

# Canadian Churchman

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Personal & General

The Dominion Government has decided to erect a Memorial War Museum at Ottawa.

Rev. A. Ritchie Yeoman, Rector of Aylesford, N.S., is critically ill of pneumonia, which followed an attack of influenza.

The Rev. R. Perdue, Rector of Walkerton, Ontario, has been appointed inspector of the Children's Aid Society of the County of Bruce.

The Bishop of Keewatin sailed from St. John last month for England, where he will visit with relatives and friends, taking a much-needed rest and change.

Word has been received that Gunner A. H. Lea, No. 339934, was decorated with the Military Medal. He has been in France nearly two years, going over with the 24th Battery, 8th Army Brigade, C.F.A.

At a recently-held meeting of the Dean and Chapter of Westminster Abbey, Canon W. H. Carnegie was appointed Archdeacon of Westminster in place of Archdeacon Pearce, now Sub-Dean of Westminster Abbey.

The Bishop of Toronto preached in connection with the seventh anniversary of St. Edmund's Church, Toronto, on Sunday morning, and in the evening in connection with the forty-second anniversary of the Rev. Anthony Hart's ordination at St. Mary the Virgin.

Mr. J. B. Walkem, K.C., a resident of Kingston, Solicitor to the Synod of Ontario, completed half a century in the practice of law at Kingston on New Year's Day. He is now 76 years old and is still engaged in active practice.

Canon Garrett, of Niagara-on-the-Lake, Ont., is at present in charge of All Saints' Church, Niagara Falls, Ont., during the absence of Canon Beaver, who has gone south on a two months' vacation for the benefit of his health.

Major Rev. W. E. Kidd, M.C., has been appointed senior Chaplain of the Canadian Segregation Camp at Rhyl, in Wales. Captain Rev. A. E. Wilken has been appointed senior Chaplain of the Borden area. Captain the Rev. W. A. R. Ball has been posted to the London area.

Nursing-Sister Keelands has brought back with her to her home in Strathroy, Ont., a sword presented to her by a wounded French officer, to whom it was given by his father, a veteran of the Franco-Prussian War. With it the son had slain four German officers at Verdun.

The Rev. Henry Masters Moore and Mrs. Masters Moore, late of Bankipur, North India, who have been spending the last four months in Toronto, are leaving this week for Montreal and Quebec en route for Halifax, from which port they will sail for England on the "Olympic" on the 20th inst.

Through the Indian Department, the Six Nations Indians at Brantford, have received a reply from the King to their message of congratulations filed when the armistice was signed. In this the King declared that he joined hands with the Six Nations in

returning thanks to the Great Spirit for the coming again of the blessing of peace.

At the request of the Bishop of Toronto, Mr. J. M. McWhinney, honorary treasurer, and Rev. Canon Vernon the General Secretary of the Council for Social Service, represented the Church of England on the delegation which on Friday last waited on Premier Hearst, of Ontario, in the interest of the establishment of a system of Mothers' Allowances.

Canon Vernon, the organizing secretary of the Social Service Council, is spending this month in Ontario. He met the Executive on January 2nd, and has temporary office quarters at the Toronto Synod office. He will commence duties on May 1st. Last Sunday he preached in St. Alban's Cathedral and Trinity (east) Church, Toronto.

Word has been received from his relatives at Jamestown, N.D., that Capt. H. C. H. Brayfield has been awarded a bar to the Military Cross for conspicuous bravery in action. Capt. Brayfield is an old St. John's College, Winnipeg, boy. He went overseas as a private in "B" company of the 8th Battalion (Little Black Devils), his number being 230.

Amongst the New Year's honours is the name of Captain Anthony M. Reid, adjutant of the 2nd Battalion, Canadian Engineers, son of the Rev. A. J. Reid, Rector of St. Chad's, Earls Court, who has been awarded the Military Cross. Captain Reid has been overseas nearly three years and was wounded at the battle of Arleux, which followed Vimy Ridge. In the last letter received by his people he was with his battalion nearing the German frontier.

Rev. Canon Plumtre, Rev. R. J. Moore, of St. George's Church; Prof. F. H. Cosgrove, of Trinity College; Mr. Justice Hodgins, of the Ontario Court of Appeals; and Mr. Thomas Mortimer is the personnel of the distinguished Toronto churchmen who will visit Detroit next Sunday and Monday as guests of Detroit clergy and laity. On Sunday the pulpits of the larger Episcopal Churches will be occupied by the visitors, and on Monday evening there will be a dinner at the Michigan Church Club in honor of these Canadians.

Colonel George McLaren Brown, of Hamilton, has been made a Knight Commander of the Order of the British Empire. Sir George, who was appointed about three years ago to the position of assistant director-general of railway operations in Great Britain, rendered signal service in transportation of troops and supplies in England. He is a son of Mr. Adam Brown, the veteran postmaster of Hamilton, who has been a life-long member of the Church of the Ascension, and for a number of years a member of the Diocesan Synod of Niagara.

Mrs. Emily McGinnis, the wife of Rev. R. H. McGinnis, Rector of the Church of the Holy Communion, Tacoma, Wash., who died of pneumonia recently in Tacoma, was the daughter of Mr. and Mrs. Charles Vose, Toronto. She spent eleven years in Japan where her husband was a missionary. Both Mr. and Mrs. McGinnis were stricken with influenza, and for a time Mr. McGinnis was the worse of the two. Mrs. McGinnis suffered a relapse and did not rally. Rev. Mr. McGinnis is reported to be out of danger. Bishop Keaton, of Olympia, conducted the funeral service.

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# Canadian Churchman

Toronto, January 9th, 1919.

## Editorial

OUR congratulations to BISHOP FARTHING on the completion of his tenth year in the Canadian Episcopate. The loyal expressions of his clergy and people are indicative of the esteem and affection of his diocese, but the Church at large also is thankful for his devotion and talented service. He has shown his deep conviction that the Anglican Church can make a contribution which is essential to the greatness of our national life, and that her contribution must be made in Christian co-operation, not isolation. In Montreal the Bishop has been a fearless opponent of civic abuses. Long before he was raised to the Episcopate his courage was known. Kingston does not forget his refusal as Dean to renew the lease of a cathedral property to a tavern keeper. We believe that the "Layman's Bishop" is the type that strengthens the Church and brings the office into that public influence which is the best tradition of the Anglican Episcopate. Bishop Farthing gives arduous service on the M.S.C.C. Executive and other General Synod concerns, where his outspoken frankness and directness are greatly valued. Some day we hope that our successor may congratulate him on his twenty-fifth year in the Episcopate.

\* \* \* \* \*

PROFOUND regret passed over the Canadian Church at the news of the death of BISHOP COURTNEY. For sixteen years he served the Church as Bishop of Nova Scotia. He will long be remembered as the prince of preachers. He was one of the orators of the Bench. Dignity, pervaded by kindness of heart, was the impression one received from intercourse with him. His commanding presence was sometimes compared to that of BISHOP PHILLIPS BROOKS, who was his lifelong friend. He was a great favourite with students. We remember the Bishop one Sunday, afternoon lecturing to the students of Dalhousie University. He sat on the edge of the table, swinging his foot, while with easy dignity he gave in measured prose the treasures from his experience of life. ARCHBISHOP WORRELL said of him: "I have had the closest relations with him, and found him in every way most kindly and reliable in his advice. He always showed the greatest interest in Nova Scotia. He was of the broadest views in his Churchmanship, and he had the finest sympathies with people of all denominations."

\* \* \* \* \*

TO state that the "LEAGUE OF NATIONS" and the "Fourteen Points" are the gifts of the United States of America to the Allied cause is a mistake of which no public speaker or intelligent reader should be guilty. As early as February, 1915, a British group, headed by VISCOUNT BRYCE, prepared a draft scheme for a "League of Nations." Even before that, in September, 1914, MR. ASQUITH had given utterance to the hope that the war would issue in "the setting aside of force, competing ambitions, groupings and alliances,

and the substitution for all these things of a real European partnership, based on the recognition of equal right and established and enforced by a common will." VISCOUNT GREY, in May, 1916, said: "Long before this war I had hoped for a league that would be united, quick, instant to prevent, and, if need be, to punish violation of international treaties, of public right, of national independence." It was in the same month that PRESIDENT WILSON spoke of "a universal association of nations" and of "some common force safeguarding right." After the draft scheme of Viscount Bryce there was the formation in the United States of America of the "League to Enforce Peace."

Regarding the "Fourteen Points," it is to be remembered that they were embodied in President Wilson's speech to Congress, January 8th, 1918. On January 5th, 1918, PREMIER LLOYD GEORGE, speaking at the Trade Union Conference at London, covered exactly the same points, except the "freedom of the seas," stating some of them in more forcible terms than the President. Mr. Wilson's recent definitions of his ambiguous phrase, "freedom of the seas," brings it to about the same as British practice.

The more frequent reference to Mr. Wilson's statement is the result of Austria asking the United States of America to be the intermediary in peace negotiations, a request which no doubt was partly suggested by the long period of neutrality which the United States of America maintained.

\* \* \* \* \*

THE vigour and determination behind CHINA'S REFORM MOVEMENT has again been evidenced by the wholesale destruction of opium. A Peking telegram says that Great Britain offered to repurchase from China some 1,200 remaining chests of Indian opium at cost price. The President of China declined. He burnt them as a proof of China's determination to suppress the opium traffic. They would have realized, under contract sales, fully \$25,000,000. This whole-hearted measure has had its effect within China as well as without. God be thanked for such entire devotion to the physical and moral welfare of citizenship. What an example to some of us who talk about the revenues from the Liquor Traffic!

\* \* \* \* \*

THE forced pace in effort and emotion under which we have all been living has had its effect upon the girl who has been growing up during the war period. Instead of having the time to prepare for her problems, they have been thrust upon her. It is impossible to go back to things as they were before the war. How shall those responsible for the training of girls help them to meet the problems of a future with such unheard-of possibilities? MISS KNOX, Principal of Havergal College, out of her ripe experience of years with girls of school age, is giving suggestions of remarkable value in "THE GIRL OF THE REMAKE" every fortnight. No mother or teacher or girl can afford to miss one article. Miss Knox speaks not so much as a teacher, but

as one who has enjoyed the intimate friendship of hundreds of girls and has helped them to solve their problems.

\* \* \* \* \*

EVERY Canadian Churchman desires definite knowledge regarding the Canadian Book of Common Prayer as soon as possible. At the cost of much labour, ARCHDEACON ARMITAGE, the Custodian of the Prayer Book, has promised to prepare a series of articles which will cover the matter of revision, with explanatory notes.

\* \* \* \* \*

HELIGOLAND is a German fortress. Should it remain so? Should it be given to Great Britain or Denmark, or should it be internationalized or blown up? You will be the better able to form an opinion after you read DEAN DUCKWORTH'S excellent articles which appear in this issue and the following one.

\* \* \* \* \*

ONE of the reasons for God's blessing on the last great offensive in the war is undoubtedly the fact that men at the front and at home were joining their prayers for success. On the eve of the great offensive, before taking leave of his generals after explaining his plans, MARSHAL FOCH said: "I have now done all I can; I leave you to do the rest. Now I beg to be left undisturbed for the next hour." When an urgent message came soon after for him, he could not be found until a Chaplain conducted the messenger to a lonely chapel, where the Marshal was found on his knees in prayer. This evidence of the religious devotion of our great military leaders is what we need to enable us to realize that it is not the mark of a great soldier to scoff at the Christian Faith, as some of those who claim to speak for the man "over there" would have us believe.

\* \* \* \* \*

AT the same time, the high example of Marshal Foch, Sir Douglas Haig, Admiral Beatty, General Townshend and others does not blind us to the fact that many have had their faith severely strained by their experiences overseas, not only on the battlefields, but in the cities and camps, and many who have never been overseas have been confounded by their own sorrow or the spectacle of the world's sorrow and sin. The appeal of ARTHUR MEE that the Church should set itself to save the faith of the world voices the challenge of actual conditions. We must show men that the fundamentals remain untouched, God, Christ, Salvation and Immortality. It is the time for the Church to embark on the definite MISSION OF TEACHING, a teaching not of non-essentials, but of the great truths of God by which men can live and die.

\* \* \* \* \*

With this issue a serial story by Mrs. J. M. Thurston is commenced, "The Bishop's Shadow." It will be new to many of our readers, and it will bear re-reading. The hero of the story is Bishop Phillips Brooks, of Boston.

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## The Christian Year The Ministry of Miracles (Second Sunday after Epiphany)

OUR Gospel lesson to-day is the story of the marriage at Cana, and of the first miracle.

We are teachers of a religion in which the miraculous is a fixed and ineradicable constituent. Ingenious linguistic efforts are constantly being put forward by theologians and metaphysicians to define or reduce the boundary line between the natural and the supernatural or miraculous. It may, indeed, be admitted that there is no such thing in reality as a supernatural, if the "hidden mysteries" of life were properly understood, provided that such admission does not involve a denial of those incidents in the Scripture record which to the plain, ordinary man can only be thought of as miracles. Much of the advanced thought of our day is only camouflage and "dust in the eyes" to the great populous constituency which the Church is to lead and instruct in matters religious. We had better call a miracle by its own name rather than deny its wonder by explaining it away.

The purpose of miracles in the life of Christ was to counteract for all time the imminent danger to which mankind is constantly exposed by the prevalence of uniform law which forms a sort of screen or barrier between intelligent observation—the method of science—and the recognition of the sovereignty and love of a personal God. The orderly sequence of nature's laws, "The glory and perfection of creation" tends to blind the sight to the presence and power of the Creator. Bishop Gore defines miracle as "an event in physical nature which makes unmistakably plain the presence and direct action of God working for a moral end." Miracle is a protest against men's blindness. Jesus was in living contact with the creative force of the universe; and just as He came to give new life to the soul by His recreative grace and power, so did He, when occasion required, exercise that creative force in the realm of nature.

The words used for miracle in the New Testament are signs, wonders, works and powers. "This beginning of His signs did Jesus in Cana of Galilee." It was not a sign in the sense that He wished to convince, as if by magical demonstration, people who were unwilling to believe in Him. He repudiated this motive and refused every challenge to exercise His power in that way. "A wicked and adulterous generation seeketh after a sign." His signs were ameliorative, moral and didactic; to show the spirit and character of the true life in the new life, and to direct attention to the fact that "the Son of Man hath power on earth to forgive sins."

The turning of water into wine was a symbol of the new life in Him by which that which before was lived on the plane of the natural should ever after have the rich, invigorating tonic quality of Heavenly grace and purpose; all human motives and desires were to be transformed by the new leaven of Christian love. Faith and obedience on the part of the disciples at the marriage feast is the perennial assurance to us that Christ can fill all our needs if we will put our whole trust in Him. "Whatever He saith unto you, do it."

The praying heart makes the willing hand.

In that worthiest of all struggles—the struggle for self-mastery and goodness—we are far less patient with ourselves than God is with us.—Holland.

Faith is an act of the will; and if we suppose that we shall come to believe in God and in Christ as the result of external forces which compel belief we shall not believe at all.—R. W. Dale.

## THE PASSING OF BISHOP COURTNEY

THE death of the Right Rev. Frederick Courtney occurred on Dec. 29th at New York. He was the Rector Emeritus of St. James' Church, New York, the former Bishop of Nova Scotia, and one of the most widely known churchmen on this continent.

Bishop Courtney was born in Plymouth, England, 81 years ago, the son of the Rev. Septimus Courtney, Fellow of St. John's College, Cambridge. He was educated at Christ's Hospital and at King's College, Cambridge. He came to America in 1876, as assistant rector of St. James' Church, Chicago, and later was appointed Rector of St. Paul's Church, Boston. In 1888 he was chosen Bishop of Nova Scotia and served there for sixteen years, when the illness of his wife caused him to resign. In 1904 he became Rector of St. James' Church, New York, for eleven years.

