

August 5, 1920.

of ice cream. "I can't
aid with a choking sob,
rything, and I have
he almost struck the
nts before her. But
? She had brought up
scrap of paper on which
ish hand was written:
n black for father and
. I am sixteen."
od, Hazel had not got
d Pearl had still left
nts to help and cheer
very hard and disap-
I, I'm coming," she
put the rosebud one

Canadian Churchman

VOLUME 47.

AUGUST 12th, 1920.

TORONTO, CANADA

NUMBER 33

FUL PRODUCTION.

Shdu Vermit, Arch-
donian Metropolate of
ia, has arrived in the
the annual meeting of
gical College."—Van-

EALLY CAME FOR.

an accident while fish-
fallen into the pond,
scrambling out an old
ng. "Dear, dear me!"
y, "how did you come
pond?"
e to fall in the pond?"
"I came to fish."
ly.

T ONES LEFT.

was crying bitterly.
tter, dear?" asked her

y new shoes hurt me!"
d, rubbing her eyes.
nder! You've got them
feet!" But Molly wept
be comforted.
any other feet," she

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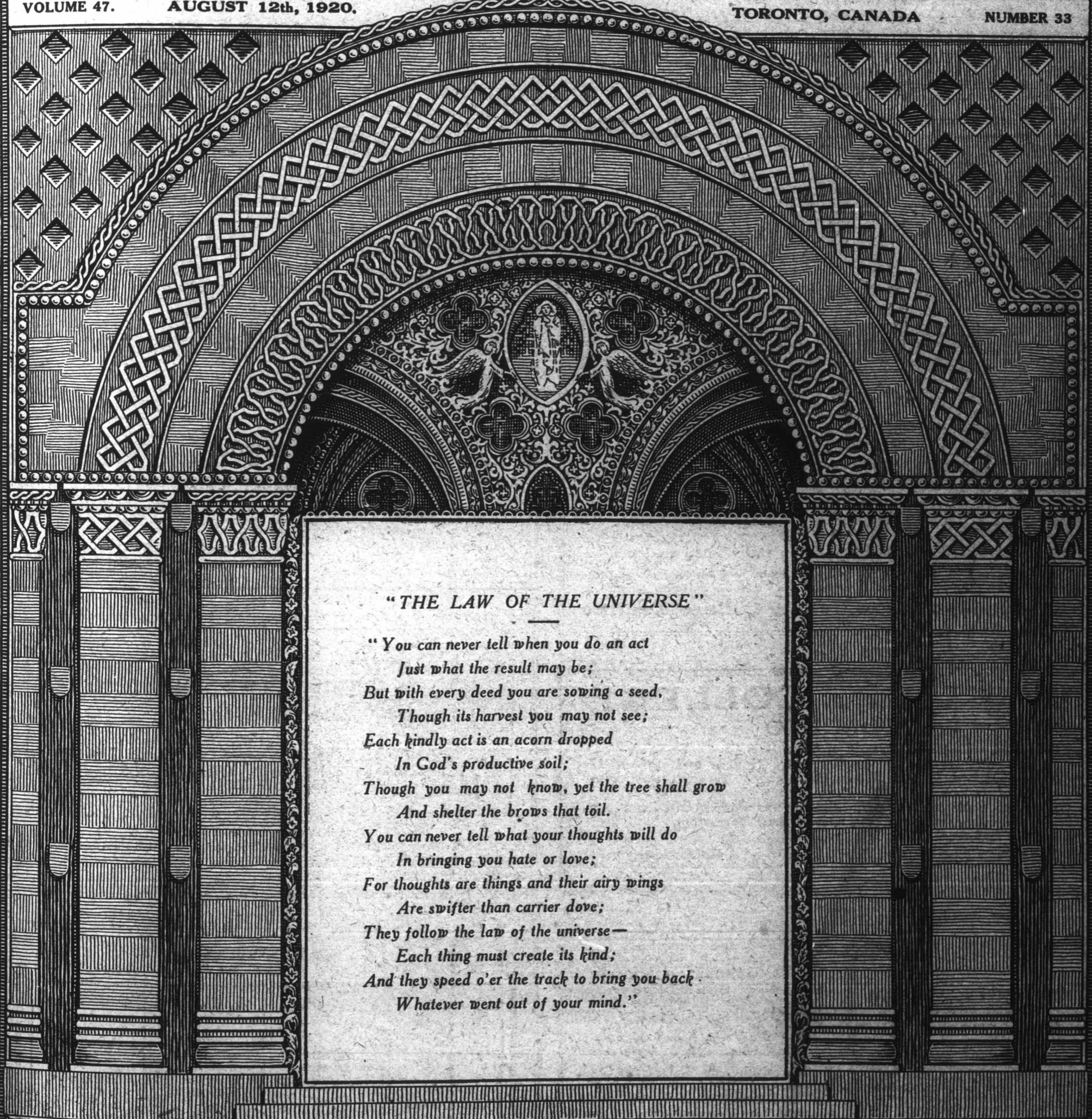
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In God's productive soil;
Though you may not know, yet the tree shall grow
And shelter the brows that toil.
You can never tell what your thoughts will do
In bringing you hate or love;
For thoughts are things and their airy wings
Are swifter than carrier dove;
They follow the law of the universe—
Each thing must create its kind;
And they speed o'er the track to bring you back
Whatever went out of your mind."

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Personal and General

There are in the world nearly 8,000,000 lepers, two thirds of whom are Chinese.

Do not miss the report of the Western Summer School in next week's issue.

The attendance this year at the Keswick Convention is said to have been a record one.

Amongst those upon whom Oxford University conferred the degree of D.D., honoris causa, lately was the Archbishop of Algoma, Dr. Thornloe.

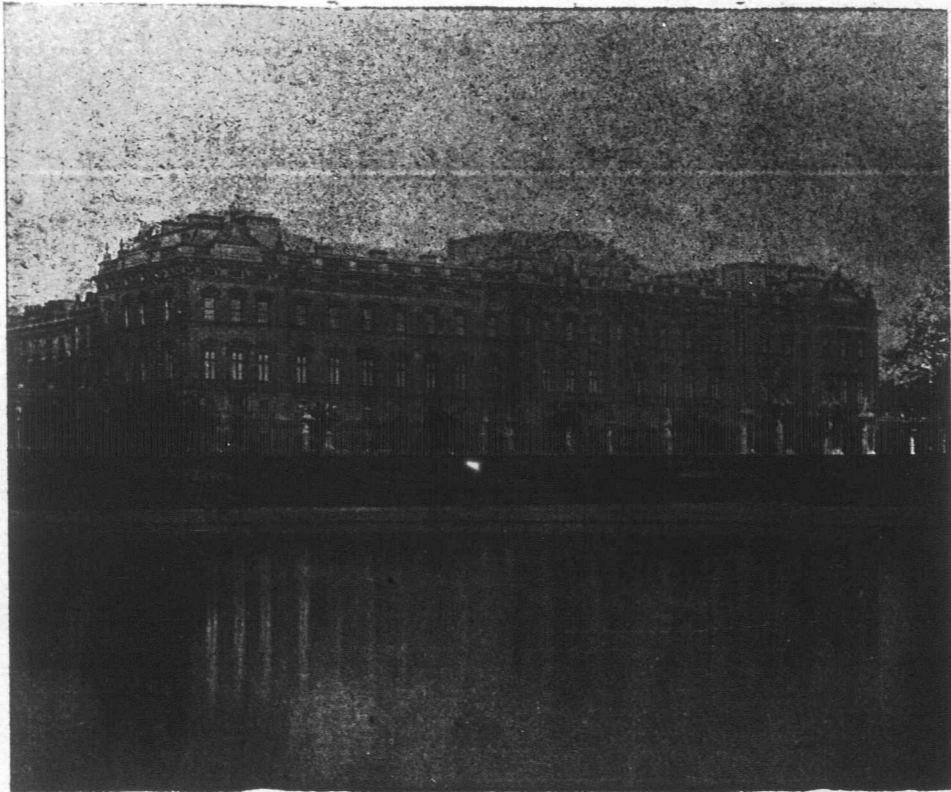
The consecration of the Bishop-designate of Carlisle will take place in York Minster, D.V., on St. Bartholomew's Day, August 24th.

of Mercy. Mrs. W. B. Irvine, Mrs. Hamilton's sister, has also received the Cross of Mercy.

Prebendary Lance has been appointed to succeed Archdeacon Southwell as Provost of Lancing College. He is a Prebendary of Bath and Wells.

The services at St. Peter's on the Rock, Stony Lake, have been taken by the Rev. Burges Browne, during July. The Rev. H. Young will be in charge for August and will occupy the clergy cottage.

The pulpit of St. Paul's Church, Regina, Sask., during the absence of the Rev. Canon Davidson, is being supplied by Rev. F. V. Vair, B.A.,



BUCKINGHAM PALACE

where the King received the Bishops who were in attendance at the Lambeth Conference on July 26th.

"I am convinced that a great opportunity lies before the Church to-day if, acting in the spirit of your declaration, she will identify herself with the social as well as the spiritual life of the people in the midst of whom she is placed, and will set herself to serve as an interpreter and mediator, bringing the lofty spiritual ideals of Christianity into close touch with the practical needs and efforts of the workaday world."—From the King's Address on this Occasion.

Dr. Roper, the Bishop of Ottawa, and Mrs. Roper will leave England for Canada about the middle of August.

The Bishop of Montreal has been appointed one of the representatives of the Canadian Church at the Faith and Order Conference to be held at Geneva this month.

After a furlough of eight months Archdeacon Faries left Toronto on August 3rd on his return journey to York Factory, Hudson's Bay. The Archdeacon is Superintendent of Missions in the Diocese of Keewatin.

In response to the appeal for £1,000,000 for the Welsh Church Appeal Fund the sum of £330,000 has already been received.

On July 18th the Bishop of Saskatchewan dedicated a tablet in St. Luke's, Redcliffe Square, London, which has been placed therein to the memory of 78 men of the parish who lost their lives in the war.

Mrs. L. A. Hamilton, of Toronto, has been awarded by the Serbian Government the Order of St. Saba of the Third Class and also the Cross

L.Th., Rector of St. James' Church, Wallaceburg, Ont.

Several articles of unusual importance will appear in next issue. On your vacation have your copy forwarded or preserved for you on your return.

