingham that she had found on the floor. It seemed hardly possible to her that she could be going to have such dresses. Why—one of the scraps was exactly like a waist that one of those girls had worn. Nan gazed at it with a smile on her lips, a smile that lingered there until it was chased away by the remembrance of Theo's loneliness when she and Little Brother should be far away.

CHAPTER XIII.

Nan's Departure.

THEO was feeling that he needed sympathy about that time, for it seemed to him as if every one that he cared for was to be taken away from him.

Mr. Scott had invited the boy to go with him for a row on the river and then go home with him to supper. The river was beautiful in the afternoon sunlight, and Theodore enjoyed the row and the friendly talk with his teacher, but he felt a little shy with Mrs. Rawson and was not sorry to find her absent from the supper-table.

When the meal was over Mr. Scott took the boy up to his own room to see some of his curiosities. Theo's quick eyes took silent note of everything, and he mentally decided that some day he would have just such a room as that. He was thinking thus, when Mr. Scott said,

"Theo, you haven't asked me what Dr. Reed thinks about Nan and her little brother."

"She's better to-day—Nan is," exclaimed the boy, quickly.

"Yes, I suppose the medicine has toned her up a little, but the doctor says that she must have a long rest. She has been working too hard."

"Well, she can. I'm earnin' enough now to take care of 'em," interposed the boy.

"Nan would never be content to let you do that, I think, but, Theo, that isn't all."

Theo said nothing, but his anxious eyes asked the question that his lips refused to utter.

Mr. Scott went on, "The doctor says that the baby must go away into the country or—he will die."

Theodore walked quickly to the window, and stood there looking out in silence. After a moment, his teacher crossed the room and laid his arm affectionately over the boy's shoulders.

"Sit down, Theodore," he said, gently, "I want to tell you what we have planned for Nan and the little one."

Then in few words he told of Mrs. Rawson's letter and the reply, describing the beautiful country home to which Nan and the baby were to go.

"You will be glad to think of them in such a place during the hot summer days," he went on, "even though their going leaves you very lonely, as I know it will, Theodore."

"I ought to be glad, Mr. Scott," replied the boy, slowly, as his teacher paused, "an' I am, but ye see you don't know how hard 'tis for a feller to keep straight when he ain't got no home an' nobody to talk to after his work's done at night. Nan—well you

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know she ain't like the rest o' the folks down our way. She never scolds nor nags at me, but somehow I can't ever look her straight in the eye if I've been doin' anything mean."

"Nan has been a good friend to you, I'm sure, and I think you have been a good friend to her and the baby, Theodore. I know that she will miss you sadly at first, and if she thinks you are to be very lonely without them, I'm afraid she will worry about it and not get as much good from the change as she might otherwise," Mr. Scott added.

The boy drew a long breath. "I won't let her know't I care much 'bout their goin'," he said, bravely.

"Nan will guess quite enough," answered the gentleman, "but, Theodore, how would you like to come here? Mrs. Rawson has a little room over the L that she seldom uses, and she says that you can sleep there if you like, and pay for it the same that you pay for the dark room that you now have."

The boy's eyes were full of surprise and pleasure as he answered, gratefully, "I'd like that fine!"

"Come on, then, and we'll take a look at the place. It has been used as a storeroom and will, of course, need some fixing up."

As Mr. Scott threw open the door of the L room Theodore stepped in and looked about him with shining eyes. It was a long, low room with windows on three sides. The floor was covered with matting and the walls with a light, cheerful paper.

"This for me!" exclaimed the boy. "Why, Mr. Scott, it's—it's too fine for a chap like me."

"Not a bit, my boy, but I think you can be very comfortable here, and you will know that you have friends close at hand. And now, Theodore, I suppose you will want to get home, for we hope to get Nan away next week."

"So soon!" cried the boy, a shadow falling on the face, a moment before so bright.

"Yes, the sooner the better for the little one's sake," replied Mr. Scott, gravely.

"You've been mighty good to me—an' to Nan," said the boy, simply, and then he went away.