In 1865, the year following his ordination to



THE LATE RT. REV. F. W. COURTNEY, D.D.  
(BISHOP OF NOVA SCOTIA 1888-1904.)

the priesthood, he married Caroline Louisa, daughter of Philip Nairn, of Warren House, Northamptonshire. Five children were born of the union, all of whom survive their father. Mrs. Courtney died in September, 1909, in England. The children are Miss Courtney, Walter, Charles, Basil and Harold Courtney. Of the sons, Harold is an officer in the Royal Artillery, and Basil is in business in New York.

In the death of the Bishop, the sorrow which is felt throughout the diocese of Nova Scotia will be fully shared by churchmen in many different parts of the world. Possessed of great gifts as a preacher, the Church loses in him one who exercised, through these, a remarkable influence. None of those in the great congregation which greeted him in the Cathedral of All Saints, upon the occasion of his last visit to Halifax, and of the memorial service held for men fallen in the war, will ever forget the "homegoing" eloquence of his masterly sermon. His distinguished presence contributed to his pulpit power—he looked a very prince of the Church, and so, in mind and soul, as well as in outward aspect, he was.

(Continued on page 24.)

## What Men Are Saying

"WE have to face not only the evils directly caused by the war—the destruction of homes, the unsettling of industrial habits, the peril of morals, and the lessening of man power, but also conditions which the war revealed as existing where least suspected or imagined. If these conditions are to be met by the Church which is especially responsible for the task, that task must be entered upon with the whole hearted zeal that is born of full faith in Christ as a present living Power, able to work the miracle of reconstruction, which is impossible without Him. It means reconstruction of the individual first—the personal religion of the individual. There is often enough faith to bring a man to church, but not enough to control his besetting sin; enough faith to make a man support his church financially, but not enough to make it a power in his business or civic life. The old standards are in danger if not rightly upheld and truly presented. The opportunity is as great as the responsibility and presents itself to Britain and her allies with impelling force. As we have fought a clean fight for the cause of justice and right, it is ours now to stand by these. It is ours to-day to prove that the Truth as it is in Christ, is the only thing that can save the world and make reconstruction possible and efficient and satisfactory and permanent."

—ARCHBISHOP WORRELL.

"Let us, brethren beloved, enter upon this new year with God. Let us resolve to walk throughout it with Him. Let us face the gigantic problems of repatriation, readjustment, and reconstruction with His sought-for strength and counsel, and let us sound at the very beginning of it, with all its untried paths of duty and opportunity opening before us, our note of supreme confidence in Him, the essence of that optimism that will not down, the heart of the hope so sure and steadfast which links us with the Power from on High."

—BISHOP SWEENEY.

"It is the simple truth to say that the Canadian Chaplain Service is a united church, and the striking success which it has achieved may fairly be claimed as a powerful testimony to the value of unity. In only one respect is the denominational distinction observed, viz., in the celebration of the Holy Communion, when an Anglican must be the celebrant at an Anglican service, and a Presbyterian at a Presbyterian service."

—DR. HERBERT SYMONDS.

"Before the war the principles on which the nation's life was founded were to many abstract things somewhere in the clouds. They are so no longer for they have been bedewed with the blood of our hero sons and made concrete by the gaps in hundreds of thousands of homes. And dare we fail them now? Dare we hold lightly those principles for which the bravest and best of our sons laid down their lives?"

The great debt to Almighty God must never be forgotten and each individual must lift his heart in prayer for his fellows as well as for himself and in thanksgiving for the goodness of God."

—DEAN LLWYD.

"Once more the Christ-Child is revealed to us in His life-giving joyfulness. Once more upon the path of human life and duty bursts the joy of a fresh beginning. If ever there was a Christmas when every man, woman and child should come to Bethlehem, with the offering of a heart's devoted love, it is this. As that roll of honour at the entrance of the Church tells us, there are homes among you on whom the shadow of a deeper sacrifice has fallen. Let the sorrowing hearts remember that their loved ones now taste the true and everlasting peace. Of them, it may be said, as it was said of Valiant for Truth in Pilgrim's Progress, "They passed through the river and all the trumpets sounded for them on the other side."

—CANON (LT.-COL.) F. G. SCOTT, D.S.O.

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# The Canadian Book of Common Prayer

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

Custodian of *The Book of Common Prayer, of The Church of England in Canada.*

THE first thing that will strike the eye in the Revised Prayer Book will be a table on the leaf opposite to the title page which will contain directions enabling all worshippers within our churches to follow the service without difficulty. This will prove an inestimable advantage, and will tend to popularize our services in quarters where from the lack of familiarity with them, many were unable to take their part in Common Prayer. This feature will prove most helpful in pioneer settlements, and especially amongst those who have not been brought up in our communion. The table of directions is very simple.

The only change in the title page is the addition of the words "in the Dominion of Canada" to the title "The Church of England."

## THE AUTHORIZATION OF THE BOOK.

The authorization of the book will appear on the back of the title page, p. 2, and is governed by the following resolution:—

That in all the official copies of the Book of Common Prayer—namely, those deposited in the archives of the General Synod of Canada, and with each Metropolitan, the signatures of the Primate and of the custodian of the Book of Common Prayer be attached, but that in all other copies the following words of authorization be printed:—

Issued by the authority of the General Synod of the Church of England in the Dominion of Canada.

The Act for the Uniformity of Common Prayer and Service in the Church and Administration of the Sacraments *Primo Elizabethæ*, will be printed in the official copies of the Prayer Book, and also in desk copies, but in all other editions in which the act is not printed the following reference to it will be made:—

Note.—The "Act for the Uniformity of Common Prayer and Service in the Church and Administration of the Sacraments *Primo Elizabethæ*" will be found in the official copies and in desk copies.

The Preface to our Canadian Book of Common Prayer sets forth in clear and concise language the reasons which moved the Church to undertake the adaptation, enrichment and revision of the book, so that it might meet more perfectly the conditions of our national life, and the needs of the times in which we live. It requires no explanation, as it speaks for itself:—

## THE PREFACE.

To the Canadian Revision of 1915.

The Book of Common Prayer is a priceless possession of our Church. By its intrinsic merits, as a book designed for the reverent and seemly worship of Almighty God, as well as by its historic associations, it has endeared itself to generation after generation of devout Christians throughout the world. None would desire or advocate any change therein which would impair or lessen this deep-seated affection.

But through the lapse of some three hundred years many changes have taken place in the life of the Church and in its outlook upon the world. The present life and larger outlook of the Church are seeking more adequate expression than the Book of Common Prayer has hitherto afforded, and seem to require judicious adaptation and enrichment of the book in order that it may more fully meet the needs of the Church in this age and in this Dominion.

Therefore the General Synod of the Church of England in Canada determined to make such adaptations and enrichments in the body of the book as would serve this purpose. But to avoid the risk of changes that might impair the character of the book, the General Synod clearly ordained the limits within which such adaptation and enrichment might be made, forbidding any change in text or rubric which would involve or imply a change of doctrine or principle of the Church of England as set forth in the Book of Common Prayer, or any other change not in accordance with the 27th Resolution of the Lambeth Conference of 1908.

The chief results of the present revision will be found to be: the adaptation of rubrics to customs generally accepted at the present time; the provision of directions for the combined use of the different services; the adaptation and enrichment of the Occasional Offices; the supplying of Forms for Additional Services in use throughout the Church though not provided for in the Book of Common Prayer heretofore; the addition of many new Prayers for Special Occasions; the revision of the Calendar, the Lectionary, and the Psalter.

This present book, the fruit of much prayer and toil, is set forth in the firm belief that, by the alterations and additions herein made, it will both provide greater variety in public worship and better meet the needs of the Church in this land; and in good hope that, thus adapted and enriched, it may prove more generally serviceable to both clergy and people in the worship of God throughout this Dominion.

"The Preface," as we have known it for more than three centuries, and which was composed by Sanderson, Bishop of Lincoln, has a note attached by our revisers, giving information in regard to its date: "Prefixed at the Revision of 1662," and this becomes its title.

Cranmer was probably the author of *Concerning the Service of the Church*, and our revisers have added some historical data, and made the title to read as follows: "The Original Preface (1549) Altered in 1552 and 1662." This first Preface holds the position in our book in which it was placed in 1662.

The statement: "Of Ceremonies Why Some be Abolished and Some Retained," which is also in all probability a product of Cranmer's pen, and which stood after the Communion Service in the book of 1549, and which was given its present position in 1552, retains that position with the simple addition of the date 1549.

The Order How the Psalter is to be Read, which was composed in 1549 and amended in 1662 by the addition of the Gloria, which is described as a hymn, at the end of every Psalm, remains intact, with the following addition, following the words, "Month ensuing":—

"Nevertheless, on the thirty-first day of the Month, any of the Selections of Psalms, to be found before the Psalter in this Book, may be used instead of the Psalms appointed for the thirtieth day; and also, on other days, any of the Selections may be used for sufficient cause, with the approval of the Ordinary, save only on those days for which Proper Psalms are appointed."

## THE LECTIONARY.

The Order How the Rest of Holy Scripture is Appointed to be Read, which was composed in 1549, and slightly amended in 1662 and in 1871, gives way to a new statement covering the changes made by the adoption of an entirely new Lectionary. The title remains the same, but the reading matter is entirely different:—

I. The Old Testament is appointed for the First Lessons at Morning and Evening Prayer, so as the most part thereof will be read every year once. The New Testament is appointed for the Second Lessons at Morning and Evening Prayer, so as the most part thereof will be read over every year twice.

II. The Table of Lessons is arranged according to the weeks of the ecclesiastical year, from Advent to Trinity, instead of according to the calendar months as heretofore.

III. The Lessons appointed for Sundays and weekdays will be found in the table of lessons arranged under the weeks of the Church year. Alternative Second Lessons are provided for Morning and Evening Services for all Sundays in the year except in the mornings of Palm Sunday, Easter Day, Whitsunday and the Sunday Next before Advent. Except on Whitsunday, at least one Lesson from the Gospels should be read on the Sunday.

IV. In the first part of the year the Sunday Second Lessons are as far as possible congruous with the special season. For the Sundays after Trinity the Lessons selected are generally consecutive. In the lessons appointed for weekdays the First Lessons harmonize with the order appointed for Sundays. In a few cases important historical passages from the Prophets take their chronological place among lessons from historical books. When a Second Lesson from the Gospels is read at Mattins a Lesson from the Acts, Epistles or the Book of Revelation is read at Evensong, and vice versa. On weekdays between Trinity Sunday and the eleventh Sunday after Trinity the Lessons from St. Matthew, St. Mark

and St. Luke are so chosen that so far as possible what is peculiar to one Gospel is read in its place and what is common to more than one of these Gospels is read once only. The Epistles of St. Paul are placed in the order which is commonly believed to be approximately chronological. The most part of the Book of Revelation is read during the week immediately preceding Advent, and as alternative lessons on the Sunday evenings in Advent.

V. For Holy Days the appointed lessons will be found in the Table of Lessons Proper for Holy Days (pages 00, 00). In that table alternative evening lessons are inserted which may be read at Evensong on the eve of the Holy Day if desired. But since the Saints' Day lessons interrupt the daily course the minister may at his discretion read the corresponding daily lesson set down in the weekly course.

The Lectionary embodies two new principles:—

(1) The adoption of the ecclesiastical weeks in preference to the calendar months as a framework for a Church Lectionary.

(2) The principle of selecting Second Lessons, as well as First Lessons, for every Sunday.

(1) **First Lessons.**—Following ancient precedent Isaiah is set down for reading during Advent and until the second Sunday after Epiphany, and for the remaining Sundays after Epiphany certain of the Minor Prophets (Hosea, Joel, Amos, Micah). Again, in accordance with ancient precedent, the reading of the Pentateuch begins on Septuagesima Sunday. The Historical Books follow, and extend from the first Sunday after Trinity until the fourteenth. The books of Daniel, Jeremiah, Ezekiel, are read from Evening Prayer on the fourteenth Sunday after Trinity to Evening Prayer on the twenty-second. Lessons from the Book of Proverbs are assigned to the remaining Sundays after Trinity. Special Lessons are chosen for the great Festivals, and also for the first Sunday after Easter and for the Sunday next before Advent.

Influenced by a desire (a) to meet the needs of different types of congregations; (b) to provide a certain amount of variation for successive years; (c) to make it possible for congregations to hear in church on Sunday selections from the less familiar parts of the Old Testament. Alternatives have been provided for the Lessons taken from the Pentateuch, from the Historical Books, and from the Book of Proverbs. It is hoped that the choice between alternative Lessons will not be made capriciously, but according to some definite principle or plan.

(2) **Second Lessons.**—In making the selection in this very important department, a twofold aim has been kept in view: (1) To exclude as few passages of the New Testament as might be from the possibility of being read in church on Sunday; (2) to give variety for successive years and for congregations differing in character. Hence the plan of alternative Second Lessons, one from the Gospels and the other from the Acts, the Epistles, or the Book of the Revelation. The general intention is that at least one Lesson from the Gospels should be read on the Sunday.

In the first part of the year the Second Lessons are, so far as possible, congruous with the special seasons. For the Sundays after Trinity the Lessons selected are generally consecutive.

The Lessons for weekdays have been chosen on the following lines:—

(1) **First Lessons.**—From the Monday after Advent Sunday till the Saturday in the week following the sixth Sunday after Epiphany, while Lessons from the Prophets are read on Sundays, Lessons from the Prophets (beginning with Isaiah) are read on weekdays. Then follow Lessons from the Pentateuch and from the Historical Books. In a few cases an important historical chapter or passage of the Prophets takes its proper chronological place among Lessons from the Historical Books. After the Historical Books Lessons from Jeremiah and Ezekiel are read, and these are succeeded by Lessons from the Historical and Prophetical Books belonging to the period of the Return. Next come Lessons from Daniel, Esther, and the First Book of the Maccabees. For the weeks succeeding the seventeenth Sunday after Trinity the Lessons are chosen from the Sapiential Books, Job, Proverbs, Ecclesiastes and Ecclesiasticus. To the week after the twenty-sixth Sunday after Trinity are assigned Lessons from the Minor Prophets and Books of the Apocrypha.

(2) **Second Lessons.**—The general principle which has ruled their arrangement is that, when a Lesson from the Gospels is read at Morning Prayer, a Lesson from the Acts, Epistles, or the Book of the Revelation should be read at Evening Prayer, or vice versa, and thus the larger part of the New Testament is read twice in each year. In regard to the Gospels it will be noted that there is no chapter in the first three which is not read at least once, while the Gospel accord-

(Continued on page 30.)



# The Girl of the Remake

by Miss E. M. KNOX, Principal, Havergal College, Toronto.

## CHAPTER IV. A SOUND BODY.

It is an excellent thing to think out the gain of a sturdy, wholesome mind, and the good luck which it takes with it; but it is an equally excellent thing to think out the question of a sturdy, wholesome body, without which the aforesaid mind avails but little in the battle of life. It would be mortifying to the last degree if you were to find yourself at the end of your school days a capable, young athlete, willing to attempt a great work, but without the knowledge requisite for carrying out that work. It would be mortifying again to the last degree, to find yourself at the end of your school days "a long, limp form with a forward lurch," and know that that long form need not have been so limp, those eyes so strained, if you had given your luckless body its chance indoors and out doors, in gymnasium and play ground.

If, therefore, the first requisite of life is knowledge, or virtue, if you prefer so to call it, the second is the power which can give outlet to that knowledge, "for if your virtues did not go forth from you 'twere all alike as if you had them not." The ultimate test of life, after all, is the extent to which our influence can reach out into the world.

Luckily there is little or no difficulty in preaching this gospel of activity to-day. We know well enough that the battles of Flanders, in the last analysis, were won on the playing fields of the great public schools; and we know just as certainly that the triumphs of daring and endurance on the part of the women on the rear line, were won on the fields

"Where the balls fly fast in summer,  
And the whispering elm trees grow."