Mr. Burdett-Coutts, M.P., recently gave an evening party to the Archbishops and Bishops attending the Lambeth Conference. Amongst those present thereat were the Archbishops of Algoma and Nova Scotia. Nearly 100 Bishops from Overseas attended.

Rev. E. P. Laycock, of Vernon, B.C., passed through Toronto on his way home to England, where he will remain for the present at least, as imperative home duties have made it necessary, we are sorrow to learn, for him to give up the splendid work he was doing at Vernon, B.C.

The Rev. Canon Troop is expected to return to Toronto on August 20th, and he will preach at both services at the Church of the Messiah on August 22nd. His many friends will be pleased to hear that Canon Troop has greatly benefited in health by his stay at Halifax, N.S.

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FROM WEEK TO WEEK

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

MUCH has been said in recent years on the concentration of our population in the larger cities. A cry has been raised that every effort should be made to keep a larger proportion of our people on the land, and, presumably, in the towns and villages. There are, no doubt, many reasons why our larger cities grow with abnormal rapidity and the rural and semi-urban population remains stationary or diminishes; but we doubt if sufficient attention has been given to the effect of the financial policy of our banks and trust companies. This policy is to facilitate the establishment and extension of industries in the cities and to make industrial growth in the smaller centres of population almost impossible. The power of initiative placed in the hands of the local bank manager is practically nil. His recommendation of a loan to a local industry, for expansion, has to be submitted to headquarters, where the transaction seems trifling, compared with the great investments of daily occurrence which absorb attention. It is dealt with on the basis of what is supposed to be sound business at the moment. There appears to be no statesmanship that thinks of the building up of the country as a whole. Growing towns mean diffused business. They mean the making of the country round about more attractive and profitable for the agricultural class. They mean the development of a larger type of citizen. They mean a wider distribution of wealth. Men who handle trust funds ought to have these things impressed upon them. They ought to be imbued with sufficient patriotism—a higher sense of justice to their clients—to take these matters into consideration. It is all very well to seek the deposits of citizens who reside in the country and the town, but is there no sense of responsibility towards those communities from which that money is gathered? The whole trend of banking business in Canada seems to be the concentration of enormous capital in the hands of a few men, whose policy seems to be to support big business and let smaller concerns shift for themselves. Is it any wonder that cities should grow with unwonted rapidity, while towns that ought to emerge into cities, and hamlets that have all the resources to fit them to become towns, are neglected? While this is going on, the country is treated to high-sounding dissertations on "financial stability," "adequate reserves," etc. The writer is not pleading for the throwing overboard of our great industries in the urban centres, but he is desirous of seeing a broader and more statesmanlike sense of responsibility developed among the men who have come to control the finances of the country. We say "control," tentatively, for, after all, the ultimate authority in these, as in other matters, lies with the Government, and finally with the people.

Little has appeared in the Canadian press regarding the proceedings of the Lambeth Conference. The Church in England is usually not slow in giving to the public a report of its public acts. It is to be hoped that the representatives from the Dominions and foreign countries have not modified this excellent practice. No doubt the discussions and conclusions of the Conference will be as valuable months hence as they are to-day, but they lose materially in public interest. A hundred will read

the reports of what is in progress for one that will read of what happened a few months ago. Mention has been made of a unique service or session at which Bishops and priests of the Eastern Church were present as honoured guests. Churchmen, generally, would like to have a clearer presentation of the purposes in the minds of our Bishops, who seem to attach special importance in these fraternizing efforts. So far as "Spectator" can see it, it is a case of goodwill and ecclesiastical fraternity, all on one side. We have noticed no important assembly of the Eastern Church calling into their presence priests and Bishops of the Anglican Church to do honour to them on equal terms. Has there ever been a public and authoritative acknowledgment of the validity of Anglican orders, by that Church with which we claim communion? Are these public ceremonies, in which we pay reverence to Bishops and Patriarchs of the East, a declaration on our part that we are satisfied that they have not only fought a good fight, but that they have kept the faith? The crumbling of the whole ecclesiastical authority and influence within the nation, of a Church that was supposed to hold the people in the hollow of its hand, needs careful examination. Why should we rush into its arms? Fellowship within the Church Catholic, of all its members, is a natural and a normal ambition, but are we justified in assuming that valid orders covers everything? "Spectator" hopes that the Lambeth Conference will insist upon some basis of mutual understanding and official acknowledgment between these two branches of the Church, that will raise our extension of courtesy to the Eastern Church to something more than sporadic effusiveness on the part of individual priests and Bishops. The Church of which we speak seems to have a healthy capacity to receive homage. Is it ready to reciprocate without reservations?

The new issue in the marriage law of the Province of Quebec is a very serious one indeed. It goes far beyond the point raised in the famous Hébert case of some ten years ago. The marriage of two Roman Catholics by a Protestant minister may in law be binding, and in equity probably ought so to be, but there is always in such a marriage the consciousness of the evasion of ecclesiastical duties. The contracting parties are making use of the clergyman in the accomplishment of that evasion. As a consequence there is little excuse for a clergyman knowingly to solemnize such a marriage. The marriage of a Protestant and a Roman Catholic is quite a different matter. Of course, we know that any religious ceremony conducted and completed by any but a Roman ecclesiastic is not regarded as valid by the Roman Church. When, however, the law of the land confirms this position, the Anglican Church and all other non-Roman Churches are legally disfranchised. If an Anglican and a Roman Catholic desire to marry, and there is no other impediment, the Anglican Church must stand upon its rights to officiate or be forever stultified in the eyes of men, and of its own conscience. To act otherwise, is to submit to ecclesiastical terrorism. Here is a case that must be fought out in the highest court of the realm. Here is a case of a mixed marriage

(Continued on page 529.)

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Canadian Churchman

Thursday, August 12th, 1920.

Editorial

THE poor chap was at the wrong door. The only sensible thing to do was to direct him to the right one—not to upbraid him for his persistent noisy knocking. Could not something like this be done in the higher planes of life? It seems so.

How numerous of late has grown that class of individuals described in not very elegant English as "Knockers"! We all feel instinctively that this is a danger signal. But what is the nature of the danger? Let us see what investigation will discover. When the widest significance is given to the term, even taking into consideration the chronic cases who strike out wildly against everything, a searching analysis reveals, in this peculiar mental state, a desire to do something, to arrive somewhere. It usually arises from frustrated endeavour or supposed limitation in life. Do not lose sight of the energy in the way it is exercised. Forget the spendthrift, concentrate on the gold.

No state of society can long exist without individuals who seek to do things in a new and original way. This class is essential to life, without them there would be stagnation, decay and death. The old order must change to give place to the new, for "God fulfills Himself in many ways." If this is true whence comes the danger from the "Knocker"? There could be no real danger if the spirit active as a motive was not essential to true life. Any amateur in "first aid" would know enough to endeavour to stop the flow from a severed artery. Every thinker perceives that the free flowing to waste of a life energy must destroy a living society. Now the "Knocker" is the outward and visible sign that the energy which should enliven the old and bring to birth the new is wasting—uselessly flowing free. Manhood is at the wrong door. These individuals somehow must be directed aright, to the proper door of opportunity, that seeking, they may enter in to the fullness of service. This is the task of the age.

Whence comes the cure? Not in organization but rather in a new atmosphere. The disease is individualistic, the cure must be individualistic too; not by power, but by the spirit shall the restless cease from troubling and the rebellious strive no more. As far as we are concerned now is the time to apply such a cure. During the summer months, and especially the month of August, there is a pause in active work, freeing us for a season, to gather fresh inspiration for new tasks. Holidays are holy days if they accomplish this. For no stream rises higher than its fountain, an army is just as strong as its "morale," manhood is measured by inspiration. Therefore, this generation seeks to go beyond all problems to the fundamental one of inspiration of manhood and womanhood. Settle this and this will settle all others. It will not be lost time, then, to devote some thought to the things which from man's standpoint assist in this inspiration. In other words, what doors should we knock at with hope of gaining entrance to new fields of opportunity? Let us state some general propositions first, and leave to the future the particular ones.

1. The Kingdom of God is a kingdom of opportunity. "I am come," said Christ, "that they might have life, and that they might have it more abundantly." This means, not only that the citizens of this kingdom have the fullest op-

portunity for the highest and noblest activity; but also, that leadership herein must be the truest and noblest. Granted a kingdom of giants and the leadership of the strong must follow. Training for such leadership must be an adventurous sort of thing, and when attained must offer scope to the highest manhood. Settle this in your mind once for all, and it will prove not only a rock of defense, but also a source of the refreshing spring that invigorates in desert lands. The pages of history bear witness to the truth and reliability of this rock principle, and the hunger cry of the world, after the experience of all other types of leadership, likewise adds its testimony. It is true that when the details of what is the highest type of leadership is unfolded, some startling conclusion may follow, but now we are dealing with the general principle. Breathe this atmosphere and you will fight on. Knock at this door with the greatest persistency. The world is waiting for new adventures, new discoveries, in leadership of the highest. Why waste energy knocking elsewhere? This is the way, enter ye in.

2. The history of this kingdom reveals the greatest possibility of individual enterprise. Think of the origin of the great societies of our Church and you think of individual effort. The Church of England, like the British Empire, owes its greatness to the free enterprise of its sons. Authority and the world at large will applaud when the work is shown to be worthy. Don't worry about the mists of misunderstanding, the fogs of Britain have never dimmed the light of freedom. You have to work alone. But God only inspires one individual for the task, and it is you who must leaven the whole lump. The commonest things of life have formed the theme of the sweetest poetry, and every day we read of some one who finds a door of opportunity where others saw only a wall of obstruction. The field of individual enterprise has not been fully cultivated. Devout women, even after such zeal as women have always displayed in the work of the Kingdom, in these days still find new tasks and more glorious opportunities in old ones. Laymen are only beginning to realize the wonderful power and scope of their ministry. Surely then we are quite right in saying, knock here also, this is a door that will set your feet in a large room.