He walked rapidly through the streets, taking no note of what was passing around him, his thoughts were so full of this new trouble, for a great and sore trouble it seemed to him to lose Nan and Little Brother out of his life even for a few weeks. His way led him across the Common, but he hurried along with unseeing eyes until suddenly something bright attracted his attention, and he became aware that it was a shock of rough red hair under a ragged old cap. It was surely Carrots sitting on one of the benches, his eyes gazing moodily across the greensward to the street beyond. He did not notice Theo's approach, but started up quickly, as the latter stopped in front of him.

"Hold on, Carrots—don't clear out. I want to tell you something," cried Theo, hastily, laying a detaining hand on one ragged sleeve.

Carrots looked at him suspiciously. "D'know what yer got ter say ter me," he growled.

"Sit down here, an' I'll tell ye."

Theodore sat down on the bench as he spoke, and after a moment's hesitation the other boy dropped down beside him, but he kept a wary glance on his companion, and was plainly ready to "cut and run" at a moment's notice.

"You look's if you were down on your luck," began Theo, with a glance at the ragged garments, and disappreciated shoes of the other.

"Course—I'm always down on my luck," responded Carrots, in a tone that implied, "what business is that of yours?"

"Sellin' papers now?"

"Yes, but a feller can't make a livin' out o' that. There's too many kids in the business, an' folks'll buy o' the kids ev'ry time, 'n' give us big fellers the go-by," Carrots said, in a gloomy tone.

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"That's so. The little chaps always sell most," assented Theodore. "Why don't you get into some other business, Carrots?"

"Can't—'cause my money's all tied up in railroad stock," retorted Carrots, with bitter sarcasm.

"Carrots, what made ye play such a mean trick on Jim Hunt the other day?" asked Theodore, suddenly.

Carrots grinned. "Hunt's a fool," he answered, "else he wouldn't 'a' give me a chance ter work him so slick."

"Well, I don't think you'll play it on him again. I think you were the fool, Carrots, for you know well enough you can't get such good stuff

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anywhere else for your money, an' now ye can't go to my stand."

"Got it 'thout money that time," chuckled Carrots, impudently, but still keeping a sharp eye his companion.

Theo flushed, and his fingers itched to pitch into the boy and give him a good drubbing, but he controlled himself, and said, quietly, "What's the trouble with you, Carrots? Are you too lazy to work, or what?"

The boy's eyes flashed angrily, as he replied, "See here, Tode Bryan—what ye pokin' yer nose int' my business for, anyhow?"

"Cause I can put you in the way of earnin' honest money if you're willin' to do honest work."

"What sort o' work?" Carrots inquired, suspiciously.

"I'll tell ye 'bout it when I'm sure you're ready to take hold of it, an' not before. See here, Carrots, I've seen you lately loafin' 'round with some o' the meanest fellers in this town, an' if you don't keep away from them you'll find yourself where some of 'em have been a'ready—behind the bars. I mean well by ye, an' if you make up your mind to be a man instead of a tramp an' a loafer, you can come to me, an' I'll give ye a start. Jim Hunt'll tell ye where to find me."

The night shadows were falling now and the street lamps were already lighted, and seeing this, Theodore started up, adding, "It's later'n I thought. I must be off," and he hurried away, leaving Carrots looking after him in a much bewildered state of mind.

(To be Continued.)

(To be Continued.)

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"Well, sir, ye've made me sure that I shall go to heaven, but wud it no be possible for me to pass through Aberdeen on ma way?"

**WHO STOLE THE GLASSES?**

Those who can appreciate the intense respectability of the Athenæum Club will relish this story from Frank Boyd's "A Pelican's Tale."

It appears that Bishop Thorold, Bishop of Rochester, and afterwards of Winchester, was one day lamenting to a fellow-churchman the loss of his gold-rimmed glasses. They were old friends, and he felt their going keenly.

"I can't think how it happened," said he. "I had them with me when I went into the reading-room of the Athenæum, and I only laid them down for a second or two while I searched my pockets to find a letter I wanted. When I looked for them they were gone!"

Then the good Bishop was asked who was in the room at the time as well as himself.

"That's the dreadful part of the story," he said, "for there was only present the Bishop of London, the Bishop of St. David's, the Archbishop of Canterbury and Mr. Gladstone!"

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