My purpose in the following chapter is twofold. I want in the first place to show why a strong body, with sturdy nerve power, is one of the great requisites of to-day, and I want, in the second place, to show that general ability, the linking together of sound mind and sound body, is forty per cent. dependent upon physical conditions, and sixty per cent. upon what may be termed mental and spiritual conditions. In order to prove this let us take the proposition gradually, step by step.

### GENERAL FORCE AND NERVE POWER.

Before we begin the general question of force and nerve power it is well to distinguish between the sturdy characteristics of the heroine of romance, the Christina McNab of to-day, and the heroine of romance, the Lydia Languish of yesterday. The heroine of to-day is most distinctly alive and has routed her rival of yesterday. She cries:

"Could life be anything but sweet,  
When all is hazardous and new?"

But the heroine of yesterday has not altogether departed. Lydia Languish's ghost is not yet effectually laid. You find it haunting the girl who is intensely interested in herself, and who hankers after the soothing ministrations of doctor, nurse and specialist, or the still more soothing sympathy of the crowd. You tell it by a general longing for attention, the longing somewhat akin to that of the small child who pathetically writes, "Dear Miss X. I have a sore throat, please tell everybody."

But whilst the spirit of yesterday had its own dangers, the spirit of to-day, although it takes an exactly opposite line, is also fraught with danger. The girl of to-day is infinitely more sure of herself than the girl of yesterday was sorry for herself, infinitely more likely to dash along like an express train than to crawl at freight speed. She is keen on a multiplicity of interests, possibly philanthropic, certainly exhausting, and especially out West is tempted to evolve schemes faster than she can digest them. For the carrying out of those schemes she longs to be

"Slim and supple as trees in spring,  
Moving along with an easy swing."

But it is her very recklessness, coupled with its twin sister, nervousness, threatening enough at any time, which is most threatening of all these after war days.

It is not only the question of the remake of the women's work in the world which is in danger, but it is the physical power of the girl herself. The woman of the future will need all the strength she can command, for she will be brushed aside in the struggle for work if she is not half way on the road to a profession by the time she is twenty. She will be still more ruthlessly brushed aside if, in stepping forward towards that profession, she has recklessly frittered her strength, and become practically nerve bankrupt.

But why should a girl's nervous system be in such danger to-day? Surely it is easier to keep well in these days of advanced science than ever before. What is the good of able doctors, open windows, well-heated houses, cut-stay laces, if we cannot keep well? What is the use of a crusade against French heels? Against clogging our skins with powder, if we are to get nothing out of it? Surely with all our modern civilization, all our discoveries as to inoculation, illness is or ought to be at a diminishing, if not at a vanishing, point.

But there is little of a diminishing note about the mushroom-like growth of our hospitals and sanitariums, and we discover that we have shipped off one set of ills only to take on another. We have rid ourselves of the rumbling of the wagon but only to throb under the whirr of the aeroplane. The lawyer is not one whit less rushed for all his telephone and stenographer, and girls are not one whit less rushed for all the help of ready-made inventions than their predecessors of a century before.

### THE QUESTION OF RUSH.

But what is the good of deploring the fact? It is true, we cannot put the clock back, we cannot stop the rush itself, but we can learn how to meet that rush. We can take advantage of gymnastics and outdoor exercise, and do everything to keep ourselves in perfect condition so that in place of perpetual worrying our minds and bodies will respond, like a well-trained race horse, to the lightest touch upon them.

But the question is "how?" The answer ought to be easy, for there are endless books written nowadays upon the health question. The only difficulty is that the nervous girl who devotes herself to them will finish up by discovering that she is suffering from every possible and impossible disease, save perchance a broken arm or a housemaid's knee. Therefore, in order to meet the "how" it will be better to take a concrete example than to try preaching.

It is a pretty well acknowledged fact that the average girl in a good boarding school gains, and a more acknowledged fact that the average girl in training in a hospital grows still stronger. Statistics recently taken in either of these institutions show that the nurse gains in a year an average of 3½ pounds in a hospital and the boarding school girl more than twice that much. How can we account for the gain? The invariable reply is the one word "Regularity."

### THE GAIN BY REGULARITY.

The boarding school girl and nurse do gain by having definite work. They cannot sleep the clock round one night, and dance the clock half round the next night. Day in, day out they are forced to rouse themselves, they are forced to be alert, responsible, and to put through, each in her own way, a definite piece of work.

If there is little or no gain over the work question, what about sleep? This is no better. The boarding school girl gets up earlier than the day girl, and the nurse still earlier. The nurse, moreover, loses desperately over night duty. But both school girl and nurse gain by eliminating dawdling. The "lights out" bell is fatal to picking up first one ribbon and then another, just as it is fatal to reading in bed. Like the old-fashioned saying, "when you are up you are up, and when you are down you are down," when the girls in institutions sleep they sleep, and when they wake they need a pretty shrill bell for waking.

Take next the question of food. The girls tell you there is no gain at all, and that it is hard lines to have no mother to consult their tastes, no mother to cook their particular dainties. But there is a slight gain for, in the first place, they

bring the sauce of hunger, and in the second place, they eat whatever is set before them in place of picking out their favorite food and ignoring less exciting, but equally necessary and health-giving varieties. In the third place, they cannot follow up an uninteresting dinner by turning in to a store for "a peach of a time, some cream puffs, and two or three sundæes."

But if the gain over work, food and sleep is very slight, what about the gain over exercise and clothes? The boarding school girl gains by regular gymnastics, walks and games, but the nurse loses by lack of days at the golf links, tennis tournaments and snowshoeing expeditions. She takes exercise, if you reckon it by the pedometer, by her going to and from in the wards of the hospitals. But that exercise over, she is far too weary as a rule to do anything save sleep in her rest hour and after supper half the time turns into a movie in place of walking.

Then next as to clothes. The school middy and the hospital uniform are sensible, well ventilated, but the real gain comes in over the question of heels. The school girl and nurse stand erect and well balanced on good solid heels, firmly protected by rubber in place of fancy heels.

But take it all in all, make out as good a case as you will, you cannot find much of a gain on any of the great physical essentials of life. School girls and nurses are by no manner of means the only people who take three meals a day at regular hours, and who go to bed early, without dawdling. School girls and nurses are by no manner of means the only people who take fresh air and exercise and wear sensible clothes.

This is the problem which has been puzzling many people for a long time. They know that girls in training gain, they cannot tell exactly where the gain comes in. It is not regularity; how can you call a life regular in which for two months of the year at least night is turned into day and girls sleep and eat any how no how? Where then does the gain come in? The question is intensely practical because we all want to know how other girls, as well as nurses, can gain physical strength, can learn greater self-control, greater freedom from nervousness so as to meet something of the hurry and strain of to-day.

### THE EFFECT OF ALTRUISM.

If we have failed in answering the question, in what may be called the physical region, let us try our luck and step across into what may be called the mental region. It is here for the first time that we really make progress, really touch solid ground. Paradoxical as it may seem, both school girl and nurse gain far more by better mental conditions than by better physical conditions, and they gain on the following grounds.

For brevity sake let us follow the case of the nurse rather than the student. In the first place, the nurse is under orders, and her work for a year at any rate is largely mechanical. She rejoices in something of the healthy, old-fashioned experience of practical work, only in place of candle-making and spinning, she is bed-making, tidying and waiting on a patient. She experiences also something of the old-fashioned relief of being in subjection. All great decisions are taken out of her hands. It is due to her carefully mapped out daily routine, and to her absence from care, that she accomplishes successfully ten hours of day duty and twelve hours of night duty quite as happily as her old day at home, or as the stenographer's apparently lighter seven hours a day.

Secondly, the nurse is free from financial and personal anxiety. She is conscious that she will be protected and cared for in sickness and in health. She is free from worry as to her future for she knows that once her training is over, well paid work is awaiting her. She is not worried over her clothes nor, like the office girl, tempted to entangle herself in financial embarrassment, and waste her living on blouses and hats. Amongst the forty-three coats, for instance, bought on the instalment plan and returned in alarm to a furrier's store in Toronto on the declaration of the armistice, there was never a nurse's coat among them.

These are most important points. The next question is still more important, the question of altruism. The nurse is carried away from petty self-interest, and, whether she likes it or not, forced into forgetting self by the larger interest immediately around her. She touches too much pain and sorrow to have any time whatever to think about her own feelings or her own symptoms. At home she could always manufacture a pain somewhere, but in the hospital, whether she "feels good," or whether she feels "all in," it is neither here nor there. She works steadily on, and unless absolutely ill, forgets herself in the broken lives who lie there needing her care.

(Continued on page 30.)

## HELIGOLA

"Holy I the tw nearest point o tant; the near haven, 36 mile of Bremen, on western gate o on the Elbe, i crow—or the a summed up by ed as to comm from Wilhelms North Sea and about 15 minut de grande vites mainland. The rock, about 1½ 600 yards in e of length and running from l respectively. omitting the works constru miles. Its tot added since th siderably less cuit of the Be way. It consi as it were in land, and the rising to an a former, thoug of 260 feet. I many, the on levels was a habitants call be rendered i with more ex Scalae Gemon to N.W., ran Allee—"Murp cates at once practised in t of its soil. "On approx de Beaufort, "Behind the steep, red clif of fantastic f The red cliff slopes of the sand of the l golaner wro lowing verse: folk, showing colours of th

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# HELIGOLAND

Rev. Dean H. T. DUCKWORTH, M.A., Trinity College

**H**ELIGOLAND, the name of which means "Holy Land," lies about midway between the two Frisian island-groups. The nearest point on the mainland is 32½ miles distant; the nearest mainland harbour—viz., Cuxhaven, 36 miles. Bremerhaven, the outer port of Bremen, on the Weser, and Brunsbüttel, the western gate of the North Sea and Baltic Canal, on the Elbe, are both within 50 miles of the island. The island is a mass of red sandstone rock, about 1¼ miles in length by a little over 600 yards in extreme breadth; the measurements of length and breadth being taken along lines running from N.W. to S.E. and from S.W. to N.E. respectively. The whole circuit of the island, omitting the ground enclosed by the harbour works constructed since 1890, is a little over 2½ miles. Its total area, even including the space added since the date just mentioned, must be considerably less than that which lies within the circuit of the Belt Line of the Toronto Street Railway. It consists of two distinct parts, being built as it were in two stories, the Unterland or Lowland, and the Oberland or Highland, the latter rising to an average height of 200 feet above the former, though at one point it reaches a height of 260 feet. Before the island was ceded to Germany, the only communication between the two levels was a long flight of steps, which the inhabitants called *Last-Allee*—a name which might be rendered in Latin by *Via Dolorosa*, or perhaps with more exactness (and indeed propriety) by *Scala Gemoniae*. Along the Oberland, from S.E. to N.W., ran a thoroughfare called *Kartoffel-Allee*—"Murphy's Parade"—a name which indicates at once the prevailing form of agriculture practised in the island, and the general character of its soil.

"On approaching the island," writes Mr. J. M. de Beaufort, in an interesting volume entitled "Behind the German Veil," "the effect of the steep, red cliffs, hollowed by the sea into all kinds of fantastic figures and columns, is very striking. The red cliffs are fringed above by the grassy slopes of the Oberland, and below by the white sand of the beaches of the Unterland." A Heligolander wrote down for Mr. de Beaufort the following verses in the native speech of the island-folk, showing that green, red and white are the colours of the island in more senses than one:—

"Grön is dat Land,  
Rood is de Rand,  
Witt is de Sand;  
Dat is de Flag vun't Hallige Land."

The native speech of the Heligolanders is Frisian, or a Frisian dialect. This specimen illustrates the closeness of the kinship between the Frisian and the English tongue. If we take over the Frisian or "Low-Dutch" word "Rand," meaning "ridge" or "high ground"—a word which, after all, is familiar to us since the days when the Wittwatersrand, near Johannesburg, in the Transvaal, occupied a prominent place in the newspapers, we can turn the quatrain cited above into English with the greatest ease and no substantial changes:—

"Green is that Land,  
Red is the Rand,  
White is the Sand;  
That is the Flag of the Holy Land."

In former times, it appears, the Heligolanders had a flag of their own, coloured green, red and white. Probably enough they were allowed to wave it alongside of the red, white and blue of the British flag, just as the Greeks of Cyprus are allowed to display the white and blue of the kingdom of Greece over against the official banner. But we may be sure that after the transfer of Heligoland from the British to the German Empire, there was room for one flag only—the black, white and red of *Deutschthum*.

About half a mile to the east of Heligoland is an islet called Sand Island. This was originally of one piece with the lower or sandy part of Heligoland. The ridge connecting them was broken through by the sea in A.D. 1720.

The sanctity of Heligoland, a quality which, so to speak, has rather been held in suspension since 1890, appears to have originated in a local cult

of Hertha—the Earth-Goddess—to whom a great and notable sanctuary was dedicated there. It may seem strange that a little island should be selected as a site for a temple of the Earth-Goddess, but those who instituted the cult may be supposed to have regarded the sea as part of the property of the Goddess, they having conjectured—and rightly enough—that the sea was not bottomless. The inhabitants were pagans down to the latter part—in fact nearly the close—of the 8th century C.E. They were first visited by Willebrord, the Apostle of Friesland, an Englishman, but Willebrord appears to have found them too stiff-necked for his powers of persuasion, though he had been very successful with their race-kinsmen of the mainland. After him came Lindger, a Frieslander, who for some time had been a pupil of the celebrated Alcuin at York. Whatever the explanation may be, Lindger succeeded where Willebrord had failed, and the inclusion of Heligoland in Christendom may be said to date from about A.D. 800.

## PIRATE HEADQUARTERS.

Too small ever to become the permanent habitation of a fully independent community, Heligoland was necessarily dependent upon the nearest predominating power upon the mainland, except when it became, as it did from time to time, a home for pirates. The nearest mainland power might at one time be the ruler of Friesland, at another the Duke of Schleswig or the King of Denmark, at another the city-commonwealth of Hamburg. From 1398 to 1402 it was the headquarters of a notorious company of smugglers and pirates known as the Victualling Brothers. These adventurers derived their name from the successful blockade-running in which they engaged, for the benefit of the defenders of Stockholm, when that city was besieged by the army of Margaret, Queen of Denmark, to whom a considerable party among the nobles of Sweden had offered the Swedish crown. When Stockholm opened its gates to the Queen, who then became sovereign of Denmark, Norway and Sweden—a victory commemorated in the name of the Tre Kronor, or Three Crowns, Fort at Copenhagen—the "Victuallers" seized the town of Wisby in Gothland, and made it a base for piratical enterprises in the Baltic and the North Sea. So far as piracy in the North Sea was concerned, their lawless attacks upon such as passed that sea on their lawful occasions were greatly facilitated by the possession of free entry into the port of Emden. Working from Wisby and Emden, they held up and plundered Spanish, French, Dutch, English and Scandinavian ships—anything, apparently, that carried cargo. In 1398 the Teutonic Knights attacked and captured Wisby, and about the same time one of the pirate-fleets was defeated in battle by the naval forces of the city of Stralsund. The Stralsunders took a number of prisoners, including the pirate-admiral, whose name was Von Moltke.

These blows, however, failed to destroy the pirate-association. They now fixed their headquarters in Heligoland. Von Moltke was succeeded by Godeke von Michelsen, a noble of Verden, near Bremen. Among his lieutenants the most notable was one Klaus Stortebecher, a German knight, who had been publicly disgraced in Hamburg for his crimes, his spurs being hacked off his heels, a ceremony similar in its signification to the scrubbing of a priest's fingers with pumice-stone.