THERE is a growing revival of immigration. According to reports in April, May and June 49,242 settlers entered Canada. This is an increase of some 68 per cent. over the corresponding months in 1919 with the greatest increase in June, which was 109 per cent. greater than June a year ago. Of these 28,487 were British, 16,397 were from the United States and 4,358 from other countries. The Council for Social Service of the Church of England in Canada is very fortunate in having, as its General Secretary, a man who is fully in touch with immigration problems. The Rev. Canon Vernon, in an address at the Western Summer School, on "The Church in its Relation to Immigration," quoted the astonishing figures, compiled by the Church of England Commissioner at Quebec, that in one day in last month 1,100 members (or those who claimed to be members) of the Church of England passed through that port alone.

The Church, undoubtedly, will find this her chief problem during the next decade, and under the efficient leadership of the Rev. Canon Vernon, we can expect that the limitations of the work in pre-war days will no longer exist.

The Quiet Hour

Rev. Canon G. OSBORNE TROOP, M.A.
(Church of the Messiah, Toronto)

"KING OF KINGS AND LORD OF LORDS."

YOU will remember that we noticed in Chapter XVII. of the Revelation that the Lamb is spoken of as King of kings and Lord of lords. The contrast is startling. The gentlest and most helpless of all creatures is surely a little lamb. Yet the Lamb that was slain is also King of kings and Lord of lords. As we read in the first chapter, He is "the ruler of the kings of the earth." In chapter XIX, we see the Lamb triumphant in His royal character. St. John tells us in verse eleven—"I saw the heaven opened, and behold, a white horse, and He that sat thereon, called Faithful and True; and in righteousness He doth judge and make war. And His eyes are a flame of fire, and upon His head are many diadems; and He hath a name written, which no one knoweth but He Himself. And He is arrayed in a garment sprinkled with blood; and His name is called the Word of God."

We are carried back by this description to the similar vision as seen by Isaiah: "Who is this that cometh from Edom, with dyed garments from Bozrah—this that is glorious in His apparel, marching in the greatness of His strength?" And the Leader Himself answers—"I that speak in righteousness, mighty to save." "Wherefore art Thou red in Thine apparel, and Thy garments like him that treadeth in the winefat?"

"I have trodden the winepress alone; and of the people there was none with me; yea, I trod them in Mine anger, and trampled them in My fury; and their life-blood is sprinkled upon My garments, and I have stained all my raiment. For the day of vengeance was in Mine heart, and the year of My redemption is come."

But in St. John's vision the conqueror is not alone. He is followed by a mighty host. For we read that "the armies which are in heaven followed Him upon white horses, clothed in fine linen, white and pure." The description is unique: every soldier is clad in shining white, and throughout the dazzling host there is not a single weapon. The conflict is as over. The victory is as won. The only weapon is borne by the Leader. He indeed has "a Sharp Sword," but, wonder of wonders, it proceeds "out of His Mouth." He has no need of earthly arms. It is with the rod of His Mouth that He smites the earth, and with the breath of His lips that He slays the wicked. What a glorious picture this is of the sword of the spirit, which is the Word of God! There is no weapon like it. The Word of God is living and powerful and sharper than any two-edged sword. No enemy can stand before it. It is a critic of critics. The hour is coming when the learned folly of destructive criticism will lie out naked and opened before the eyes of all men. We cannot yield too reverently, too humbly, to the regal supremacy of the Word of God. "Ye do err," says the Living Word Himself, "ye do greatly err, not knowing the Scriptures, neither the power of God." It is surely of most solemn significance that in this hour of His approaching, final triumph, the Captain of our Salvation should bear the name of the WORD OF GOD, as well as that of King of kings and Lord of lords; and that the whole glory of the victory of Himself and His armies should be ascribed to the sharp sword proceeding out of His mouth—the Sword of the Spirit—the Word of God.

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Italians and Slavs in the Adriatic Region

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

II.

AT the time when the Venetian Republic finally succeeded in substituting its protectorate for the Hungarian suzerainty (usurped for a short time by the King of Bosnia) over the cities of the Dalmatian coast-land and islands, the population of Dalmatia consisted of three main groups: (1) Latins or Italians; (2) Slavs; and (3) Morovlachi or Morlachi, whose speech was akin to that of the Rumans of the region between the Lower Danube and the Carpathians. The Latins inhabited and governed the cities. They called themselves "Latini," also "Dalmatae," and they were distinguished as "Dalmatae" from their Slav neighbours ("Sclavi," "Sclavoni"). By the Slavs they were sometimes spoken of as "Vlasi," a name akin to the second part of "Morovlachi." The Slavs occupied the inland regions. There were also Slav settlements on the coast and in the islands. But the maritime Slavs—notably those of Biograd (Zara Vecchia) and Sebenico—had to a great extent become Latinized, and were to be counted as "Latini" rather than "Sclavi." The Slavs of the interior, kinsfolk of the Croats settled between the Kulpa and the Drave, were claimed as subjects by the Kings of Hungary, but Hungarian control was somewhat fitful and spasmodic. The Morlachi, who, according to one theory, were descendants of such of the rural population of Roman Dalmatia as had escaped the swords and spears of Goths, Huns, Avars, and Croats, were more adaptable to Latinism than the Croats, and were allies of Latin or Italian rule inland.

In Istria, the cities of Trieste, Umago, Pirano, Rovigno, Parenzo and Pola, all on the western coast of the peninsula, were of Roman origin, or at least had been thoroughly Romanized in the great days of the Roman Empire. From the ninth to the thirteenth century, they were liable to be harassed by Slovene raiders from beyond the Julian Alps. These raiders also pushed their incursions into the region of Friuli (Eastern Venetia). There was, however, as it seems, no permanent settlement of Slavs on the Carso until the 13th century.

Control of the external relations of the Istrian and Dalmatian cities was all-important for Venice, for upon it depended her ability to keep the Adriatic open for her commerce. The Dalmatian cities strove for a long time to maintain their independence against Venice, no less than against the Kings of Hungary, but by the end of the fourteenth century they had all, with the exception of Ragusa, come to the conclusion that a Venetian protectorate, albeit meaning Venetian control, was necessary, not only to their well-being, but even to their mere existence. Ragusa maintained her independence down to the beginning of the 19th century.

In 1463 the Turks crossed the Dinaric Alps, the boundary of Dalmatia and Bosnia, for the first time. In the course of the next seventy years or so, Turkish invasion and conquest destroyed most of the rural population of Dalmatia, i.e., the Croats and Morlachi, driving the remnant to seek refuge with the Latins or Italians of the maritime cities. For the greater part of the 16th and 17th centuries, the Turks were in full possession of inland Dalmatia. All that remained there to Christendom and civilization was a narrow (and not always continuous) strip of territory along the coast, with the islands that fringed it.

Venice made provision for the needs of the fugitives from Turkish barbarism, and at the same time for the re-peopling of territories depopulated in the 15th century by pestilence, in the settlement of Croats and Morlachi from Dalmatia on the territories of the Istrian towns, especially Pola and Parenzo. This process of assisted immigration was continued until late in the 17th century. In the place of the Croats and Morlachi massacred, enslaved, or driven out

by the Turks, came other Croats and a new migration of Morlachi. These new arrivals were not more, but rather less, civilized than their predecessors. Most ferocious of all, perhaps, were the Uskoks, who, following the trail of Turkish invasion, seized some towns and islands in the region of the Quarnero (between Fiume and Zara) in the sixteenth century, and for a long time harassed Venice and the other Adriatic cities by their piratical activities.

There is, then, a break in the continuity of the Slavic population of Dalmatia, such as cannot be proved in the case of the Latin or Italic population. All the evidence that can be accumulated of the existence of Slavic elements in the city populations, even as far back as the twelfth century; of intermarriage between Latins and Slavs; of the use of Slav dialects in the cities; of the existence of communities using a Slav liturgy; of the adoption of Slav words into the dialects of the Italo-Dalmatian cities; of a Slav literature in Ragusa or elsewhere; all these things are of less weight in the balance than the evidence of language, literature, and architecture, showing that in the Dalmatian cities (and the same may be said of the Istrian) there was a continuation and development of old-world Latin or Italian life, no less than there was in Venice, Bologna, Padua, Florence, and Rome itself—more, perhaps, than in Rome, at any rate before the Renaissance. Zara, Spalato, and Ragusa, in the fourteenth century, even under the suzerainty of Hungary or Bosnia, must have been much better places to live in than Rome. The preservation of this continuity was one of the chief glories of Venice, and the glories of Venice are the heritage of modern Italy.

In the latter part of the 17th and the early years of the 18th century, Venice succeeded in pushing her Dalmatian frontier to a considerable distance inland. The Turk was driven back to the Bosnian border, if not beyond it. In the course of the seventeen years between the extinction of Venetian independence and the fall of the French Empire, Dalmatia was first a dependency of Austria, then a province of the Napoleonic Kingdom of Italy, then a department of the Napoleonic Duchy of Illyria, and finally once more an Austrian dependency. Istria went through a similar series of changes. In neither country, however, were these changes of allegiance unfavorable to the Italian or "Italianate" inhabitants, and their incorporation, though it lasted but for a very short time, in a "Kingdom of Italy" furnished a precedent destined to live in Italian memories on both sides of the Adriatic and the Gulf of Trieste.

On resuming possession and control in 1814, the Austrian Government resumed the policy it had followed at first, and which had been continued by the French, of leaving the local administration in the hands of Italians and Italianized Slavs. Italian continued to be, as it had been before 1797, the language of government, of public life generally, of foreign commerce, and (for the most part, at any rate) of literature. The Slavs acquiesced in this condition of affairs. They were not fitted by education and traditions, as the Italians were, to take part in the administration of the country. However great their superiority in mere numbers, they were inferior in capacity of concerted action, and even in consciousness of an end to which such action should be directed. If this condition of circumstances had continued long enough without disturbance, all Istria and Dalmatia might well have ultimately become Italian. But disturbances came, and from two quarters; from Italy, and from the "Banat," i.e., the region between the Kulpa and the Drave particularly known as Croatia.

The nationalist insurrection against Austrian domination in northern Italy in 1848 was beaten down in the following year, but a fire had been kindled which was to blaze out again and ultimately make an end of that domination before twenty years had passed. The light of that fire was seen, and its heat was felt, in Istria and Dalmatia. Croats of the Banat fought in the service of the Austrian Emperor in the wars of 1848, 1859, and 1866, but Croats of Dalmatia were to be found among the Italians who in those years (and others also) fought for Italian liberty and unity.

(Continued on page 529.)

The Bible Lesson

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

Twelfth Sunday after Trinity, August 22nd, 1920.