From Heligoland the pirates, under Michelsen and Stortebecher, pushed their expeditions as far as the coast of Spain. Stortebecher seems to have been the more brutal and ferocious of the two—which is saying a good deal. It is said that he gained his nickname of Stortebecher from his practice of making all his prisoners "walk the plank," save those who could empty, at one draught, a huge beaker (*becher*) of wine or beer. If they could not drink Stortebecher's measure of wine or beer without pausing, they had to drink with or without pausing, their fill of salt water. It goes without saying that most of Stortebecher's captives were "spurlos versenkt."

In the course of one of their maritime forays, Michelsen and Stortebecher plundered a convent on the coast of Spain. Out of the spoils they selected as their special—not their only—portions certain alleged relics of St. Vincent, which they thenceforth wore at all times next their skins, believing that the relics would be talismans pro-

tecting them against the stroke of any and every weapon that might be lifted up against them. To compensate for the plundering of a Spanish convent, they gave most liberally of their ill-gotten gains to adorn the Cathedral at Verden with stained-glass windows.

## HAMBURGERS THE VICTIMS.

Among all who suffered by the depredations of Michelsen and Stortebecher, none probably suffered more than the Hamburgers. Certainly it was the Hamburgers who took in hand the suppression of this pest. A fleet from Hamburg captured Emden in 1400. In that year and the year following there were naval actions between the pirates and the maritime forces from the great city on the Elbe, resulting in severe defeats for the former. Finally, in 1402, Stortebecher was defeated and taken prisoner in a great battle off Heligoland by a naval expedition from Hamburg commanded by Simon of Utrecht, and soon afterwards Michelsen also was taken. The relics of St. Vincent protected both so long as they were able to fight, but proved of no avail when they were cast into prison and thence brought to the scaffold. With the capture and execution of these sea-robbers ended the history of the Victualling Fraternity—a licentious, but quite unlicensed, Company of Victuallers.

It is of some interest to notice that cannon were used on shipboard in the battles at sea between the Hamburgers and the pirates.

I have not been able to ascertain whether Heligoland played any important part in the conflicts between the English merchants and those of the Hansa in the 15th century. Probably it was an outlying naval station for the Hamburg fleets. In 1472 a fleet equipped by the Hansa landed an army on the east coast of England. The invaders penetrated forty miles inland, pillaging, burning and slaughtering. They dragged back to the coast a number of captives, whom they hanged from the yard-arms of their ships. This done, they cruised along the coast, keeping close inshore, in order that the inhabitants "might see what manner of fruit grew on those trees." Before hanging these prisoners, it should be noted, they first tortured them in various ways of barbarous ingenuity.

## A DANISH FORT.

About 1490 the Duke of Schleswig (who was also King of Denmark) built a fort on Heligoland. The Hamburgers attacked and destroyed this fort in 1499. Apparently they did not deny that the Duke was the feudal lord of the island, but they contended that no fort had ever been built there before. This sounds very improbable. Michelsen and Stortebecher must have erected some sort of defences for their stores of stolen goods. Ultimately, however, the Hamburgers succeeded in obtaining, as part and parcel of a treaty made between them and Schleswig in 1523, an agreement that Heligoland should remain unfortified.

The political position of Heligoland for the next 284 years seems to have been as follows: It was part of the territory of which the Dukes of Schleswig were feudal lords, but it was not infrequently occupied by the Hamburgers, being held by them as security against moneys loaned to the Dukes. After the Thirty Years' War, however, the control exercised by impoverished Hamburg must have become more and more a memory of the past.

Among the articles of the secret treaty made at Tilsit between Napoleon and the Tsar Alexander, was one which provided that if by the 1st December, 1807, Great Britain would not recognize the equality of all flags at sea and restore the territories taken from France and the allies of France since 1805, then Russia would declare war as the ally of France, and the two Emperors would "summon the Courts of Copenhagen, Stockholm and Lisbon to close their ports against the British and declare war upon Great Britain." If any one of these States refused, it was to be treated as an enemy. If Sweden in particular should refuse, Denmark was to be compelled to declare war upon Sweden.

(To be continued.)

## PRAY FOR THE DAILY TASK.

"Is not this the Carpenter?" Mark 6:3.

Lord, might I be but as a saw,  
A plane, a chisel, in thy hand!  
No, Lord! I take it back in awe—  
Such prayer for me is far too grand.

I pray, oh Master, let me lie  
As on Thy bench the favoured wood!  
Thy saw, Thy plane, Thy chisel ply,  
And work me into something good.

—George McDonald.



## From Week to Week

Spectator's Discussion of Topics of Interest to Churchmen.

It seems rather a shame that the poor, harmless Germans should have to live on goose, when Belgians, Serbs, Roumanians and a host of other well-known neighbours, are living on roast turkey, cranberry sauce, plum-duff and other delicacies too numerous to mention! How the adipose sides of German officials will shake in merriment at the sight of conquerors bringing the food of their children to supply them with that comfort that will drive all care away. If you don't, remember, we will be torn by revolution, our production will be dislocated and we won't be able to pay you the indemnity you hope to collect. Who says the German has no heart? Since the world began has any nation shown such anxiety to be spared from destruction simply that it may live to pay the tribute its conquerors have imposed upon it? This anxiety is so deep-seated that Germans are giving us all kinds of free advice as to the best methods of treating them so that the best results for us will be attained. The fact is that the whole mental attitude of the German is a mystery beyond the comprehension of the ordinary or extraordinary Anglo-Saxon. Brutal in victory, cringing in defeat, proud in prosperity, shameless in humiliation, stubborn in denying responsibility for the war when things went well, unregretful in his acknowledgments when things go ill, ministers of the Christian Church hasten to justify brutal war at the beginning and hasten to beg for kindly consideration at its close. What can you make of it all? It turns the heart sick to think of it. A nation so constituted is a pitiable object, but pity is apparently not the sentiment to turn it from its evil ways just yet. From the Christian Church to the police court, from the university to the kindergarten, from the judiciary to the farm hand, and from the editor of the great daily to the socialist soap-box orator, a thorough change of heart must be experienced before that nation becomes a safe associate for any humane or self-respecting people.

It is with general approval that the people of Canada have received the news that our government has decided to treat the returned soldier more generously. Double pay extending over a period double the length of time formerly sanctioned, will impose a great financial responsibility upon the country. But who cares? It is just and it is expedient. It is just for obvious reasons. It is so because of the services rendered and the benefits received by reason of their labours. Secondly, it is expedient because it would be most dangerous to have a large body of discharged soldiers unemployed for months and dissatisfied with the treatment that was vouchsafed them. They would certainly make trouble, and honest-minded people could hardly blame them. It would require but very little lawlessness to treble and quadruple the cost of the new scale of pay to the country, and then the pay would have to come after all. To do justice before we are forced into it is a thousand times better than to wait until there is no other alternative.

One would like to see these changes brought about after more careful consideration of all the facts from every angle, and before they are made public by the government. It doesn't add to public confidence to issue an order in haste and amend it at leisure under fire of public criticism. No doubt the government wanted to do the right thing, but those who prepared the scheme hadn't considered many phases of the subject. It was manifestly unjust to specially reward the men who were in service on the 11th of November and ignore all that were discharged prior to that date no matter how long they had served. The G.W.V.A. very soon pointed out this defect and to the credit of the government it accepted the suggestion just as promptly. There are other inequalities that are also under examination, and it is safe to say they, too, will be adjusted. The point that "Spectator" wishes to make is, why should not the Cabinet call into conference representative men from our soldiery before it issues an order such as this, and get the benefit of their point of view, so that the first announcement would be the last on the subject? Changes in the Military Service Act, the pardoning of deserters and withdrawal of same, the cessation of prosecutions for issuing contraband literature and resuming them once more because of public pressure, do not strengthen public confidence, and suggest that our governors are not in as close touch with the public mind as they ought to be. If they feel that they are right and are prepared

to fight it out, that is another matter; but continual correction of their judgment by popular exclamations through the press and various associations is not wholesome, even though it be better than stubborn adherence to the wrong. A popular government is in a position to know what the people know and something more besides.

As far as "Spectator" can interpret the public mind of the Allies in regard to President Wilson's attitude to the problems of peace it is not dissent from the equity of his fundamental principles, but dread lest he is assuming a preparedness of the world to receive those principles that doesn't exist in fact. Two men that absolutely trust one another because of their proven integrity can do business on an entirely different basis from those who have no such mutual confidence. In one case any agreement, verbal or written, whether there be penalties or no penalties attached, will honour the understanding to the letter. Let, however, one of these men enter into a covenant with another man that he has every reason to know has neither respect for his word or his bond, then his attitude has to be quite different, else his own position is imperilled. It may be all very well for him to risk his own standing and future to justify a theory of justice and magnanimity if he involve no others in his failure. If, however, he brings others down in his own collapse it is a question if he has the right to try such experiments. Mr. Wilson's point of view seems to be that our attitude towards all nations should be the same as towards our chosen and trusted friends. Essential justice, as it is known and understood among honourable people, ought to be done to all, and the strength of that appeal will eventually win every heart. In other words, you must not hamper commerce, even though commerce was made a most important weapon of war in the past. You must observe set rules on sea during war even if equally binding rules are violated by the enemy on land. You must give the nations opportunity to expand even though expansion means the laying of the foundations for conquest. An equality of nations and an equality of rights seems to be the ideal. Now this may not be what the American President means, but his words bear this interpretation. Many of us feel that such a position is ideal and overlook some of the manifest facts of life. No wise father treats all his sons exactly alike. Experience makes this obvious, however the theory of parental justice may seem to call for such action. Paradoxical as it may appear, justice to be made equal must be made different, to suit the subject under consideration. That is what is in the back of the minds of the Allies who have fought longest and suffered most in this war. What is more, it is these self-same Allies that will be the first to suffer again if an experimental theory fails of its purpose in the future. Can a nation of honour, steeped in the sentiments of humanity, recognize all nations as honourable and humane, and build its intercourse on that foundation when bitter experience has gone dead against such an assumption? Just as a native race has to show its fitness for self-government before it receives the right, so should a self-governing nation show its fitness to be trusted before it is received into the full fellowship of honourable neighbours. This is just as important for the ethical progress of the nation in question as for the safety of the nations that enforce the conditions.

"Spectator."

### THE PASSING OF BISHOP COURTNEY.

(Continued from page 20.)

His interest in the life of the Church in Nova Scotia did not cease when he left it for New York. He took the deepest interest in all relating to it, and the tie between him and the present Archbishop was very intimate. He visited Halifax upon the occasion of the opening of the cathedral and the Church Congress, and again at the time of the consecration of the building. At the time of the great explosion, a little over a year ago, he raised a large sum of money to be appropriated for relief work in the discretion of the Archbishop, and was profoundly saddened by the news of the overwhelming disaster and the blow sustained by the churches.

His great gifts and his wisdom made him sought in many parts of the Empire and the world, and up to the time of his death he gave freely of himself to the advancement, by every means in his power, of the Kingdom of God in the world. He together with the late Venerable Archdeacon Kaulbach, represented the Canadian Church at a great Church Congress held in Sydney, Australia, going thence to Japan.

## The Bible Lesson

Rev. Canon Howard, M.A., Chatham, Ont.

Second Sunday After Epiphany, Jan. 19th, 1919.

Subject:

The Apostles Arrested and Tried, Acts 5:17-32.

THE Apostles Peter and John had been placed under arrest immediately after the healing of the lame man at the gate Beautiful. The authorities on that occasion had threatened them and charged them that they should no more speak in the name of Jesus. But Peter and John replied they must hearken unto God and that they were bound to speak the things which they had seen and heard. (Acts 4:19-20).

After that arrest and release the apostles had gained much in popular favour. Many signs and wonders were wrought by them, and people came to them in great numbers. (Acts 4:12-16).

1. The Arrest. The whole band of the apostles was now apprehended and put into prison. This was done by the authority of the high priest, Caiaphas, but with him was associated the party of the Sadducees. The Sadducees had a double reason for hating the apostles. First, they felt that they were losing their prestige as the leaders of the people, and that these apostles were gaining in popularity and authority; secondly, they hated the doctrines which the apostles preached. The Sadducees were materialists who said there was no resurrection, neither angel nor spirit. They were, therefore, incensed that the apostles' doctrines should be openly preached and popularly received.

2. The deliverance. It was a sort of poetic justice that the apostles should be delivered by an angel, the very existence of which the Sadducees denied. The angel not only set them free but gave them a command from God, "Go ye, and stand and speak in the temple to the people all the words of this life." There was to be no attempt made to conceal their escape. They were not to be as refugees in hiding, but were to go back, to take up again their work which had been interrupted by their imprisonment. Their deliverance was in order that they might declare "the words of this life," i.e., the future life, the resurrection life, as exemplified in Jesus Christ.

3. The folly of the wise. There is something like irony in the description of the gathering of the Council on the following morning. There was the high priest, and with him a full assemblage of the council met in solemn conclave. They must take important action that day concerning the apostles. They, therefore, sent to have them brought from the prison. One can scarcely repress a smile in thinking of their consternation when the officers returned and described how they found the prison closed and guarded, but no man within. Then, before these wise men had recovered from their astonishment a messenger hastened in to say, "Behold, the men whom ye put in the prison are in the temple standing and teaching the people." If there had been newspapers in Jerusalem how they might have described the scene!

4. The Council on the defensive. It is not likely that they saw the amusing side of the situation, but they had learned to be cautious. The apostles, who since daybreak had been teaching in the temple, were brought without violence and were set before the Council. The high priest reminded his prisoners that they had already been forbidden to speak in the name of Jesus. He admitted the success of their work by saying that the apostles had filled Jerusalem with their teaching. Strangest of all instead of dealing out penalties he seems to defend himself, or at least he deprecates accusation against the leaders of the Jewish people by saying, "Ye intend to bring this man's blood upon us."

5. The apostles' reply is voiced by St. Peter who states: (1) That they must obey God rather than men. (2) He points to the resurrection of Jesus by the power of God. (3) He attributes the crucifixion to these very rulers, in spite of the high priest's protest. (4) He declared that God hath exalted Christ to be a Prince and a Saviour. (5) He claimed that repentance and remission of sins are to be realized in Him. Here is a clear and full statement of the Gospel under five divisions. This is probably a brief account of what St. Peter said at greater length. Thus the prisoners became the accusers and teachers of those who were met to pass judgment upon them.

6. Apostolic witness. Jesus had charged these apostles that they should be witnesses for Him. They realized that they were fulfilling the trust that had been given to them. The Holy Spirit was witnessing with them and by them. They were conscious of that supreme fact. "This whole verse, with its stress on the apostolic witnesses and on the Holy Spirit as the secret of the life and power in believers, might be taken as the keynote of Acts."

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(Established 1871.)

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Church is entitled to all that can be said, which will help towards the solution of this problem. The only information that has been given tells of the number of men in preparation for the ministry, also that there is a steady decline in the numbers. Agencies, like the Y.M.C.A., find no difficulty in getting the men they need. The American Church is moving and on right lines. In the issue of the "New York Churchman," December 28th, I find the following: "Bishop Reese will lead in recruiting of ministry. He plans, through the co-operation of Bishops, Seminaries and Brotherhood of St. Andrew, a list of men who have manifested some interest in the ministry. Then there will be the process of knowing and valuing these men. Some should be encouraged, others should be discouraged, for the problem of enlisting men in the ministry must, from now on, be one of selection." By all means let us discuss the training of the clergy. Do not let us put the cart before the horse. A right beginning means much, and the right beginning is: "Are we getting the best men and if not, Why?"

### READING THE LESSONS.

Sir,—It has been a wonder to me that more attention has not been given to the great value of intelligent reading of the Lessons in our Church services in our different training Colleges. I remember some years ago hearing a venerable clergyman in a country church in England read the Lessons and honestly, if we could only look forward to such reading in our churches, sermons would hardly be necessary. The Bible, like no other book, gives such scope to a good reader, if some of our Colleges would start a fund for a Professor of Elocution, I would feel like subscribing. In the meantime, suppose the Bishops laid more stress on this important question. It is actually painful sometimes to listen to some ministers.

John R. Dutton.

### CHURCH BURNT DOWN.

Sir,—I am sure the readers of the "Canadian Churchman" will deeply regret to hear about the sad loss of our dear old historic church known as Christ Church, in the parish of Scarborough, which was totally destroyed by fire on Christmas Day, near the hour appointed for Divine service.

The church was a large frame building situated on a hill at car stop, No. 39, just north of the Kingston Rd. It was built in the years 1845-46, during the incumbency of the late Rev. W. Stewart Darling, who was its first Rector. Mr. Darling was succeeded by the following clergymen, six of whom, since their incumbency here, have entered into their rest: Revs. W. Belt, John Fletcher, C. R. Bell, E. H. Mussen, H. B. Owen, F. Burt, T. Walker, Wm. Farncomb, G. I. B. Johnson and N. A. F. Bourne. During those 73 years of the church's existence, there were wrapped up with it many hallowed associations, which bound it with loving ties to the hearts of many people. The ideal site on which it stood, with its tall spire, and sweet-toned bell, made it conspicuous and famous for miles around. Through the destruction of this venerable edifice, there has passed from the scene one of Scarborough's oldest landmarks.

The present Rector and his congregation are confronted with the tremendous task of building, as soon as possible, a new brick church with a concrete basement, on the same famous site, which will bear the identity of the old, carrying out the lines of the former building as far as possible, with the addition of a chancel.

On account of the small amount of insurance carried (\$2,850) to compen-

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## Correspondence

### Training of Clergy

#### Knowledge of Men.

Sir,—In answer to a request for suggestions as to the training of the clergy I would say that what has always struck me as a weakness in this matter is their lack of knowledge of men in our theological students. If every man who contemplates entering the sacred ministry were required, before entering college, to spend two or three years in commercial life, lumber camps, social service work, or some form of activity that would bring him into close and living contact with all sorts and conditions of men, his usefulness as a parish clergyman would be wonderfully increased. As it is, most of our clergy go from school to college and from college into the ministry, meeting and knowing few outside those who have been the friends and companions of their youth. Of those with whom they will have to work and whom they will have to guide and teach they know almost nothing, and that accounts for many clerical failures. Some of our most successful clergy have had business experience before taking up their life-work. Punctuality, methodical ways, and some knowledge of finance would also be acquired in business life and be most valuable, especially in country parishes where men of business capacity are often very scarce. I would not have the theological training diminished one whit; we need a well educated ministry; but if the college education could only be based on a practical knowledge of mankind it would have far-reaching and most beneficial effects on the life of the Church in our Dominion.

Yours, etc.,  
 Philip Dykes.

Sir,—You invite correspondence on the subject of the training of the clergy. The time has come for such a discussion, the situation that confronts the church demands it. I cannot help thinking that there is a prior question—viz., are we getting the best men for the ministry, and if not, why?

It is useless, at least to me to talk of the training of the clergy, when, perhaps, the material on which work is to be done, falls below the standard. Would it not be appropriate to ask the heads of the Colleges, for information bearing on this. The

sate the loss and the high cost of material and labor, and also owing to the fact that our churchpeople in the rural district affected by the loss are few in numbers, we feel that the amount required to erect a church to the glory of God, and a standing memorial to those who have done pioneer work in this part of the diocese, would be entirely beyond our reach, without help from our friends and sympathizers outside of the parish.

We therefore make an urgent appeal to the generosity of all for immediate assistance, in order that we may commence the task at once which we are called upon to perform.

All donations will be thankfully received and acknowledged by the Rector, or by Mr. T. Jackson, churchwarden, Scarborough, Ont.

A. M. I. Durnford, Rector.  
 West Hill, Ont.

## The War's Aftermath

Friday, Jan. 3rd.—Sir Robert Borden will represent Canada at the Peace Conference. Warsaw gives warm welcome to Paderewski. Polish forces marching on Berlin. Premiers Botha and Hughes to sit at Peace Table. Great Britain to propose at Peace Conference an international standard of life for workers.

Saturday, Jan. 4th.—Smaller British warships to visit Great Lakes during next summer. Total casualties of Canadian forces during the war corrected up to date amounted in all to 220,182. Total deaths 60,383. Food shortage acute in Vienna.

Monday, Jan. 6th.—It is stated that 85 per cent. of the British prisoners in Turkish hands are dead. Count Von Hertling, former Imperial German Chancellor, died on January 4th. President Wilson asks for \$100,000,000 to check starvation in Europe. 202 U-boats destroyed during the war. Germans sank 14 others.

### A REMINDER!

Did I renew my subscription to this paper yet? Ask your address label. It tells.

## Germans in International Societies?

### What our Readers Think.

One month ago we asked for post-card answers on the question, "Should Canadians continue relationship with Germans in international societies?" Those who answered are unanimous in their objection to the continuance of the relationships. The following statement submitted by "E.P." is judged to be the best:—

"It is established that the people of Germany, Junker, Socialist, Lutheran, Romanist, Soldier, Professor, Male and Female, all approved of:—

- The war and its plan of plunder.
- The invasion, outrage and enslavement of Belgium.
- The Zeppelin killings.
- The "Lusitania" and other sinkings.
- The ill-treatment and murder of prisoners.
- The sinking of hospital ships.
- The bombing of Red Cross hospitals.

The martyrdom of Armenia and the other atrocities of their allies, the unspeakable Turk, the Austrian and the Bulgarian.

And Germany is unrepentant. No Canadian can take the hand of a German until contrition, reparation and amendment is shown by that people and their guilty leaders are punished.

Contrary action would mean condonement of their foul crimes, and a slur on those who fought against them.

E. P.

The following answers are worthy of special mention:—

While Germany remains unrepentant, makes no confession of dire cruelty and sin, and gives no proof of an entire reformation in heart and conduct, let us have no communication with any German societies, except via Heaven. Any intercourse would seem to condone the past. Let us pray for an outpouring of the Holy Spirit upon Germany.

A. L. H.

Not at present. German women, students, workmen, etc., must be made to understand by cessation of relationship pro-tem, that they have forfeited their right to Canadian confidence. International relationship entails mutual influence. The influence of Germans in their present moral state, and many of their men-



tal aberrations, can only be bad. And their extraordinary genius for the subtle and insistent propaganda of their notions would certainly result in strong influence in international work. If a sane government which will rightly direct public opinion be elected then fraternal relationships ought certainly to be resumed.

N. R.  
No, not yet. Although some day, when their fruits of repentance are in clear evidence, it will be desirable. Dr. Waterland's commentary on St. Luke 17: 3-4, is adequate and appropriate: "Forgive them in such a sense as to meditate no revenge, to wish them well and to pray for them and even to do them good in a way prudent and proper, but admit them not into confidence, nor trust yourself with them till they repent, for that would be acting too far against the great law of self-preservation."

R. C. P.  
Will "E. P." kindly send to the "Canadian Churchman" office the name of any book he desires to the value of \$1.50.

#### CANADA'S CHAPLAINS.

Sir,—In the item re "Canada's Chaplains," in the issue of December 26th, it is stated that two have made the supreme sacrifice, etc. I know, myself, of three Canadian Chaplains who have died in the service overseas, and I think there are more. One C. of E. Chaplain died of wounds in London—one Presbyterian was lost on the "Llandovey Castle," one R.C. was killed on Easter last, and I think one died at Salisbury Plains before going to France.

Returned Chaplain.

## Church News

#### Preferments, Appointments and Inductions.

Lindsay, Rev. S. B., B.A., formerly Curate of St. John the Evangelist, Montreal, to be Assistant Curate of St. Matthew's, Quebec. (Diocese of Quebec.)

Mount, Rev. A. E., to be Incumbent-in-Charge of Beauharnois, P.Q. (Diocese of Montreal.)

#### MEMORIAL TABLET AT CORNWALL.

On December 29th at Trinity Church, Cornwall, the Rector unveiled a tablet erected to the memory of the late Dr. (Capt.) Clarence Dickinson Hamilton, by his father, Dr. C. J. Hamilton. Capt. Hamilton was born in Cornwall on December 18, 1883. He did good service in the field as medical officer with the 2nd Royal Sussex and 1st Black Watch regiments, and was home on furlough until October, when he sailed on the transport "Huntsend," to resume his military duties at the front. He fell a victim to influenza when the transport was a few days out, and was buried at sea on October 9, 1918, a brilliant career being thus suddenly closed. After unveiling the tablet on Sunday morning, Rev. Wm. Netten alluded to the distinguished service of the deceased officer, saying in part: For Captain Hamilton, God's acre may hold no storied stone and those to whom he is dear may lay no wreath upon his tomb, but he now finds a fitting memorial on the wall of the church in which he was baptized and confirmed, and in which he worshipped from a child. As we look upon this tablet, we shall think of him not as having found an untimely grave, but as having given his life for all we hold most dear, as truly as if he had fallen at the hand of the foe. He too has made that sacrifice which some one has happily called a "lesser Calvary."

## IN MEMORIAM

#### REV. ALFRED E. BROWN.

The death at Wolfville, N.S., on Friday, December 13th, of the Rev. Alfred E. Brown, Canon of the Cathedral, London, Ont., deserves more than a passing mention. Canon Brown was born in Halifax on May 25th, 1842, and was, therefore, at the time of his death one of the oldest priests of the Church of England in the diocese of Nova Scotia. He was educated at Halifax Grammar School under the Rev. Edward Gilpin, afterwards Dean Gilpin. He took his B.A. degree at the University of King's College, Windsor. He was ordained by Bishop Burney as Deacon in 1865, and as Priest in 1866. His first charge was the Mission at Glace Bay, Cape Breton. From thence he went to the State of New York, where he served as assistant priest to the Rev. Dr. Eccleston, Rector of the parish on Staten Island. While in this position he married Sarah Annabel, the sister-in-law of Dr. Eccleston. He was called from Staten Island to Aurora, Cayuga Lake, N.Y. In all these spheres of work he met with much success. He then returned to Halifax, where he remained for a short time as Rector of St. Mark's parish, receiving later an appointment as Chaplain to Bishop Binney, which he held until 1878. He afterwards went to London, Ont., and became assistant priest at St. Paul's Cathedral in that city, remaining there until 1884. He was Rector of Warton, Ont., from 1884 to 1885. His longest tenure of rectorship was at Paris, from 1886 to 1911, when he resigned on account of advancing years, amidst the affectionate regrets of his people.

The crowning service rendered by Canon Brown to the Church in Canada lay in the fact that he was among the first to see the importance of the movement of young life within its fold, and to provide a channel for the outflow of the religious energies of youth. With this end in view he became the founder of the Anglican Young People's Association, which has spread all over the Dominion. The news of his decease elicited many expressions of sympathetic interest, as one whose life had been full of good works, and marked ever by unswerving loyalty to the Church. He leaves few relatives: his widow, and among others, a brother, Mr. Thomas Brown, of Halifax, who at the age of 81, is still an active member of the Cathedral. The funeral took place to St. John's Cemetery, Halifax; the clergy officiating being Dean Llwyd, Major the Rev. N. Le Moine, and the Rev. S. B. Wright.

#### REV. THOMAS DAVIES.

On December 28th, there was laid to rest in the cemetery of St. James' Church, Seaforth, N.S., the body of Rev. Thomas Davies, late Rector of the parish of Marlborough, New York, and son of the Rev. Samuel Davies, Rural Dean and priest in charge of the parish of Seaforth, N.S. The service was said by the Rev. Canon V. E. Harris, of Halifax, and consisted of the Holy Communion, followed by the burial office, at church and grave. Thomas Davies was educated at King's College, Windsor, where he graduated in 1899, and from which University he received his M.A. in 1902. After serving as priest's assistant in the parishes of Amherst and Truro, he became Rector at Musquodoboit Harbour, and later took a post-graduate course at the General Theological Seminary and at Columbia College, New York, where he obtained the degree of B.D., and was appointed Professor of English and Bible History at the Seminary, and in connection with the Deaconess Training School, New York. A few years ago he took up parochial work, his last

parish being that of Marlborough, New York. His death took place on December 23rd, at the Porter Military Academy, Charleston, South Carolina, where, during the winter months, he was a member of the Faculty. He was forty-one years of age. Never robust in health, he was yet an example of one who uncomplainingly, faithfully and lovingly ministered as pastor, priest and professor, winning by his loving disposition and scholarship and good work the esteem of all with whom he was associated in life. Mrs. Davies and three children, John, Thomas and Richard, will remain for a time at the home of her parents, Dr. and Mrs. Black, of Windsor, N.S.

#### REV. REGINALD IVAN ROSS.

It will be remembered that Rev. Ivan Ross, Rector of St. Ursula Falls, died as a martyr to duty during the influenza plague last fall. Though stricken with the plague himself, he left his bed to administer the Holy Communion to a dying parishioner.

Three days later, on the Sunday, the 27th of October, at 8 a.m., he passed to the Church expectant, and was buried the day following by the Rev. H. O. Loisselle, in the Anglican cemetery at Louisville.

On Holy Innocents' Day the Bishop of Quebec held a memorial service for him at St. Matthew's Church, Quebec. In the Holy Communion the Bishop was assisted by the Rev. A. R. Kelly as epistoler and by the Rev. Philip Callis, Rector of St. Peter's Church, Quebec, as gospeler. It was in this church that Ivan Ross was baptized on the 8th of December, 1879. The Rev. Sydenham Lindsay presided at the organ, playing as a voluntary a Gregorian theme, which was a favourite of the late cleric.

#### HISTORICAL NOTES ON CHRIST CHURCH, SCARBORO.

The second Episcopalian place of worship erected in Scarborough was Christ Church. It was built in 1845-6, the funds being collected largely through the efforts of the Rev. W. S. Darling, then incumbent of Scarborough. The land was the gift of the late James Humphrey, and the building committee was composed of some of the leading members of St. Margaret's Church. Among these were Messrs. William Westney, Robert Jackson, James Humphrey, John Taber, and Henry Galloway.

The church was opened on the 15th of June, 1846, Rev. W. S. Darling conducting the morning service, and the Rev. Mr. Winstanley that in the afternoon. Rev. Mr. Darling was incumbent of Scarborough for ten years, and was very active in promoting the interests of Christ Church. In all good deeds he was aided by his wife, who was an indefatigable worker both in Church and Sunday School. The bell, which has a very fine tone, was hung about 1860, and cost \$160, which was defrayed by the Ladies Sewing Society.

The Rev. Wm. Belt (later Canon Belt, of Burlington), was incumbent for sixteen years. Under his direction the Church was very prosperous, and at that time had one of the largest English Church congregations in the township. Too much praise cannot be given Mr. Belt and his family. He was very popular with all congregations, and took a great interest in the militia and public schools.

In 1887, during the incumbency of Rev. Mr. Burt, Christ Church was remodelled inside, the old-fashioned pulpit and reading-desk were taken down and new desks put in their places. One of these was the gift of the late Mr. Cheape, and the other of Wm. Rolf, of Markham. The stained-glass window was put in at the same time.

The re-opening on Sunday, November 6th, 1887, was conducted by Rev.

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Canon Belt, and Rev. Prof. Clark, of Trinity College, Toronto. Many of the congregation who had left the parish attended the service.

Christ Church Sunday School is one of the oldest in the township; its history is to be traced back to 1831, when Adam Anderson taught in the old St. Margaret's Church. For some time prior to the building of the present church, Mr. Anderson conducted the classes in an old log school-house on Lot 14, Concession D, and when Christ Church was finished they were held there.