Subject: A Great Roman Soldier, Acts 10:1-48.

1. Cornelius was a Roman centurion who believed in and worshipped God. It is not even indicated that he was a proselyte to Judaism. He was one of those who were unsatisfied with heathenism, and he turned to the living God with that "honest and good heart" which is ready for the reception of the true seed. He had all the faith which his circumstances permitted; faith which, however limited and feeble, was the basis of prayer and almsgiving. Such faith God rewarded with a fuller revelation, and St. Peter, the Apostle, with the strongest Jewish proclivities, was chosen to be the agent of God in bringing this man the light of the Gospel of Christ.

2. St. Peter in Prayer. Prayer is wonderfully interwoven with Divine Revelation. While Cornelius prayed God gave him a vision in which he was directed what he should do. It was, also, while St. Peter was praying that God showed him the wondrous vision, teaching him not to despise those who were not of his own race, and bidding him follow without fear the path which God indicated. It was not until St. Peter had talked with the messengers from Cornelius that he really understood what the vision meant. He lodged the messengers that night, and we may well believe that he spent the night in fighting down his old prejudices and readjusting his mind to the new duties which lay before him. Prayer made him ready to receive the vision, and the vision made clear the path of duty.

3. Visions and Duties. These always go together. When God gives a man a vision there is a duty waiting close at hand. While St. Peter was pondering over the vision he had just seen as he was upon the housetop, there were the messengers knocking at the gate below to tell him about Cornelius and his needs. It is the same with ourselves. When God makes known to our inward spirit any truth, or gives the inspiration for any service, the practical duty by which it may be concretely realized is not far off. To find the true balance of life, visions and duties must go together. One who only sees visions is an idle dreamer. One who only does duties is a dull plodder. The full joy of life is found in the union of the two.

4. Preaching the Gospel to Cornelius and his household was the duty to which St. Peter was called. It did Peter good as well as Cornelius. It brought him into touch with the wider purpose of God which St. Paul had learned in other ways.

The message which St. Peter brought to Cornelius was the same as that which had been delivered to the Jews. He preached Christ and Him crucified. The results also were the same. The Holy Spirit imparted faith to those who heard and they were baptized in the name of the Lord.

It is worthy of note that the Holy Spirit had been at work in the heart of Cornelius before St. Peter came to tell him about Christ. His heart was prepared like the good ground for the seed of Eternal Life. The natural goodness of this man must be considered as the work of Divine grace, but that natural goodness required the life-giving presence of Christ. That it was possible for him to become a Christian by baptism and the gift of the Holy Ghost, without any previous Jewish ordinances, was a matter of surprise to the companions of St. Peter. This experience of St. Peter, together with similar experiences of St. Paul, led the Church to be freely committed to the world-wide purpose of Christ which, without such experiences, the Church did not seem able to understand.

Christian Freedom

Hulsean Lectures
1918-19.

By FRANCES E. HUTCHINSON, M.A., Oxon. and Catab.
Formerly Chaplain of King's College, and Lecturer of Magdalene
College, Cambridge.

Juventuti nostrae
Nuper pro Communi libertate certanti
Divinioris adsertor libertatis.
In quam Christus nos vindicavit.
D.D.

IS the Church of the future to be "a fellowship in the exploration of Christian faith and life, unembarrassed by the definitions of the past," with professed loyalty to the mind and teaching of Christ as the door of membership; or, is she to impose intellectual tests upon her members and to retain her Creeds and Articles as at present used? This question is likely to become increasingly the storm-centre of the theological world, and if the answer is in favour of the first definition, there will be a Reformation hardly less complete and far-reaching than that which changed the face of the Church in the sixteenth century.

"Christian Freedom" is a plea for such a Reformation. "The Church," the writer says in the preface, "exists to carry on the spirit of Christ to the new issues of each succeeding age, rather than to perpetuate its own past decisions. It is no disloyalty to the fundamental purpose of the Church if its sons press for a reconsideration of these decisions, and ask whether the proportion and quality of the teaching are as faithful as they can be to the teaching of the Master." The same question, he tells us, was being asked, concurrently with the delivery of the Hulsean Lectures, by Mr. Coulton in his eight lectures since published under the title "Christ, St. Francis and to-day," and by Professor Knightbridge in his three Lay Sermons, also since published under the title "Reconstruction and the Renewal of Life."

His own book (172 pp. published by Macmillans) consists of four chapters, with the following headings:—

- I. Christus Liberator.
- II. Christian Freedom asserted by St. Paul, but impaired in succeeding ages.
- III. Incompleteness of the Reformation as an emancipating movement.
- IV. The Church in Bondage. With additional note on the interpretation of certain clauses of the Apostles' Creed.

The volume concludes with a sermon on "Sincerity and Truth," preached in Westminster Abbey, April 27th, 1919.

The war, he says—chapter I.—has intensified our faith in the value of freedom. But the cause of freedom is one. We cannot value political and be indifferent to spiritual freedom. Hence the insistence of demand to-day for a wider freedom in the churches. This freedom, however, far from being a merely modern growth, bases itself upon the very title deeds of our religion. Christ Himself was free, but He needed to effect His freedom, and that in a society conspicuously ruled by convention. Christ's freedom is to be seen in His attitude towards (a) the Scriptures, (b) the Mosaic Law and current interpretations, (c) social and religious conventions, specially with regard to sinners, heretics, and women. Free Himself, He desired to train His followers in a like intelligent use of freedom. "If the Son therefore," He said, "shall make you free, ye shall be free indeed." He was no new Lawgiver, a second Moses. He taught chiefly by means of parables and proverbs, which do not lend themselves to exact legislation. He gave principles, not precepts. "The words that I speak unto you, they are spirit and they are life."

St. Paul—chapter II.—was true to this tradition of freedom, and there is in his Epistles, and specially in his Epistle to the Galatians, "an overwhelming sense of emancipation." "For freedom did Christ set us free," he cries, Gal. 5: 1. "Stand fast, therefore, and be not entangled again in a yoke of bondage." And this freedom, it is to be remembered, was not from the bondage of Judaism merely. It was not merely from "the law," but from "law." It was "from the temper of mind which attached importance to the letter"—freedom from legalism, that is, in

every form. Discipline there was indeed in the primitive Church, more perhaps than among ourselves. But "it was concerned with moral laxity rather than with doctrinal error." "There is no hint" (he continues, p. 60) "that a disbelief even about the Resurrection of our Lord brought with it ecclesiastical discipline, but unrepented and persistent sensuality was sure of it." Mr. Hutchinson quotes with approval the words of the newly appointed Bishop of Durham: "The great offence of Christian theologians has been their transference of language directed against moral fault to the case of erroneous opinion." Nor did St. Paul, any more than his Master, make himself a new lawgiver. He left the Church, when at his death the direction of it passed from his hands, still a society of free men. As the religion of Christ passed through the mind of Paul into the mind of generations yet to be, it was still a place of liberty into which he invited them." In his days "the various Churches still enjoyed a wide latitude in creed and ritual and organization." After St. Paul's time "the progress towards fixity of form both in doctrine and organization was rapid." A new Christian legalism displaced Apostolic freedom, and in succeeding centuries, under the joint influence of Greek philosophy and Roman imperialism, a system developed which rivalled Judaism in the elaborateness of its claims and the vigour of its enforcement. While admitting freely the value of these "differing streams of thought and life in their impact upon the Christian faith," since "the ultimate goal is a synthesis of every aspect of the truth," the Church must be kept, nevertheless, always true to type. "The Church is to grow up into Christ in all things, not out of Him into something different." Hence while it is legitimate to out-grow and discard the temporary setting of the primitive faith—possibly even to go beyond the recorded words of Christ in the spirit of Christ, to depart from the spirit of Christ is "to lose the identity worth preserving with the original faith, and to go along a road which will need to be retraced to the starting point."

The Reformation, therefore—chapter III.—was an attempt to retrace the path, and it is significant that Luther found in the Epistle to the Galatians—St. Paul's battle cry for liberty from Judaism in the elaborateness of its claims and appeal against the bondage of the mediæval Church; there was, indeed, among all the early Reformers, both on the Continent and in England, a spirit of liberty which recalled the earliest days of the Church.

But "the promise of intellectual emancipation was defeated by the growth of a new Protestant scholasticism and by resort to the old authoritarian methods of Church discipline. The Bible, indeed, brought an enlargement of religious liberty to the individual Christian. But the authority of the Bible was dangerously exalted in the polemical interests of Protestantism."

The fact is that "liberty" as understood to-day, both political and intellectual, was a conception foreign to the fathers of the Reformation. The very idea of *National Churches*, with their motto "Cujus regio ejus religio," was opposed to liberty as we understand it, and while a very real advance did take place towards the recovery of Christian Freedom, "the retention of the Creeds and Articles, with the accompanying Act of Uniformity, shows the incompleteness of the Reformation as an emancipating movement."

From that time to this, not only have groups constantly left the Church in the demand for a larger liberty, but representative Churchmen have themselves protested against "the narrowing conditions of Church membership." Several examples of such protests are given, and the chapter ends with Burke's defence of his own ac-

tion in removing from the Statute Book gross penal restrictions against the Roman Catholics. "In the fierce struggles of the Reformation age," Burke said, "the Church became a persecutor in its turn. It will be long before the spirit of true piety and of true wisdom, involved in the principles of the Reformation can be depurated from the dregs and pecculence of the contention with which it was carried through. However, until that is done, the Reformation is incomplete, and those who think themselves good Protestants from their animosity to others, are in that respect no protestants at all." And Hutchinson concludes, "The Reformation is not complete; it was an arrested movement; even its leaders were soon afraid of its own principles, and took refuge in the old authoritarian methods. They thought to protect their new-found liberties with an armoury of new-made definitions and with ecclesiastical penalties of the old kind. But there never has been wanting a due succession of loyal sons within our own borders who have seen and have declared that the Reformation is not complete, nor can be until the freedom of the Christian man is assured to him within the Church of Christ, from which the spirit of bondage shall have been expelled, that the spirit of sonship may prevail."