#### DEDICATION AT BROCKVILLE.

On Christmas Day in St. Paul's Church, Brockville, the Rector, Rev. L. E. Davis, dedicated a large brass mural tablet and two brass Communion table desks in memory of the late Mr. and Mrs. Ralph Davis and their daughter, Martha M. Davis, faithful and loyal members of St. Paul's from its inception until the time of their death. The tablet has been executed by the Prichard Andrews Co., Ottawa. It is inscribed: "To the glory of God and in affectionate remembrance of Ralph Davis, Died Oct. 19, 1917, age 92 years, and his wife, Mary Davis, Died June 27, 1899, age 75 years. 'The memory of the just is blessed,' Prov. 10: 7." The Communion table desks, which are of solid brass bear the inscription: "In loving memory of Martha M. Davis. Fell asleep October 19th, 1913." These gifts were presented to the church by Mr. Peter Davis and Mrs. John Webster, son and daughter of the late Mr. and Mrs. R. Davis.

## To the Woman's Auxiliary

Last October we sent out a letter suggesting a subscription campaign in which the mission work of the W. A. was to benefit. Just about this same time the "Flu" appeared, and all meetings were cancelled, then came the Christmas season, but now the coast seems clear, and we must start in earnest. What has your branch planned to do?

One branch in the country has sent in twelve new subscriptions, another has sent ten, and so on, several others are at work—some city branches have already started a parish canvass and sent in some returns.

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How about your parish?

Suggestions and subscription blanks gladly furnished on request.

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TORONTO

#### DEDICATION CATHEDRAL

On December 26th, the dedication of the new Cathedral of All Saints, which were prepared for permanent Post" was so members of the clergy who laid the cornerstone, the Rev. Stewart, D.S. and Lieutenant Llywyd, M.C., Montreal High School hymn with Christmas time every church dom, the "Ad immediately after the Cathedral's bells each beat flag. In the and flag-bearers side of the aisle the flags and Archbishop w dress: "On be this flag, I pre Church of AL permanent use sions and ar with the war." sented the Ar receive this flag after a brief r represented, c "In the name the Son, and bless this flag dral." After t the National r represented w the band of th mon was prea

#### MEMORIAL

A solemn service in the City Church on the occasion of the memorial of our fallen members had given the war. Out of who had enlivened, 70 had received their service by Mr Rector, Rev. V ed an appropriate rendered a close of the service was played a the "Last Post" most impressive this historic el turned soldier

#### GOLDEN BISHOP

December 26th anniversary of the Pinkham and clergy of Calg plimentary lun Saturday. T dress of affect handsome fur on behalf of th gary, Mrs. P with a purse of roses.

Old records years ago, rela Rev. W. C. P ary and Cura near Winnipe Drever, took i They were m: Rupert's Land by Ven. Arch of St. John's first Bishop was not possi ding ring in a handy tinsr of a five doll which was us which Mrs. F since. The bi



DEDICATION AT ALL SAINTS' CATHEDRAL, HALIFAX.

On December 29th there was a most impressive service in the Cathedral of All Saints, the occasion being the dedication of the flags of the Allies which were presented to the church for permanent use there. The "Last Post" was sounded for the last two members of the Cathedral constituency who laid down their lives during the war: Lieut.-Col. Charles Stewart, D.S.O., Croix de Guerre, and Lieutenant Charlewood Derwent Llwyd, M.C., 13th Battalion Royal Montreal Highlanders. The processional hymn was the great hymn of Christmas time which is sung by every church throughout Christendom, the "Adeste Fideles." Immediately after the choir, came six of the Cathedral's most prominent members each bearing on his shoulder a flag. In the chancel the choristers and flag-bearers formed up on each side of the aisle while the Dean took the flags and presented them to the Archbishop with the following address: "On behalf of the donors of this flag, I present it to the Cathedral Church of All Saints, Halifax, for permanent use on all national occasions and anniversaries connected with the war." As each flag was presented the Archbishop said: "We receive this flag at your hands," and after a brief allusion to the country represented, closed with the words: "In the name of the Father, and of the Son, and of the Holy Ghost, we bless this flag for use in this Cathedral." After the blessing of each flag the National Anthem of the country represented was finely rendered by the band of the 6th C.G.R. The sermon was preached by Dean Llwyd.

MEMORIAL SERVICE AT GALT.

A solemn service was held in Trinity Church on December 29th in commemoration of seventy men who had been members of the church and who had given their lives in the great war. Out of an honour roll of 450 who had enlisted for overseas service, 70 had made the supreme sacrifice. Their names were read at the service by Mr. F. S. Jarvis and the Rector, Rev. W. H. Snelgrove, preached an appropriate sermon. The choir rendered special music and at the close of the service the "Dead March" was played and the bugler sounded the "Last Post." It was one of the most impressive services ever held in this historic church. Many of the returned soldiers were present.

GOLDEN WEDDING OF THE BISHOP OF CALGARY.

December 29th was the fiftieth anniversary of the marriage of Bishop Pinkham and Mrs. Pinkham. The clergy of Calgary gave them a complimentary luncheon on the previous Saturday. The clergy, with an address of affection and loyalty, gave a handsome fur coat to the Bishop, and on behalf of the Churchwomen of Calgary, Mrs. Pinkham was presented with a purse of gold and a bouquet of roses.

Old records of the wedding of fifty years ago, relate that the marriage of Rev. W. C. Pinkham, S.P.G. missionary and Curate of St. James' parish, near Winnipeg, to Miss Jean Anne Drever, took place December 29, 1868. They were married by the Bishop of Rupert's Land, Dr. Machray, assisted by Ven. Archdeacon McLean, warden of St. John's College, and afterwards first Bishop of Saskatchewan. It was not possible to purchase a wedding ring in Winnipeg, but there was a handy tinsmith there who made out of a five dollar gold piece, the ring which was used on the occasion and which Mrs. Pinkham has worn ever since. The bride was given away by

her father, William Drever, Sr., who was a pioneer merchant of Winnipeg. The bridesmaid was the bride's sister, Miss Mary Iscelle Drever, who in 1876 became the wife of Lt.-Col. MacLeod, C.M.G., the second commander of the Royal North-West Mounted Police. The bride's mother, Mrs. Helen Drever, had died two years before and from the time of her demise until the marriage, the bride kept house for her father. Mr. Drever was a native of the Orkney Islands and Mrs. Drever came from Aberdeen. The bridegroom was supported by Rev. George Bruce, C.M.S. missionary at Farnford, Man. The guests at the wedding breakfast included the Bishop of Rupert's Land, Archdeacon and Mrs. McLean, Rev. A. (afterwards Archdeacon) and Mrs. Cowley, Mr. and Mrs. Robert Tait, of St. James'. The health of the bride was proposed by the Bishop of Rupert's Land. After the wedding breakfast Rev. and Mrs. Pinkham drove to St. Andrew's, 17 miles down the Red River towards Lake Winnipeg, where they spent their honeymoon as the guests of Rev. J. P. and Mrs. Gardiner.

Eight children were the issue of the union, five now surviving. The first-born child died in infancy, and the eldest daughter died eight months after marriage to Murney Morris, who was a bank manager in Calgary. There is a lectern in the Pro-Cathedral in memory of her. The youngest son, Capt. Ernest Pinkham, who made a glorious record in France and Belgium, was killed in action while leading his company in the battle of the Somme, September, 1916. The second daughter, Mrs. Thomas Crowe, is living in Ireland. The eldest son, Augustine Machray Pinkham, is secretary of the Calgary General Trusts, while another son, James, is a bank manager at Vancouver. Miss Pinkham and Miss Margaret Pinkham, at home, have been among the most prominent war workers of Canada. Miss Pinkham is the provincial secretary of the Red Cross Society. In recognition of her services Miss Pinkham has been honoured with an appointment of hon. associate of St. John of Jerusalem in England.

A MUNIFICENT GIFT, WALLACEBURG, ONT.

The Sunday after Christmas was the occasion of great rejoicing on the part of the congregation of the church of St. James' the Apostle, Wallaceburg. Through the splendid generosity of Capt. J. W. Steinhoff and Mrs. Steinhoff, the parish was presented with the discharged mortgage on the rectory. The congregation were taken completely by surprise when a letter from Capt. Steinhoff was read by the Rector, stating that he and Mrs. Steinhoff, on the 61st anniversary of their marriage, desired to signify their hearty gratitude to Almighty God for His mercies showered upon them through all these years, and so were sending the mortgage on St. James' rectory, which had been duly discharged, and on which therefore the payment of the balance of \$1,700 would not be required to be made.

During the last two years the church at Wallaceburg has made many improvements, paid off \$600 of debt, exclusive of payments on the rectory, and the Rector's stipend has been increased by \$200. The congregation is a united and loyal one and the people are extremely kind and thoughtful to their Rector.

UNITED SERVICE AT KENORA.

Under the auspices of the Ministerial Association of Kenora, a General Service of Thanksgiving for Victory was held in the United Church, Kenora, on Sunday afternoon, December 15th, the church being filled with

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a deeply earnest and responsive congregation of citizens. The returned soldiers, members of the Great War Veterans' Association, attended in a body, as did also members of the Masonic Order. Taking part in the service were Rev. W. J. McQuarrie, pastor of the United Church, Rev. R. Nairn, Presbyterian, Rev. J. E. Limberg, Lutheran, Rev. E. Diamond and Rev. Canon Lofthouse, Anglican. The Rev. Canon Lofthouse preached a forceful and appealing sermon.

the representatives to the Municipal Social Service Council from the Anglican Churches of the city. Canon Vernon emphasized the importance of this committee giving careful thought to the problems and opportunities of Social Service in rural as well as city and town parishes.

SOCIAL SERVICE WORK IN THE DIOCESE OF QUEBEC.

Canon Vernon, the recently appointed General Secretary of the Council for Social Service of the Church of England in Canada, spent Sunday, December 29th, and following days in the city of Quebec, as the guest of Very Rev. Dean Shreve. On Sunday he preached at the Cathedral in the morning, and at Trinity in the evening. In the afternoon he addressed a well-attended men's meeting at St. Matthew's. On Monday evening a conference for the Churchmen of the city was held at the Cathedral Hall, at which the Bishop of Quebec presided, and introduced the General Secretary. An interesting discussion took place, dealing with the work of Social Service in the city and diocese of Quebec. Each of the city churches is represented on the Municipal Social Service Council of Quebec, and an effort is being made to induce the Rev. A. R. Kelley, who has always taken an extremely active interest in Social Service work, to undertake the secretaryship of this important body. The diocese has also a Social Service Committee, appointed at the last Synod, which will, it is expected, be enlarged by the addition of

COUNCIL FOR SOCIAL SERVICE.

The Executive Committee of the Council for Social Service held an important meeting at the Board Room of the Continental Life on the evening of January 2nd, the chairman, the Bishop of Huron, presiding. Those present included the Bishop of Toronto, Archdeacon Ingles, the Recording Secretary; J. M. McWhinney, the Honorary Treasurer; G. B. Woods; Rev. Canon Tucker, Dr. Matthew Wilson, Dr. C. H. Thomas, Miss McCollum, Miss Saunders, and the recently appointed General Secretary, Canon Vernon. The matters dealt with included the report of the sub-committee on immigration, that of the sub-committee on prohibition after the signing of peace, the protection of children, mother's allowances and preparation for the Sexagesima appeal on behalf of the work of the Council. The Bishop of Huron reported that at the earnest request of the Indians of Walpole Island he had taken up the matter of the proposed exploration of the island for oil and gas with the Department of Indian Affairs, and the Department had promised that the Indians' rights in the island should not be disturbed. The chairman welcomed the recently appointed General Secretary. Canon Vernon does not finally enter upon the duties of the office till May, but is giving the present month to the work of the Council. His head-

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quarters will be at the Synod Office, Continental Life Building, Toronto. He plans to spend Sunday, January 12th, in Hamilton; January 19th in Ottawa, and January 26th in St John, N.B.

#### A WAR MEMORIAL CHURCH, OXFORD, N.S.

On Sunday, December 15th, 1918, at Oxford, Cumberland County, Nova Scotia, the Archbishop of Nova Scotia opened and dedicated a "War Memorial" church, to which was given the name of "All Souls," in commemoration of all who made the supreme sacrifice in the world war. This building relieves a want long felt by members of the Church of England in Oxford and vicinity, who for many years have been obliged to attend services in unsuitable halls. While thanking all who have most kindly assisted him in completing the church for use at such an opportune time, the priest in charge, the Rev. George O. Cheese, M.A. (Oxon.), LL.B. (Del.), asks for further assistance towards wiping off a debt of about \$2,000 on the building in order that the church may be consecrated as soon as possible. The rectory, which has also been purchased recently, stands on the same central lot as the church. It may be of interest to some to know that Oxford is noted for its woollen mills; it has also a foundry, two wood-working factories and other industries, good railway facilities, and is the centre of an excellent farming district.

#### ST. PAUL'S CATHEDRAL WELL GUARDED.

The story of the men who have been guarding St. Paul's Cathedral against air raids during the Great War forms an interesting episode, of which some record should be preserved, according to "The Times." Immediately before the war, there was installed a new and elaborate scheme of fire prevention in the building, making it as safe from fire as is humanly possible. The watch was organized in 1915, and has consisted of architects and other professional men, with guides, vergers and workmen belonging to the Cathedral staff. These men, trained by the London Fire Brigade, have been on guard every night for more than three years, 10 or 15 being often present at one time, and stationed (with fire hose reel) at the posts allotted them when a warning was received. Many have attended two or three nights a week, and the whole country owes them a debt of gratitude for their devoted service. Through the dark nights of three winters these men have been on guard in the national Cathedral, often compelled, if a late warning came through, to spend the whole night there between two busy days of work, beds being provided. A system of telephones from the crypt to the various roofs was made for united action. On two occasions—in June and July, 1917, the Cathedral had very narrow escapes from the bombs of Gothas flying in broad daylight. Twice it was struck, at night, by anti-aircraft shells, one of which penetrated, with great force, but comparatively little damage, the roof of the south transept. On June 13, 1917, a small part of an explosive bomb, which fell within a few yards of the north side of the building, was thrown up on to the stone gallery, where a slight dent was made in the asphalt by the impact of it. This is the only mark which Germany has left on St. Paul's Cathedral.—Christian Science Monitor.

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#### QUEBEC NOTES.

The Rev. Mr. Lindsay, formerly assistant at St. John the Evangelist Church, Montreal, has been appointed an Assistant Curate to St. Matthew's, Quebec.

A memorial service was held in Trinity Church, Quebec, on Sunday morning, December 29th, for the seven members of the congregation who have given their lives for their country during the great war. At the same service two flags in the chancel were dedicated in memory of two soldiers who were killed in action.

#### CANADIANS' COLOURS AT WESTMINSTER.

The colours of the 28th Battalion were removed from Westminster Abbey on the 12th December. The colours of the 116th were removed last week. The colours of fourteen other Canadian units still hang over Wolfe's monument in the Abbey. Following an impressive religious ceremony, the Dean of Westminster in the Abbey on December 12th, returned the colours of the 33rd Battalion, Royal Ottawas. Four original officers of the battalion attended, namely, Lt.-Col. C. M. Edwards, Lt.-Col. R. F. Parkinson, Lieut. J. R. MacDonald, and Lieut. W. B. McGarrity. The colour party comprised nine original members of the battalion, all of whom with its officers, wore their decorations won on the field.

Through the Colonial Dames of Virginia, Mrs. Woodrow Wilson has presented St. George's Church, Gravesend, Kent, with a photograph of herself which is to be hung in the vestry of the church, beneath a portrait of her ancestor, Princess Pocahontas. The photograph is a signed one and has been framed in oak.

#### Church in the Motherland

It is proposed to place in Kingswear Church, South Devon, a carved oak pulpit as a memorial to the late Bishop Boyd Carpenter.

An Order of Women Messengers, who will hold a license from the Bishop, is about to be created in the diocese of Ely, England.

The Rev. Dr. David, Headmaster of Rugby, has been appointed to preach the annual sermon before the C.M.S. at St. Bride's, Fleet Street, next May.

The Bishop of Southwark succeeds the lately deceased Bishop Boyd Carpenter as Clark of the Closet to the King. The Clark of the Closet is the Head of the College of Chaplains of the Royal Household.

Dr. A. Cowley, Fellow of Magdalen College, Oxford, was the Schweich Lecturer on Biblical Archaeology last year. He gave a series of three lectures in London in December on "The Hittites."

Sir Oliver Lodge preached recently a sermon in St. Edward's Church, Cambridge, on the "Assurance of the soul's survival after death." The church was filled to overflowing and many stood in the porch during the whole of the service.

The Bishop of Coventry courteously invited representatives of the Non-conformist bodies in Coventry to be present at his enthronement in the Pro-Cathedral and the local Free Church Council, with many kindly expressions of esteem for Dr. Yeatman-Biggs' person and work, accepted the invitation.

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### THE CANADIAN BANK OF COMMERCE

A gift of £2,000 has been made to Liverpool Cathedral for the purpose of erecting a granite "peace" cross, which is to stand over 50 feet high. The donor is Mr. Arthur Earle, a Liverpool commercial man, who desires that the steps surrounding the Cross may be used as a base from which speakers may address religious gatherings.

The Council of King's College, London, England, has lately received a donation of £2,500 from Mr. Harry Lloyd for the Building Fund of King's College Hostel for Theological Students. The Hostel, which was founded by Canon G. E. Newsom, now Vicar of Newcastle, was partially built in Vincent Square, Westminster, just prior to the outbreak of the war.

The Rev. George H. Harris, M.A., has been appointed Vice-Principal of Ridley Hall, Cambridge. Mr. Harris had a most distinguished career up at the Varsity. Graduating from Fitzwilliam Hall he took First-Class honours in both parts of the Theological Tripos and he won successively the two Carns Greek Testament and Crope Divinity University scholarships.

The Rev. Cuthbert Creighton, who was recently appointed Headmaster of the Cathedral School at Worcester, is a son of the late Bishop Creighton, the late Bishop of London. He was for a time a pupil at this school, afterwards going to Marlborough College and Emmanuel College, Cambridge. For the last 19 years, he has been an assistant Master at Uppingham.

Lord Rothermere has offered the sum of £20,000 to the University of Cambridge for the purpose of founding a Professorship in Naval History in memory of his son. He makes a condition that he shall have the first appointment and he states his intention of offering it to Dr. Holland Rose, who is at present the Reader in Modern History at the University.

Sir Robert Anderson, the head of the Criminal Investigation Department of the Metropolitan Police, of London, Eng., died on November 15th from heart disease. He took a deep and abiding interest in religious work. He was a profound student of Holy Scripture, and he wrote many valuable books dealing with critical, doctrinal and prophetic questions.

Two united services for thanksgiving were held in Upper Norwood on Peace Sunday. In the afternoon a large congregation assembled in the Wesleyan Church, when the preacher was the Rev. Chas. E. Wilson, Vicar of Christ Church, Gipsy Hill. The evening service was held in Christ Church, Gipsy Hill, when the large building was filled to overflowing. The Wesleyan, Congregational and Baptist ministers took part, and the address was given by the Presbyterian minister, the Rev. J. M. Witherow, M.A.

Dr. Wace, the Dean of Canterbury, celebrated his 82nd birthday on December 10th. He is the "Grand Old Man" of the Church in England. Dr. Wace is still enjoying good health and is both strong and vigorous. He was ordained by Dr. Tait when he was Bishop of London in 1861, and in 1875 he was appointed Professor of Ecclesiastical History in King's College, London, and from 1883 to 1897, he was Principal of King's College, London, where he did a great work. He became Dean of Canterbury in 1903. Dr. Wace was for many years a leader writer on the staff of "The Times," and he was one of the editors of the "Dictionary of Christian Biography." He is the author of many theological works.

## Thwart

When the body well not constitute factor, for in pure point is resistance of the safe-guards SCOTT'S replete in that enter blood, elements the whole Thwart germ with Scott & Bowne

## The Church

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Dr. Brent, New York, an Chaplain of overseas, was thanksgiving which was Church of the France, on the ber 27th.

The Bishop held a Confession lawn of the Church, El rendered necessity prevalence of placed all amongst other period of five to the small few people at the service

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On behalf it has been H. Greer, of message has to the Archb York: "With sinister rum the continuing eighty over Through you



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18-32

## The Church in U.S.A.

Dr. Gailo, the Bishop of Tennessee, has been appointed a Vice-President of the Chamber of Commerce of the United States.

A determined effort is being made to obtain the money necessary for the endowment of the New See of Bradford (Yorks) Fund.

A meeting of the Diocesan Council of the Diocese of Mississippi will be held in Jackson, Miss., on January 21st, for the purpose of electing a Coadjutor-Bishop of the diocese. This is being done at the request of the Bishop of Mississippi.

Dr. Perry, the Bishop of Rhode Island, was the preacher at the service which was held in St. Martin's-in-the-Fields, Trafalgar Square, London, on November 28th, last, in connection with the American Thanksgiving Day.

Dr. Brent, the Bishop of Western New York, and at present the senior Chaplain of the American Forces overseas, was the preacher at the thanksgiving service for victory, which was held in the American Church of the Holy Trinity, Paris, France, on the afternoon of November 27th.

The Bishop of New Mexico recently held a Confirmation service on the lawn of the rectory of St. Clement's Church, El Pasco, Mex. This was rendered necessary on account of the prevalence of the epidemic which had placed all churches in quarantine, amongst other public buildings for a period of five or six weeks. Owing to the small space available only a few people were able to be present at the service.

A most unusual event took place in St. Philip's Church, Little Rock, Arkansas, on St. Andrew's Day last, when Bishop Winchester of Arkansas, ordained to the priesthood Rev. Dr. Edward de Claybrook, an ex-prince of New Zealand, who is a full-blooded Maori. He is the eldest son of the late King Guillermo Eldabo De Banoanyo (William Edward de Claybrook) and he was born in New Zealand on August 5th, 1870. The Rev. Dr. de Claybrook received the degree of D.D. from the University of China on May, 1908.

On behalf of 82 American Bishops, it has been announced by Bishop D. H. Greer, of New York, the following message has been cabled separately to the Archbishops of Canterbury and York: "With utmost horror we hear sinister rumour of the possibility of the continuance of Turkish sovereignty over unhappy Armenia. Through your lordships we ask that

the Anglican churches do their utmost to prevent repetition of so hideous a crime. The honour of our churches and of the allied democracies demands Armenia be unconditionally liberated from Turkish rule and restored to her own people."

Rev. Charles Rowland Tyner was installed Dean of St. Mark's Cathedral, Kearney, in the diocese of Western Nebraska, recently by Bishop George Allan Beecher, D.D., assisted by Rev. W. H. Mills, of Chadron. Dean Tyner has been in France for the past year and saw much fighting on the western front while with the American 1st Division, 18th Infantry (American shock troops). The Dean of St. Mark's Cathedral, Kearney, is a Toronto man, and was prominent in athletics a few years ago. Two brothers, Rev. George St. George Tyner and Rev. F. D. Tyner, are the Rectors of churches in the United States. While in France, Dean Tyner's father died. His sisters reside in Toronto, Ont.

## Christmastide at the Nathanael Institute, Toronto

The influenza epidemic, not only prevented the holding of the Halloween party, which proved such a marked success in 1917, but, combined with other causes, it seriously delayed the preparations for our Christmas entertainment.

What God allows to come to those who trust in Him is always best, and we have been overjoyed by the way in which all things have worked together for good. First, the children of other churches have caught the true Christmas spirit, and have generously given of their good things to contribute to the happiness of our little Jews, and to relieve the need of souls to whom sickness and other causes have brought distress. A missionary hearted class of girls from the Church of the Redeemer personally came with their teacher to bring the tokens of their love. The Church of the Epiphany Sunday School generously contributed all kinds of good things from their white Christmas, and St. Thomas' Girl Guide Troop No. 1, not only brought our Christmas tree and many delightful gifts for it, but spent most of the day in assisting in the numerous preparations, leading in the children's games after tea, and acting as attendant fairies on Father Christmas in giving the children their presents. Such actions as these bring the Christ near to the Jewish people in a way that no finely reasoned arguments can ever do.

We have, throughout the season, sought God's wisdom and grace to make Christ's words, "It is more blessed to give than to receive," a reality to our children. At the lantern services on Christmas Day and the preceding Saturday and Sunday, the Christmas story was linked with type and prophecy throughout the Old Testament. This series was brought to a climax at the summing up of the Sunday School on the Sunday after Christmas, when we had our record attendance of 49 Jewish children. Magic lantern slides on the golden text, "Thou shalt call His name Jesus, for He shall save His People from their sins," illustrated how those, whom God chose to save His people Israel in Old Testament times, had to give themselves in suffering in order to be saviours. So the Saviour Christ gave and suffered most of all.

The great day, Monday, December 30th, arrived at last, and a hive of busy bees assembled in the morning and continued throughout the day making the Nathanael Institute speak out its Christmas message of peace and goodwill to the little Jews, who, tense with excited anticipation, began

to besiege it at least two hours before they could be allowed to enter.

At five o'clock forty-two children marched down to tea and a feast of good things met their delighted eyes. Grace was sung by all both before and after tea. After grace, crackers were pulled, hats donned and good things eaten with great relish. By the kindness of Miss Rumsey, of the Church of the Epiphany, each child took away a little Christmas favour.

Then followed a great time of round games, final rehearsals for the entertainment, and the transformation of the tea room to receive the Jewish and Christian audience, who soon filled the three rooms, which, connected by sliding doors, forms our hall for large gatherings.

The junior girls then gave a play, called "The Spirit of Christmas," written by Miss O'Meara, who also taught the girls. This was a new feature for our Christmas entertainment. The children thoroughly entered into the spirit of it. The first act, entitled "The Jewish longed for," represented a Jewish mother in Rome in B.C. 60, teaching her little son the prophecies of the coming Messiah. Act II., called "The Christ given," opens with the discussion, by a boy and girl in a Jewish merchant's house in Jerusalem, of the good tidings of the birth two days before of the Christ Child in Bethlehem. Act III., "The Christmas Spirit," is located in a Christian country home in England in A.D. 1460, during the Wars of the Roses. Scene 1 shows a boy and girl playing at war in the garden in summer, and, like their elders, taking opposite sides and quarrelling. In the final scene the quarrel is made up the following Christmas, under the influence of the Christmas Spirit, and the play ends in carols, praising God and the Saviour Child.

The Story of Ruth was similarly enacted in the latter part of last winter. The children by this means learn long and important passages of Scripture in their right setting, and so get a grasp of their meaning which it would be difficult to give them in any other way.

The Bishop, who takes a keen personal interest in the work, presented the prizes won for the year. These were in value proportioned to the merit of the children winning them. Two special prizes, given just before the entertainment for improvement in conduct during the year, came as a great surprise, and the boy and girl winning them were much gratified.

Our smallest little girl, after singing two verses of the hymn, "Once in Royal David's City," presented the Bishop with a bookmark, on which the Jewish national flag was worked by many of the children. The Bishop, in thanking the children, said he would keep it in the Cathedral. He spoke about the children about Emmanuel, and they promised to learn a text and a prayer which he gave them for next Christmas.

Delight and enthusiasm reached its height with the advent in the nick of time of Father Christmas, who announced that, had it not been for his new aeroplane, he must, for the first time in history, have failed to keep his appointment. He was not allowed to leave without a little keepsake from the Nathanael Institute children, who have a very warm place in his large, loving heart.

## Not Necessarily Vain

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## THE CANADIAN BOOK OF COMMON PRAYER.

(Continued from page 21.)

ing to St. John is read twice. Besides this, at Evening Prayer on the weekdays between Trinity Sunday and the eleventh Sunday after Trinity the Gospel story as narrated by St. Matthew, St. Mark and St. Luke, is read, the Lessons being so chosen that (so far as is possible) what is peculiar to one of these Gospels is read in its place and what is common to more than one of these Gospels is read once only. In the weeks which follow the whole of the Gospel according to St. John is read. The whole of the Book of the Acts, as being specially appropriate to the Easter season, is read continuously. It is also assigned, similarly arranged, to the weeks between the twenty-third Sunday after Trinity and the Sunday next before Advent, weeks which do not occur every year. As to the Epistles, those of St. Paul are placed in the order which is commonly believed to be (at least approximately) that of chronology. Of the Book of the Revelation the passages which are the most appropriate for public reading are read on the weekdays immediately before Advent (other chapters being read on Sundays in Advent).

Special Lessons have been chosen for Holy Week, for Easter Week, for the Rogation Days, for the week after Whit-Sunday and for Holy-days. The selected Lessons for Holy-days are short and intended to fix attention on some salient thought. But since, with the adoption of the ecclesiastical week as the basis, the Saints' Day Lessons interrupt the daily course, a rubric has been inserted allowing the minister at his discretion to read the ferial Lessons instead of those appointed for the Holy-day.

In addition to the Lectionary, there will be a Table of "Lessons Proper for Special Occasions"—viz., Accession Service, Dominion Day and Other Occasions of National Thanksgiving, for Missions, Thanksgiving for Blessings of Harvest, for Children's Services, the Consecration of a Church or Chapel, the Consecration of a Churchyard, the Dedication of a Church, and the Induction of Ministers.

The Table of Proper Psalms and Selections of Psalms will appear: (1) following the Lectionary; and (2) just before the Psalter. It has a number of new and very useful features. In addition to Psalms for the great festivals hitherto provided, there are Proper Psalms for Advent Sunday, for the Circumcision, for Epiphany, for Easter Even, for Trinity Sunday, for Rogation Days, for Harvest Thanksgiving, for Dominion Day and other occasions of National Thanksgiving, for Institution and Induction, for Consecration of a Church or Chapel, for Consecration of a Churchyard or Cemetery, for Missions. There is also a Table of "Selections of Psalms," any of which may be used on the 31st day of the month, or on any other day for sufficient cause with the approval of the ordinary, save only on those days for which Proper Psalms are appointed. This table contains 16 selections, covering some 36 Psalms. In addition to this, there are nine Psalms named that may be used in Holy Week on the days for which Proper Psalms are appointed.

(To be continued.)

## THE GIRL OF THE REMAKE.

(Continued from page 22.)

Moreover, the student and nurse alike gain by knowing that their work is intensely worth while. The student is working towards an ambitious future; the nurse is aiming to leave every patient better for having gone near her.

And lastly, girls sharing a common life, if they are worth their salt, learn from their very comradeship, the true mark of nobility, that is to say, they learn to move with gentleness in place of scornfulness amongst their fellows.

This gentleness, this sympathy, leaves no time for chronic brooding which too often, like a draught of wind across a candle, wastes time and strength and sets up a fever of self injury.

If this argument is at all true, it solves some interesting problems and throws a ray of hope across the restless path of the twentieth century girl. It gives a suggestion as to why the nun looks so calm and unwrinkled. She, like the young probationer, makes

no decisions, great or small, and is absolutely free from financial worry. But she has bartered away, possibly from highest motives, God's greatest gift of free will which, in its last analysis, is our highest heritage, our most distinguishing birthright.

One step further. How much of the cheeriness did our men owe to a straight road ahead of them, freedom from financial strain and absorption in a great cause. How far will they worry when they return to give their own boys something of the relief, the joy of instinctive obedience. "Worth all the show to me, I guess," wrote a young officer, and worth all the show to his children and to any one who gets it.

It goes one step further. It throws light upon the deep, underlying peace which reflects itself in the face of a Phillips Brooks, a man who keeps the birthright of his free will and of his true perspective of life but enriches those two birthrights by a life hid with Christ in God.