In chapter IV, a frank appeal is made for larger freedom in the Church. "Confessions and Articles of Faith, Acts of Uniformity and trust deeds, traditions and conventions, still exercise an unnatural and untimely control over the thought and practices of the Churches of the twentieth century." Among the interesting questions discussed in this chapter are the following:

1. What has been the attitude of the Church of England during the last hundred years to (a) social, (b) intellectual freedom?
2. Why should the search for truth in theology be conducted along different lines from those universally followed in the other sciences?
3. Is the Christian faith "a closed system of thought and practice," or "a religion to serve God in the freedom of the spirit"?
4. Should figurative and symbolical interpretations of the Creeds be allowed, and what is the practical value of Creeds thus interpreted?
5. Should laymen be permitted a liberty of interpretation denied to the clergy?
6. What is the bearing of the whole question upon the problems of (a) Christian Unity, (b) the securing of candidates for the ministry?
7. Do not the results of the Biblical criticism of the last century place us in a wholly different position with regard to Christian freedom to that occupied by the Reformers?

From the brief sketch of Mr. Hutchinson's book given in this review it will be apparent what kind of answers are given to these varied and important questions. Many will not agree with the conclusions at which the writer arrives. These conclusions, as was said at the beginning, would involve a changed standpoint in our Church amounting almost to another Reformation. But whether we agree or not, the clear sequence of thought throughout the book, the obvious sincerity of the author, his wealth of illustration and quotation, the moderation of his language, above all his burning desire to be true to the teaching of Christ and His Apostles, combine to make this book, short though it is, one of the most important that has been issued in recent years.

H. P. PLUMPTRE.

ANSWERED PRAYER.

God answers prayer; sometimes when hearts are weak
He gives the very gifts believers seek.
But often faith must learn a deeper rest,
And trust God's silence when he does not speak,
For He whose name is Love, will send the best.
Stars may burn out, nor mountain walls endure,
But God is true, his promises are sure
To those who seek.

—MYRA GOODWIN FLANTZ.

That only which we have within can we see
without. If we meet no gods it is because we
harbour none.

—EMERSON.

The Doctor

JESMOND DENE

THEY seem to have grown old, though not in years, but the faces of the doctor and his wife are lined with care and grief. The coming of August always recalls the August of 1913 when last I saw them all together; glorious summer weather, and David, the youngest, celebrating his 15th birthday; his elder brothers, Dick and Adrian, home, of course, to help. The coincidence of this special day with the middle of the long vacation, made it a great family occasion.

It was a square, old-fashioned house, of gray stone, standing back from the road, with clustering ivy and climbing roses; the big garden where the boys played their first cricket; the great trees where we gathered for tea that glowing afternoon. And it was a perfect home, in its blending of order and freedom, in the comradeship of parents and children, in the diversity of temperament and opinion, combined with complete sympathy.

That day a year later we were at war; the elder sons were hard at work training, and David keeping a lonely birthday, longing to be with his brothers. And now . . . it is told in a couple of lines from the Roll of Honour one day in the last summer of the war.

"Most gloriously, at the head of his company, Adrian, only surviving child. . . . 'For fellowship, not in hatred, but in love.'"

Dick's regiment was sent to Gallipoli, but he came through that and fell later at the Somme. He had never had the smallest illusion about the war; his critical mind could not find refuge in ideal conceptions; yet he was absolutely clear from the first about his own duty. . . . David's time of service was very brief; he had longed to join, and when the time came his parents would not spoil it by making anything but a willing offering. He fell wounded in No Man's Land, and when some of the men were able to bring him in, he could only whisper something about "love to everyone." "It might help to comfort you," one of the officers said, "if you knew how we all feel over this. Everyone loves him. The men were one and all devoted to him; they have taken the most tender care of his grave, and one of the roughest chaps in the battalion carved a little inscription with 'God is love' on it. I think he has gone to the Perfect Love, for he was worthy of it."

Adrian loved the soldier's life; he was a true Crusader. "Don't regret anything for me," he would say; "it's such a revelation, and I do so love my men. I keep making such discoveries. . . . I know how near the fellows are when they've gone over. You feel their help. You know they are fighting for right, for glory to God, and peace and good-will. The armies following Him." Adrian's life was full of joy, and when he went down at the head of his men, you could not spoil his triumph by repining. The first glow never faded for him; he always seems to be standing in a radiant light, like the sky at dawn, "serving with gladness." . . . The doctor and his wife are just what they have always been, succourers of many. The doctor is almost a medical missionary. He is so skilful, he might easily have grown rich and famous, but he loves the poor, though his patients are of all sorts and conditions. He rides and drives over the whole countryside, and is known far and wide. "I think it is his great heart which helps most," a poor woman said once; "he is so deep, he understands it all. He is more than a doctor." Some of them would say he was more help in trouble than a parson. "It is because he always calls his faith to help him, and to hear him pray over a patient, or commend a soul to God,—well, it's an experience that makes the other world real in a way you've never known before." Once when we were talking of orders and degrees, and chaffing the doctor about his lack of dis-

tinctions, Adrian looked up and said quickly, "I think Dad belongs to the Order of the Good Physician."

He himself said once that he felt no one needed faith in God so much as the doctor. "How could you stand it without faith that somehow good would win, and how could that be without God?" he said. He always hoped that one of his sons would enter his profession; he wanted to feel that someone would succeed him who would care as he did. "Dick has some of the gifts," he said once; "he has very skilful hands, a very tender heart. But Dick is too dependent on mathematical certainty; he seems unable to make the venture of faith." And without this he did not want to see Dick in the medical profession. Yet he always felt it would come right with him in the end. And so it did. At last the barrier gave way, and at the front Dick made his communion—the first for some years—with a true sense of reconciliation, not with personal enemies, for he had none, but he needed to be reconciled with God, and with His eternal will and purpose. It seemed as if at last God stooped and unveiled Himself to the son who for so long had not been able to see Him, and for Dick it was peace at the last, even in the midst of war. They carry on, the doctor and his wife, caring for people, trying to comfort them, and unconsciously interpreting the message of the boys' lives. Life is full of their presence; they are "at hand," so that sometimes you almost feel their touch upon your arm. Sometimes there is nothing but darkness, yet light streams from the empty Cross, and that is enough to show you the way. All these griefs are gathered into the Passion, and perhaps—who knows?—permitted to help in the redemption and reconciliation through the blood of the Cross. Adrian's serene faith never wavered, I believe, but he would say, "Why? why? It must be because we are not helping God to make righteousness and peace kiss each other, to make love and forgiveness prevail. There can't be any other reason. It isn't God's fault; it must be ours."

Something like this, I think, is what the doctor and his wife feel. The road is rough and steep; there has passed away a glory from the earth; but they are united with their sons in the brotherhood of the Cross; they renew themselves in this faith day by day, and walk in it, and they make it more possible to believe in God and in the victory that overcometh the world.

"DOWN-HILL."

There is a saying that after we pass a certain age we go "down-hill."

I.

We do not go "down-hill" when we have crossed
The line that marks the path twixt youth and age;
But rather upward press—and though storm-tossed,

Our feet are nearer Heaven, our heritage.

II.

"Unto the hills do I lift up mine eyes,"
These eyes—maybe grown dim to earthly sight,
Have clearer vision—mirrored in the skies
They catch the radiance of the heavenly light.

III.

And as I travel on I sing a song
Of praise to God for all His loving care—
For all His "Ebenezers"—and I long
To further upward press, to meet Him there.

IV.

Yes! unto God in Heaven I lift mine eyes,
And as I upward gaze, His face to see,
I press more near to Him, and further rise
To join Him in the great Eternity.

V.

No! not "down-hill," my feet press upward still,
I cannot downward go, with God as guide;
He leads me ever upward, onward, till
In His good time I reach the other side.

A. GODFREY.

The Lord's Prayer

Rev. T. W. SCOTT, L.Th., Edmonton Alberta.

WHERE shall we find the most practical statement of the philosophy of the Christian life? This question has received many answers, not all of which have been in agreement. It is a question also which, under many forms, is being asked to-day. We may ask it thus, Did our Lord anywhere give a simple statement of what He considered the essential values in life, and of His conception of the problems of life and how they are to be met? Or must we be content with searching through His various utterances and so arrive at His mind? The suggestion of this article is that in the great pattern prayer of Jesus Christ we shall most truly find epitomized what He considered essential to life.

How shall we arrive at such a conclusion? It depends on the meaning of prayer. In its deepest meaning prayer, better than anything else, indicates the real significance of life to us; it is the most vital expression of our values in life. That is why prayer, cultivated to any degree at all, becomes such a searching revelation to us of our souls. And no matter how far we may fall short in our prayer life, no matter how little our lives may square with our prayers, no matter how puerile they at times may be, we cannot imagine Jesus Christ sending us into the presence of God in any careless or frivolous fashion to ask those things which are only of secondary importance. Remembering that to Him prayer is so tremendously important, so fraught with possibilities, we can readily understand that in His own prayer, given us as a pattern, we shall be concerned only with the fundamentals of life. Is it wrong, then, to assume that in this prayer we shall find our Lord's estimate of the values he considered supreme in life, that we can find a real philosophy of life?

To arrive at these values we must grasp the principles that underlie the petitions rather than deal with them as is usually done, and we shall find that the prayer expresses a threefold need and deals with a threefold problem. The point to remember is that these needs and problems are fundamental.

The first need, covered by the petition "Hallowed be Thy Name," is reverence. Now reverence is a great essential of life from whatever aspect we may regard it; but it is the essential of the Christian life. What is reverence but an attitude of responsiveness to the best, an attitude in which we are susceptible to truth. It is the possession of an ability first to discriminate, and then to appreciate. It has no part with prejudice or superstition. Rather it welcomes the open mind. It can be cultivated, and on it depends our choices in life. It is seen at its best when it takes cognizance of God. And in these days of criticism, of analyzing and weighing up, when men so readily fly to new schemes and ideas of life, and the tendency to find new catch-words and slogans is so rife, the one great essential is to insist that on the possession of reverence alone depends our ability to select the things that are most worth conserving and to know the lines along which we must advance.

On reverence depend the next needs given by Christ—vision and purpose. We recognize their necessity to-day better than we do that of reverence. All great movements of history have begun with vision; their weakness as a rule has been the limitation of the vision, which perhaps is not to be wondered at. But the vision of Jesus, the vision of the Kingdom of God, is great enough for all men for all time. It is all inclusive in its scope, while it is simple enough for the humblest. But vision must be wedded to purpose. In fact the value of vision is simply that it does give purpose to life.