To sum up, therefore, regularity and common sense rules of institutional life belong just as certainly to daily life as institutional life, provided we have the necessary strength of mind. So, too, the generous self-sacrificing comes to us all if only we have the God-given grace for it.

Miss Beale, of Cheltenham, ruled the largest and most outstanding school in England with absolute power till seventy-seven years of age. The secret of her strength was supposed to lie in her morning ride on her tricycle, and in her rigid adherence to her nine o'clock bed hour, after which

"No living wight,  
Save the lady alone  
Dared to cross o'er the threshold  
stone."

But the real secret lay in her restless planning for others, a planning so able that she could truly say that of all the countless schemes that she had undertaken only one had ever failed.

But supposing, after all, that you say you are going to take your fling, that "don't care" is your motto, and that you are going to burn your candle at both ends. What then?

That is easy enough, but your future will take its fling out of you just as certainly as you take your fling out of it. Your motto may be "don't care," but don't care, you know from nursery days, was eaten by lions on the coast of East Africa, and the day may come when you yourself would sooner feel a first crunching of those same lions at your shoulder than be forever ailing, forever a drag upon your husband, forever a strain upon your children who, try as they will, still sense a rift within the lute.

For the sake, therefore, of your possible future in married life; for the sake of your possible future in professional life, you cannot, you dare not fling away the health which might be yours.

But in addition to the duty to man comes the further question of duty to God. A boy, in old Greek days, reckoned the keeping of his body supple and beautiful for the Olympic games an act of worship as definitely as an act of prayer. Kipling takes something the same thought, but lifts it higher:

"Teach us to rule ourselves alway,  
Controlled and cleanly night and day;  
That we may bring if need arise,  
No maimed or worthless sacrifice."

Kipling is right. Life in its last analysis is service, is standing at the King's gateway, is waiting for His command. In the light of that service:

"What matters where the great God  
flings  
Down on the earth thy thinking clay?  
Take soul and body, keep them sane,  
And treading firm the green earth's sod  
Look upward from that place to God."



## AMERICAN RED CROSS.

The American Red Cross will use no part of its war relief fund for the benefit of the people of the Central Powers. In making this announcement recently in response to many queries, George E. Scott, general manager of the organization, said: "No relief work of any kind whatever is contemplated by the American Red Cross within the Central Powers, except such as may be possible for the benefit of American or allied prisoners, refugees and interns."

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## Bishop

by I. T.  
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## The Bishop's Shadow

by I. T. THURSTON

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### I.

#### LOST—A POCKETBOOK.

IT was about ten o'clock in the morning and a north-east storm was raging in Boston.

The narrow crooked business streets were slippery with mud and thronged with drays and wagons of every description, which, with the continual passing of the street cars, made it a difficult and often a dangerous matter to attempt a crossing.

The rain came in sudden driving sheets, blotting out all but the nearest cars or vehicles, while the wind seemed to lie in wait at every corner ready to spring forth and wrest umbrellas out of the hands of pedestrians at the most critical points in the crossings.

Two ladies coming along Causeway Street by the Union Depot, waited some minutes on the sidewalk watching for an opening in the endless stream of passing teams.

"There! We shan't have a better chance than this. Come on now," one of them exclaimed, stepping quickly forward as there came a little break in the moving line. She stepped in front of two cars that had stopped on parallel tracks and her companion hastily followed her. Just then there came a fierce gust that threatened to turn their umbrellas inside out. The lady in front clutched hers nervously and hurried forward. As she ran past the second car she found herself almost under the feet of a pair of horses attached to a heavy wagon. The driver yelled angrily at her as he hastily pulled up his team; a policeman shouted warningly and sprang toward her, and her friend stopped short with a low cry of terror. But though the pole of the wagon grazed her cheek and the shock threw her almost to the ground, the lady recovered herself and hurried across to the sidewalk.

It was then that a little ragged fellow of perhaps thirteen, slipped swiftly under the very feet of the horses, and, unheeding the savage shouts of the driver, wormed his way rapidly through the crowd and vanished. As he did so, the lady who had so narrowly escaped injury, turned to her friend and cried:—

"Oh my pocketbook! I must have dropped it on the crossing."

"On the crossing, did you say?" questioned the policeman, and as she assented, he turned hastily back to the street, but the cars and teams had passed on and others were surging forward and no trace of the pocketbook was visible. The policeman came back and questioned the lady about it, promising to do what he could to recover it.

"But it's not probable you'll ever see a penny of the money again," he said. "Some rascally thief likely saw ye drop it an' snatched it up."

The policeman was not mistaken. If he had turned through Tremont and Boylston Streets he might have seen a ragged, barefooted boy sauntering along with his hands in his pockets, stopping now and then to look into a shop window, yet ever keeping a keenly watchful eye on every policeman he met. The boy looked as if he had not a penny in those ragged pockets of his, but one of his grimy hands clutched tightly the lost pocketbook, which his sharp eyes had seen as it fell beneath the feet of the horses, and which he had deftly appropriated as he wriggled through the mud.

Heedless of wind and rain the boy lounged along the street. It was not often that he found himself in this section of the city, and it was much less familiar to him than some other localities. He seemed to be wandering aimlessly along, but his restless eyes were on the watch for some retired spot where he might safely examine his prize and see how much money he had secured. For a long time he saw no place that seemed to him a safe one for his purpose, so he went on and on until suddenly he realized that he was tired. He was passing a large brownstone church at the moment, and he sat down on the steps to rest.

"My! But this is a gay ol' church!" he thought, as he looked curiously at the beautiful building. "Wonder where them steps go to."

Springing up he ran across the pillared porch to the foot of the stone stairs that led to the upper entrance to the chapel. Following a sudden impulse he started hastily up these stairs, his bare feet making no sound. At the top of the stairs he found himself shut in on two sides by a high stone balustrade, the chapel door forming the third side. This door was closed. He tried it softly and found it locked. Then he dropped down in the darkest corner of the landing, and, with eyes and ears still keenly alert, pulled from his pocket the mud-stained purse and examined it carefully. He found in it thirty-six dollars in bills and about a dollar more in silver.

The boy gave a gleeful, silent laugh. "Struck it rich this time," he said to himself.

He hunted up a crooked pin from somewhere about his dilapidated garments, and fastened the roll of bills as securely as he could inside the lining of his jacket, keeping the silver in his pocket. Then he again examined the book to be sure that he had overlooked nothing. On the inside of the leather was the name,

"R. A. RUSSELL,"

and there was also a card bearing the same name and an address. The card he tore into tiny bits and chewed into a pellet which he tossed over the stone balustrade. Then, with the pocketbook in his hand, he looked about him. There was a pastor's box fastened beside the door. He crowded the telltale book through the opening in the top of this box, and then with a satisfied air ran blithely down the stone steps. But he stopped short as he came face to face with the sexton who was just crossing the porch.

"Here, you! Where've you been? What you been up to?" cried the man, clutching at him angrily, but the boy was too quick.

He ducked suddenly, slipped under the sexton's hands and darted across the porch and down the steps. Then he stopped to call back:—

"Be'n makin' 'rangements ter preach fer ye here next Sunday—yah! yah!" and with a mocking laugh he disappeared leaving the sexton shaking his fist in impotent wrath.

The boy ran swiftly on until he had gotten quite a distance from the church; then he slackened his pace and began to plan what he should do next. The sight of a confectioner's window reminded him that he was hungry, and he went into the store and bought two tarts which he ate as he walked on. After that he bought a quart of peanuts, two bananas and a piece of mincepie, and having disposed of all these he felt hungry no longer.

Having in his possession what seemed to him a small fortune, he saw no necessity for working, so that night he did not go as usual to the newspaper office for the evening papers, but spent his time loafing around the busiest corners and watching all that went on about the streets. This unusual conduct attracted the

attention of his cronies, and a number of newsboys gathered about him trying to find out the reason of his strange idleness.

"I say, Tode," called one, "why ain't ye gettin' yer papers?"

"Aw, he's come into a fortune, he has," put in another. "His rich uncle's come home an' 'dopted him."

"Naw, he's married Vanderbilt's daughter," sneered a third.

"Say, now Tode, tell us w'at's up," whispered one, sidling up to him. "Hev ye swiped somethin'?"

Tode tried to put on an expression of injured innocence, but his face flushed as he answered, shortly:—

"Come, hush yer noise, will ye! Can't a chap lay off for one day 'thout all the town pitchin' inter him? I made a dollar extry this mornin'—that's all the 'is about it," and stuffing his hands into his pockets he marched off to avoid further comment.

For the next week Tode "lived high" as he expressed it. He had from three to six meals a day and an unlimited amount of pie and peanuts besides, but after all he was not particularly happy. Time hung heavy on his hands sometimes—the more so as the boys, resenting his living in luxurious idleness, held aloof, and would have nothing to do with him. He had been quite a leader among them, and it galled him to be so left out and ignored. He began to think that he should not be sorry when his ill-gotten money was gone. He was thinking after this fashion one day as he strolled aimlessly down a side street. It was a quiet street where at that hour there was little passing, and Tode lounged along with his hands in his pockets until he came to a place where the sidewalk was littered with building material and where a large house was in course of construction. Perhaps the workmen were on strike that day. At any rate none of them were about, and the boy sprang up onto a barrel that was standing near the curbstone, and sat there drumming on the head with two pieces of lath and whistling a lively air.

After a little his whistle ceased and he looked up and down the street with a yawn, saying to himself:—

"Gay ol' street, this is! Looks like everybody's dead or asleep."

But even as he spoke a girl came hastily around the nearest corner and hurried toward him. She looked about fourteen. Her clothes were worn and shabby, but they were clean, and in her arms she carried a baby wrapped in a shawl. She stopped beside Tode and looked at him with imploring eyes.

"Oh can't you help me to hide somewhere? Do! Do!" she cried, with a world of entreaty in her voice.

The boy glanced at her coolly.

"What ye want ter hide for? Been swipin' somethin'?" he questioned, carelessly.

The girl flashed at him an indignant glance, then cast a quick, frightened one behind her.

"No, no!" she exclaimed, earnestly. "I'm no thief. I'm running away from old Mary Leary. She's most killed my little brother giving him whiskey so's to make him look sick when she takes him out begging. Look here!"

She lifted the shawl that was wrapped about the child. Tode leaned over and looked at the little face. It was a pitiful little face—so white and thin, with sunken eyes and blue lips—so pitiful that it touched even Tode's heart, that was not easily touched.

"The ol' woman after ye?" he asked, springing down from the barrel.

"Yes, yes! Oh, do help me," pleaded the girl, the tears running down her cheeks as she gazed at the baby face. "I'm afraid he's going to die."

The boy cast a quick glance about him.

"Here!" he exclaimed, "squat down an' I'll turn this over ye."

He seized a big empty barrel that

stood near. Without a word the girl slipped to the ground and he turned the barrel over her, kicking under the edge a bit of wood to give air. The next moment he stooped down to the opening and whispered:—

"Hi! The ol' lady's a comin'. Don't ye peep. I'll fix her!"

Then he reseated himself again on the barrel-head and began to drum and whistle as before, apparently paying no heed to the woman who came along scolding and swearing, with half a dozen street children following at her heels. She came nearer and nearer but Tode drummed on and whistled unconcernedly until she stopped before him and exclaimed harshly:—

"You boy—have you seen a girl go by here, with a baby?"

"Nope," replied Tode, briefly.

"How long you be'n settin' here?"

"Bout two weeks," answered the boy, gravely.

The woman stormed and blustered, but finding that this made no impression she changed her tactics and began in a wheedling tone:—

"Now, dearie, you'll help an ol' woman find her baby, won't ye? It's heartbroke I am for my pretty darlin' an' that girl has carried him off. Tell me, dearie, did they go this way?"

"I d' know nothin' 'bout yer gal," exclaimed Tode. "Why don't ye scoot 'round an' find her 'f she's cleared out?"

"An' ain't I huntin' her this blessed minute?" shrieked the woman, angrily. "I b'lieve ye *have* seen her. Like's not ye've hid her away somewheres."

Tode turned away from her and resumed his drumming, while the woman cast a suspicious glance at the unfinished building.

"She may be there," she muttered and began searching through the piles of building material on the ground floor.

"Hope she'll break her ol' neck!" thought Tode, vengefully, as he whistled with fresh vigour.

The woman reappeared presently, and casting a threatening glance and a torrent of bad language at the boy, went lumbering heavily down the street with the crowd of noisy, curious children straggling along behind her.

(To be continued.)

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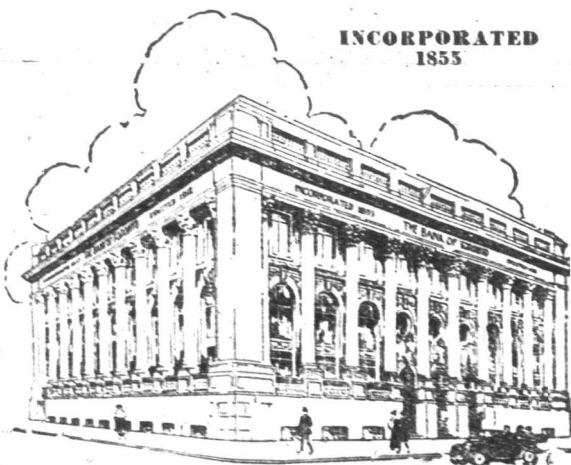
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**Here and There**

The bill before the French Legislature for the restoration of the destroyed areas aims at complete restoration of, or indemnification for, real estate, crops, woods, fields, houses, buildings, furniture and lost or stolen securities. The whole country will be laid under a tax to accomplish this. Only partial return will be given to those who are not willing to reinstate their business, etc., as it was before the war.

Now that the salvage experts have abandoned all hope of being able to refloat the "Lusitania," which lies nearly 400 feet below the surface of the water off the south-west coast of Ireland, it is, among other things, suggested that a monument should be erected on the Old Head of Kinsale. Failing this, it is proposed that a bell buoy should be attached to the forepart of the wreck as a memorial of the great vessel.

The average cost of the weekly budget of staple foods in Canada averaged \$13.49 at the middle of November, as compared with \$13.54 for October, 1918, \$12.10 for November, 1917, and \$7.96 for November, 1914, according to figures issued by the Department of Labour. The index number of wholesale prices stood at 290.9 for November, as compared with 289.6 for October, 1918, 247.3 for November, 1917, and 135.8 for November, 1913.

This incident happened "Somewhere in France" on last Christmas Day, says Interpreter Charles Welter. Some of our soldiers who attended a midnight mass in a little Roman Catholic church persuaded the parish priest to let them sing in English during the service. Accordingly, a chorus of five sang in that French church various Christmas hymns and also "Nearer, My God, to Thee." It was a great success, the audience of native peasants showing appreciation of this good intention. But something which nobody "over there" knew or will ever know, is that out of the five volunteer choristers, two were Jews and three were Presbyterians.

London railway stations have afforded some amusing sights during these last few years, but none quite so remarkable as that seen on the August holiday. The sight appeared, at any rate, to be much enjoyed by some war-worn subalterns who had a "We would not have missed it for anything" look about them. "It" was a brigadier-general in scarlet tabs, red-banded, gold-peaked cap, trundling his own luggage on a hand-truck from the arrival platform to the station yard, in the evident hope, poor man, of finding a taxi.

A soldier's letter says that when his regiment disembarked at a port in France the men were cherrily welcomed by a crowd of small children who sang a song the first line of which ran something like this: "Eiloeil, ze zongzoeil ere." The words sounded like gibberish to the Americans, but the tune seemed strangely familiar; and presently it dawned on the newcomers that the children were singing, or trying to sing, in English, "Hail! hail! the gang's all here!" These soldiers' predecessors from Canada had evidently thought it would be nice for the incoming soldiers to hear something familiar, and so had taught the French children to sing this somewhat boisterous air as a welcoming anthem.



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