The relation of the two may be easily illustrated. An engineer has a bridge to build. He visions the structure first in his mind, and then puts it on paper in all its details. It is no good

(Continued on page 530.)

Prayer

Edmonton Alberta

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Boys' Club Work

By HILLIARY B. TINDALL
St. Paul's Boys' Club, Toronto

THE question is often raised as to the value of a Boys' Club in the Social Work of the Church. This subject may be discussed under three heads: The value to the Church, to the Community, and finally to the Boy himself.

Under certain circumstances one may safely assume that Boys' Club work is of little or no use. Take the case of a city parish in a residential district. Within a comparatively small area are several churches of different denominations, and each of them has its Boys' Club or Scout Troop. One or two of these are almost certain to be crack organizations, and in many cases there will not be a rule strongly enforced that only members of the church or Sunday School are eligible for the club. Take a religious census of one of these organizations, and it is probable that you would find boys from all the churches round and several further away who are drawn to that particular club, but whose Church affiliation and that of their parents is elsewhere, has been for years, and will remain elsewhere. Gradually there arises at one of these churches a "crack" organization and the weaker ones are driven to the wall. The floating population of boys seeking only pleasure, and that where it is obtainable to the greatest degree, find their way to it, and there emerges the so-called "best club" in the city.

The church to whom this organization is supposed to belong has what—a first-class organization? But of what actual value is that organization to the parish? In other words, does that club really add strength to the Church? Are they working with their own boys? Well, they probably have some of their own boys, but equally probably just as many belonging to other Churches, while many of their own are very likely linked up elsewhere. The idea back of Boys' Club work should be to interest your boys in their Church—to set them to work for her as boys, and keep them still at work when they grow up.

So much, then, for the negative side of the question. Now let us look at the positive. What is the value of the Church Club for Boys? Its real use is to catch and to hold the boy's interest in his Church. Ah! but what of the Sunday School? you say. The Boys' Club is not in place of the Sunday School, but to aid it. Let me explain.

There is a latent feeling on the part of many boys that the Church, old women and pink tea parsons are synonymous terms—that it is no place for red-blooded boys and men. Sunday School they regard as an extra session of day school, to which another makes him go, and which should be skipped whenever possible.

The Boys' Club, properly used, may overcome this feeling, and the ideal club is one which meets as a Sunday School class on Sunday under its own leader. The increase in the boy's respect for the Church is instant if he sees that the men who help him with his games are club men whom he likes and admires. If a man is not liked and admired by his boys he has no business as a leader. Believe in the Church and speak for it. He has followed them in club work—in baseball, on "hikes" on his own ground, in fact, and, following them in this, he will follow them on a ground which he, perhaps, has despised, and certainly does not understand. He sees that they do not despise the Church, and the shot hits home.

It is admitted that the street corner gang and the uncontrolled moving picture house, showing pictures unfit for juvenile consumption on account of their holding up the alluring glories of an easy, lawless life or of immoral tone, are the greatest makers of juvenile delinquents. If he stays in, there is very little in his home to hold his interest. Here is the Church's opportunity to render real service to herself, to the community and to the boy by giving him a place to go at least one evening in a week, and giving him good, healthy games and a chance to learn things.

To summarize: The Boys' Club at the Church can form the link between a boy's religion and his everyday life. It can enlist his interest and service for his Church in his youth. In cases of parental neglect it can be made a great force to keep the boy in better ways, and also show him that somebody is interested in him. It can do its bit toward inculcating a respect for religion and help to remove the friction between the social classes. Its physical work gives it a share in raising the physique, not only of the community,



ST. STEPHEN'S CHURCH, CHAMBLY, QUE.

but of Canada, and in raising a generation physically fit, and which would be an asset if ever again the call should come to fight for Right and our Empire.

By the training given by games, well and properly played, that Anglo-Saxon spirit of fair play will be inculcated, and your Church Club may be made a centre of patriotism, true sport, fellowship and Christianity among the boys, who will be men to-morrow.

If the Church Club for Boys can do this, or part of it, even if that part be a small one, may not the conclusion be drawn that its value is a big one—that its existence is justified?

Centennial of St. Stephen's Church, Chambly, Quebec

WITH religious rites and military ceremonial the hundredth anniversary of St. Stephen's Church at Chambly Canton was celebrated recently with special services, both morning and evening. In honour of the event a detachment of the Royal Canadian Dragoons from St. John's attended, riding in from the barracks during the morning, and making their headquarters at the historic fort at Chambly.

At the old Church of St. Stephen's there was a curious mixture of ancient and modern. The little church breathed history of a century or more past. Outside, the graveyard gave evidence of men and deeds whose efforts extended back far more than a century, while still further back, the old fort, with its history of three

the officers then on duty, the British Government, and the then Governor of Lower Canada, Sir Peregrine Maitland, with such result that the foundation-stone of the church was laid in 1820, the first year of the reign of King George IV.

"All that remains," said Capt. Thomas, "is to say that within a short time this church was built and consecrated as a splendid memorial of the devotion to God and Empire of the men who were then serving here, and that as such it has continued during over a hundred years past. That it has carried out both functions is shown by the number of its men who served overseas in the fight for God and Empire during the Great War."

The church, at its opening, November 30th, 1820, had a seating capacity for about 150. There is only one aisle, having thirteen pews on each side. The first two on both sides are large, square, family pews. The pews might be rented or sold. One pew on the ground floor was set apart for Government officials, and the one next to the vestry (the vestry is at the north end, under the west (north) gallery) for the Rector's family. The pews in the west gallery were for the soldiers, with the exception of the front pew, which was for the members of the choir, whose voices were accompanied by a barrel organ. There were no side galleries at that time. The barrel organ served its purpose for thirty years.

In December, 1854, the barrel organ was dismissed from service and the one now in use installed and presented by Mrs. J. C. Hatt. As time passed on it was found necessary to place chairs in the aisle to accommodate the increasing number of worshippers, and in A.D. 1843 the present side galleries were erected. But when, in A.D. 1869, the regular troops were withdrawn, under Mr. Gladstone's government, the exodus of the civilian population began, and the English population continued to decrease down to the time of the running of the electric cars a few years ago. Fifty years ago Chambly Canton was called the English Village. To-day, the English yearly residents number less than one-fourth of the whole.

With the withdrawal of the troops the grant of £60 by the S.P.G. was withdrawn. At the Easter vestry meeting, A.D. 1851, an endowment fund was opened. Some five or six members subscribed \$200 each. By bequests and annual offerings the fund now amounts to nearly \$5,000. Towards this fund the late Mrs. T. G. Coombe left a legacy of \$1,000. In A.D. 1887 a very pretty window was subscribed for by the parishioners in memory of Miss Harriet Joyce for her many faithful services to her parish church.

Brotherhood

Office of the Council, 33 Yonge Street Arcade.

The Brotherhood work for July has been very encouraging. A continuous stream of enquiries has been arriving at the Council Office, and many churches are preparing to organize Chapters when Church activities recommence in the fall. Although the Senior work appeals to many Rectors, there is an especial interest in the Junior work, as it is felt that

the Junior Brotherhood can do much to solve the problem of the leakage of our young men from the Church. It is recognized that the interest of the young man can only be maintained by giving him some definite work to do for his church.

During the last week the General Secretary has been at the Anglican Camp, held at Cambridge. Here the Rev. J. E. Gibson and his helpers are doing a splendid work for the lads of the Toronto churches. The combination of open-air life, with the breezes of the lake and the Christian atmosphere over all, must do much

in moulding the lives of these men to be. At the Sunday service Mr. Walter Burd was given the opportunity of speaking on Brotherhood work, and, by getting to know the lads personally during the week, was able to lay, it is hoped, the foundation of the formation on several new Chapters. The Brotherhood was honoured by the presentation to the Gen. Sec. of the Camp's Blue Ribbon.

The Brotherhood wishes to express its thanks to the Council for Social Service for its splendid co-operation and help in the work of following up the immigrants from overseas.

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LETTERS TO THE EDITOR

BISHOP FALLON.

To the Editor, Canadian Churchman:

Sir,—Your editorial and "Spectator's" remarks concerning Bishops Kinsman and Fallon were both good and timely. There is another way to view Bishop Fallon's statements. At first one feels a little annoyed in reading the pamphlet, but as one goes on there comes the realization that Bishop Fallon has rendered yeoman service to the Anglo-Catholic branch of the Church. Anglicans who admired Romanism in the past will admire it less from now on. Romanism is revealed in its true colours by its exponent, Bishop Fallon, who, after all, is but a typical example. It is a case of "By their fruits ye shall know them." Here we have a man born, no doubt, in the Roman Catholic Church, holding a prominent position in it, and setting himself up as an example and faithful son of the "Mother Church." He is, in short, a product of the Roman Church; and what is the logical conclusion after one has read his pamphlet? That Bishop Fallon is neither a true gentleman or genuine Christian. A true gentleman is courteous and gracious. He is considerate of the feelings of others and does not make himself offensive. Bishop Fallon has gone out of his way to hurt the feelings of those who conscientiously differ from him, and has spoken very offensively—an absolute swashbuckler—and, therefore, destroys within himself the marks of a gentleman. Secondly, he is not a genuine Christian. The spirit of the Blessed Jesus is entirely missing in his remarks; Christian charity has no place in it, and the spirit of Jesus of Nazareth is replaced by the spirit of autocratic bigotry. As a result, he has done his branch of the Church infinite harm and strengthened our own position. Washington Gladden's "Recollection" should make profitable reading to a man so deficient in the elements of true Christianity.

"The man who believes in Christ, who has the spirit of Christ in him, who shows in his life the fruits of that spirit, who, denying himself and taking up his cross, is following Christ in toilsome but loving labour for the salvation of men—he is my brother, and nothing shall hinder me from offering him the right hand of fellowship. I do not care what name they call him by, whether he is a Churchman or Quaker, Universalist or Roman Catholic. He who is united to my Master shall not be divided from me. And when such a man has found a company of people who love him, not because of any brilliancy of wit that has dazzled them, nor because of any tricks of sensationalism that have amused them, but just because of the Christ-life that is in him—and want him to live among them and show them how to serve and follow Christ—and when he asks me to come and help to join him in loving bonds as a pastor to this people, I shall go, every time. My blessing is not worth much, but, such as it is, God forbid that I should withhold it! And if anybody bids me be cautious, I answer, Yes, I will be very cautious lest I hinder in his work a true servant of Jesus Christ! I will take care always lest I exalt the letter above the spirit, the dogma above the life. For I would rather make two mistakes on the side of charity than one on the side of bigotry." Owen L. Jull.

A manuscript on "Tristan d'Acunha" and its needs has been sent to this office without name of writer. Will the writer kindly communicate with the office.

TO CHRIST CRUCIFIED.

To the Editor, Canadian Churchman:

Sir,—It may interest your readers who have followed the recent correspondence on the subject in the "Canadian Churchman" to know that a Spanish sonnet, "To Christ Crucified," contains the same thoughts as the Latin verses of St. Francis Xavier, translated in our hymn, B.C.P., 115. The sonnet has been ascribed to Saint Theresa, Ignatius Loyola and St. Francis Xavier, but the authorship is really unknown. These are the lines:—

"No me mueve, mi Dios, para quererte,
El cielo que me tienes prometido,
Ni me mueve el infierno tan temido
Para dejar por eso de ofenderte.
Tu me mueves, Señor; muéveme el verte
Clavado en esa cruz, y escarnecido;
Muéveme el ver tu cuerpo tan herido;
Muéveme tu amor, y tu muerte.
Muéveme al tu amor en tal manera,
Que aunque no hubiera cielo, yo te amara;
Y aunque no hubiera infierno, te temiera.
No me tienes que dar, porque te quiera;
Que aunque cuan to espero no esperara
Lo mismo que te quiero te quisiera."

Dryden has given us a free and beautiful version in English, beginning, "O God, Thou art the object of my love," but the following rough rendering is nearer to the original:—

"I am not moved to love Thee, O my God,
By all the wonders of Thy promised heaven,
Nor am I moved by that most awful hell
To cease from breaking Thine august commands.
Thou, Thou Thyself, dost move me, dearest Lord—
Thyself, insulted, nailed to yon dread Cross;
Thy sacred Body tortured, e'en for me,
Thy bleeding wounds, Thy passion, and Thy death.
Thyself dost make me love Thee in such wise,
That though there were no heaven,
I yet would love;
And though there were no hell, I yet would fear.
Thou canst not give me ought to draw my love;
For though my hopes were e'en no hopes at all,
I still would love Thee, as I love, through all."

W. Venn Pilcher.

MANUAL OF PRAYER.

To the Editor, Canadian Churchman:

Sir,—Re the new Manual of Prayer, a copy of which has been sent to every clergyman, I would say, I hope it will be subject to another revision before it is finally adopted and sent out by the hundred thousand, entailing great expense to the Church. The Manual I use is Bishop Walsham How's, the best I have seen, yet far from perfect. Great care and deliberation should be taken before sending out such a Manual as the one proposed by the Continuation Committee of the Forward Movement. It is too "choppy"—too much like "shreds and patches." I am afraid that it will fail to meet the need of the Church. If Bishop Walsham How's Manual were revised it would meet the need better.

Senior Clergyman,
Diocese of Huron.

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All Over the Dominion

The statement that the Rev. Principal Mayes had resigned the rectorship of St. Mark's, Hamilton, is not correct.

Rev. R. Macnamara, Rector of St. John's, West, Toronto, preached in St. Paul's Church, Lindsay, on 1st and 2nd Sundays in August.

At the Couchiching Summer School, the picnic usually held at Longford rectory, could not be held on account of rain. Instead, the members of the school took a collection of over \$60 to the surprised Rector for the parsonage fund.

During the vacation of Rev. Canon R. B. McElheran, Rector of St. Matthew's, Winnipeg, Rev. F. W. Brownlee of St. John's Church, St. Thomas, Ont., will have charge of the services in St. Matthew's, Winnipeg, for three Sundays in August, commencing August 1st. Canon McElheran is now spending his holidays at the Detroit Lakes.

Anglicans in Winnipeg are to be asked to provide accommodation for about 400 guests who will arrive in the city to participate in the centenary celebrations this October. Arrangements are already being made by Canon Jeffery to secure hospitality for practically all of those who will come at the invitation of the Provincial Synod. At least ten Bishops will be among those who will take part in the commemoration of the arrival of Rev. John West at the Red River settlement 100 years ago.

Word has been received at St. John, N.B., of the death in Wethersfield, Conn., of Rev. August E. B. Burt, for 25 years Rector of Shediak, and for 15 years Canadian secretary of the London Society for the Conversion of the Jews. Rev. A. E. Burt was born in London, 55 years ago, and before coming to New Brunswick was Rector of Princeton, Alvington, Ridgetown and Durham, all Ontario parishes.

The Girls' Friendly Society, of St. Paul's Church, Clinton, have just concluded an enjoyable time at camp near Bayfield. Previous to the entrance of the girls to the camp, it was occupied by the St. Paul's Boy Scouts. When the girls left the camp, the choir boys of St. John's, London, moved in. On Sunday, August 1st, the boys came to Clinton and took charge of the musical portion of the morning service. In the evening, they assisted the regular choir.

Rev. Dr. Westgate, western secretary of the Anglican Missionary Society of the Canadian Church, is reported to be in the General Hospital, Winnipeg, awaiting a serious operation, necessitated as a result of the physical impairment due to his long imprisonment in German East Africa during the war. Dr. Westgate has been suffering for many months past, but he declined to give up any of his engagements made in connection with the Anglican Summer Schools.

The Provincial Synod of Rupert's Land, which embraces the whole of the west, will convene here on October 11 and 12, and some 90 delegates are expected to be on hand. The executive council of the General Synod which consists of two delegates from every diocese in Canada will also hold sessions during the centenary period. Other Anglican bodies whose meetings are scheduled are the Board of Religious Education and the Social Service Commission of the General Synod.

Whilst crossing the G.T.R. railway at Strathmore, P.Q., on August 2nd, Miss Dorothy Fuller, aged 23, the daughter of Rev. H. S. Fuller, a retired clergyman, for many years actively associated with the Diocese of Quebec, and a former Rector of Montmorency, P.Q., was struck by the Ottawa express. Her skull and left shoulder were fractured. She was taken on the train to Montreal and placed in the General Hospital, where she remains in a serious condition. Immediately Mr. Fuller heard of his daughter's accident, he motored to Montreal to be near his daughter.

A proposal to immediately commence building operations upon their property on Hoskin Avenue, is under serious consideration by the building committee of Trinity University, Toronto, according to an announcement by Sydney H. Jones, Bursar of the College. The original intention was to delay the work of excavating and the laying of the foundation until the spring of next year, but, in view of the University's acquisition of the St. George Mansions apartment building for possession next summer, it is considered desirable to rush the whole of the new plant as quickly as possible to a stage permitting of occupation.

Thursday afternoon, July 8th, the members, both past and present, of St. Thomas' Church choir, Bracebridge, Ont., held their annual picnic, when the steam launch "Llano" took a party of 40 for a sail down the beautiful winding river of Muskoka and around the beauty spots of Lake Muskoka. The party docked at Mr. William Kirk's dock, a charming spot on the lake and a bountiful supper was enjoyed by all at the choir-master's cottage. After supper a pleasant feature of the picnic, was a small presentation in the nature of an address and a beautifully bound hymn book, with initials engraved and suitably inscribed, to Mr. William Kirk, the choir-master. The address was read by Miss A. Whitten from the steps of the verandah as follows: "Dear Mr. Kirk,—We, the members of St. Thomas' Church choir, desire to express in some tangible form our deep appreciation of your faithful services in the above-named choir. You hold a record of which we as a choir feel justly proud. For fifty-two years you have led the praises of God in the capacity of choir-master. Your faithfulness and devotion to your Church is a living example which we may well emulate. In asking you to accept this token of our affection, accompanying with it the Book of Common Praise, not for its monetary value, but for the deep, hidden feelings which have prompted it, we desire to voice our sincere wish and earnest prayer that you will be spared to serve for many years to come in your present capacity, until you receive the higher call and join the heavenly choir in the New Jerusalem." Mr. Kirk, in reply, thanked the members for their kind words of appreciation and generous gift, and urged the members of the choir to support the choir by their regular attendance and showed them the importance of the choir in the services of the Church.

RECENT APPOINTMENTS.

Burness, Rev. John A. (Cantab.), lately of Liverpool, Eng., to the Incumbency of Grande Prairie, Alberta. (Diocese of Athabasca.)

A Word of Counsel

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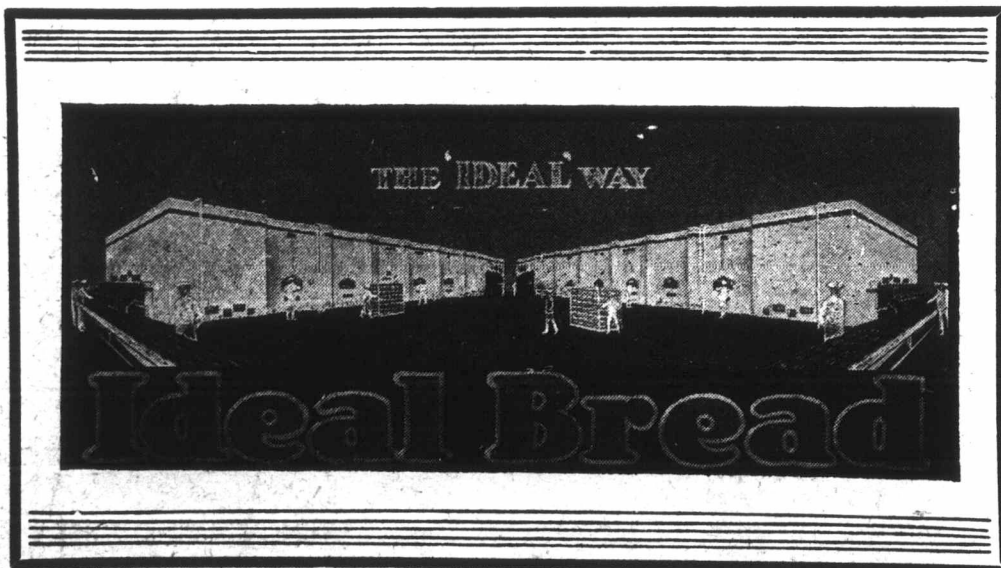


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Letters of a Prairie Parson

My Lord Bishop:

You invite suggestions for the Continuation of the Forward Movement. Here goes:—

1. That all Bishops of the Church of England in Canada break with the custom of living like ecclesiastical grandees, cultivate simplicity of life and humility, and live like the ordinary, hard-working servants of God, that most of them are, in simple homes.

2. That laymen, and not clergy, be in charge of parochial and diocesan finances, so that the clergy may be free to fulfil their Ordination vows.

3. That no parish be allowed more than one minister, lay readers taking the place of curates, so that ordained men may minister to unshepherded flocks.

4. That until more men are forthcoming for the ministry the parochial system be suspended for a time in country parishes and small towns, and priests itinerate after the manner of the Apostles, leaving parishes in charge of lay readers where possible.

5. That once a month in every Deanery and once a year in the diocese there be a day set apart for all God's workers to have quiet fellowship with Him and with one another.

6. That all members of the Church of England—Archbishops, Bishops, Priests, Deacons, laymen—set aside one-tenth of their income for God, and then begin to give.

7. That the discipline of the Church, as sanctioned by our Lord in St. Matt. 18:15 be more rigidly applied in upholding the Golden Rule amongst professing Christians.

8. That the ministers of the Church, as a body, refuse to administer the Sacrament of Holy Baptism to infants unless confident that parents and god-parents will carry out sincerely the promises they make.

9. That a book be published for use in churches where many of the worshippers are non-Anglicans containing Morning and Evening Prayer, the Holy Communion and Holy Baptism, with such simple order, directions and explanations as shall remove common misunderstandings, and make the service less of a "puzzle-find-me."

10. That the prices of the revised Prayer Book be revised, and, if necessary, a cheaper edition published, so that it becomes a Common Book of Common Prayer, and is not something of an ecclesiastical luxury. Also that the hymnal be included therein. (To carry ordinary Prayer Books from place to place is inconvenient. What would it be if one had to carry revised Prayer Books and laymen books? And what of the cost thereof?)

11. That pew rents and all such encouragements to snobbery be abolished, and the practical teaching of St. James be read, marked, learned and inwardly digested.

12. That the fundamental truths of the Bible be dealt with in popular pamphlets as a defence of the Church's teaching and as an antidote to the "isms."

Respectfully yours,
K. ANON.

ATHABASCA NOTES.

The Rev. F. V. and Mrs. Abbott, of Grande Prairie, after working in the diocese of Athabasca for the last six years have tendered their resignation on account of health reasons. Mr. Abbott has worked successfully in the diocese in the districts of Grouard, High Prairie and the Grande Prairie district, and before her marriage a few years ago Mrs. Abbott was assistant matron at the Shaftes-

bury Indian Mission School, now closed. We understand that Mr. Abbott has accepted an appointment under Archbishop Du Vernet of B.C. We shall greatly miss the services of both these devoted workers.

The Rev. John Burness and wife have recently come out from England and will take up Mr. Abbott's growing work on Grande Prairie. It is interesting to recall that Mr. Burness volunteered to come out to Canada four years ago, but owing to war conditions, he could not cross the ocean. Mr. Burness has had several years' experience in Liverpool and Derby, England, and comes to us well recommended as a handy man who should make good in the West.

The Bishop, who is expected home from England in a few weeks' time, is anxious to engage more young men for district work in new country, which is fast settling up, and now that the Edmonton and Dunvegan and B.C. Railway has been taken over on an operating lease by the C.P.R., new districts will be soon opening up for thicker settlement. Our climate in Northern Alberta is extremely healthy and the winters are tempered by frequent Chinooks. Real young missionaries would do well to offer for service in the diocese of Athabasca. The Bishop and staff would give them a warm welcome. Offers of service are also required for one or two matrons for work in the Indian Mission Schools, as we have vacancies through marriage. Particulars could be had from the Bishop, or in his absence the Rev. W. Minshaw, both of Peace River, Alberta.

SASKATCHEWAN NOTES.

Rev. H. Sherstone has received an invitation from C.C.C.S. to act as one of their deputation speakers the coming winter.

Rev. W. S. Cooper has removed from Marshall to Duck Lake, and he is now in residence there as incumbent of Duck Lake and Rosthern.

In the absence of Rev. E. Hodson with his boys at camp, the services at Christ Church on July 26th were taken by the Rev. H. Wallace.

Archdeacon Dewdney visited Humboldt on July 4th, Red Pheasants and Baljennie on the 11th, and Macklin and Provost on the 18th and following day.

The Indians of Snake Plain, Mistawasis Reserve, are putting up a small house and stable for the use of the missionary when visiting there for services.

Rev. E. M. Hadley was present with a group of boys from Humboldt at the Cadet Camp, held at Regina Beach, July 19th to 26th. He conducted the Sunday service for the camp.

Rev. George Hindle has been holding services at Lost River, Nepawin, Ravine Bank and across the Saskatchewan River at White Fox. He is having good services, and has baptized some forty children.

The Church at Excelsior is nearing completion, and it is expected to hold services in it shortly. A formal opening is being arranged for the first Sunday in September, when Archdeacon Dewdney is to preach.

Spruce Lake is being made the headquarters for the Mervin-Warlock Mission. This is a new town on the extension of the Turtleford line. Arrangements are being made to secure a site and to raise funds to build a parsonage there.

Rev. C. R. Weaver has been appointed to the Baljennie Mission. The congregation of St. Bridget's Church are increasing their support threefold. The parsonage is to be enlarged and put into good condition. Rev. D. McDonald is taking charge of Red Pheasants August 1st.

Considerable activity has been displayed in connection with Mount Nebo Church since Rev. P. C. Bays took charge. Recently, as a result of

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an enthusiastic "bee," the churchyard was fenced with Page wire and the church painted, besides other improvements. Money is in hand with which to instal pews.

In addition to the successful candidates in the Sunday School Teachers' Examination, reported last month, two others, both of the Sunday School, by post, have also passed. Dorothy Thomas, Denzil, secured Class II. in the First Examination, and Catherine Beatty, Thunderchild's Reserve, Class I. in the Final Examination of the Two-year First Standard Course.

St. Mary's Church (now St. Mary Magdalene), Clair, has been rebuilt and reopened for services. Only a small debt of \$50 remains on the initial cost. A belfry has been placed on the church at Quill Lake instead of the tower, which was demolished when the church was overturned. The incumbent, Rev. J. P. Owen, is very hopeful for the work in his extensive field.

Teachers are wanted for the following Indian schools: Grand Rapids, Big River Reserve, Fort a la Corne and Red Pheasants. A senior teacher and girls' matron are also wanted for Onion Lake boarding-school. It is hoped that Red Pheasants will be provided for shortly. The Indian Department is now giving increased salaries to certificated teachers. The Bishop's Commissary would be glad to hear of likely persons for this important work, male or female.

Rev. W. Brailsford, Rector of The Pas, recently took a trip into the mining district of northern Manitoba to secure first-hand information for the Diocesan authorities of the development going on there, and of the probable need of providing Christian ministrations. He visited the Mandy, Flin Flon and Copper Lake mines. The largest number of men he found employed at the Flin Flon, about one-half of them being Scandinavians. Much depends, so far as future development goes, upon the building of a railroad into the district. Mr. Brailsford had a very interesting trip, covering 465 miles altogether, of which 205 were by canoe, the rest by steamboat, traversing a great variety of waterways. He was accompanied by the manager of the Mandy Mine and a sergeant of the Mounted Police. At the Flin Flon he held the first service ever held in that district, the service being greatly appreciated. At Sturgeon Landing he baptized three Indian children.

IN MEMORIAM.

With the death of Rev. John Maclean Ballard on August 2nd there passed one of the oldest and most widely-known of the Anglican clergy of Toronto.

Born at Burford, Ont., in 1836, Rev. J. M. Ballard was ordained in 1865, and one year later entered the priesthood. His first appointment was as Curate at St. Catharines. He served in successive curacies at Ancaster and Dundas, after which he was made Rector at Cayuga, and later of St. Bartholomew's, Toronto. He was transferred from the latter church to St. Anne's by Bishop Bethune in 1877, taking his first service at the Dufferin Street Church on October 21st, 1877. This was the beginning of a quarter century of active labour in that parish. He preached his farewell sermon on October 26th, 1902, but it was not until he resigned the rectorship in February of this year that he severed completely his ministerial connection with St. Anne's.

Mr. Ballard was twice married. His first wife, who was Miss Jeannette Anne Kennedy, of Bayswater, London, England, died in 1905. His second wife, Georgina Elizabeth Wingate, daughter of Dr. John Turquand, of Woodstock, died on March

9th, 1915. He is survived by a sister, Miss Annie Ballard; two nieces and a nephew, who had lived with him as his adopted children; Mrs. Wallis Tate, Mrs. F. G. Lloyd and Rev. Francis Cassillis Kennedy, who for twenty years was a missionary in Japan; Rev. Allan Ballard, Rector of Grimsby, and Mr. Archie Ballard, of Oakville, nephews, and Mrs. Ross, a niece.

"The late Rev. J. M. Ballard was not only a scholarly man, but, above all, a faithful parish Priest and an outstanding clergyman in his day," was the statement made by the Rev. W. L. Baynes Reed, Rector of St. John the Baptist. "For many years, while he was Rector of St. Anne's Church, Mr. Ballard was one of the foremost Priests in this city, and he built up a congregation. Even until this day, after eighteen years since he retired from the active ministry, his work is pointed to as that of a successful and strong man, who was instrumental in bringing spiritual blessings to many hearts."

FROM WEEK TO WEEK.

(Continued from page 520.)

solemnized by an Anglican priest. In the course of time, one or both parties desire a dissolution of the covenant. The Roman Church says, it never was valid, and the courts of Quebec confirm that position. The children of those parents are, as a consequence, not born in wedlock, and, presumably, all the legal consequences of illegitimacy follow, save by the intervention of some legal fictions. What of the hundreds of mixed marriages that have not been questioned? Has the wife the status of a wife? And have the children the status of lawful issue? Such a position as is here implied puts in the hands of the Roman Church, if upheld, the power to force all such Protestants to submit to the requirements of Rome or accept the position of concubinage. If this usurpation of authority be not fought to a finish, then let the Anglican Church regard herself as of no consequence in this realm.

"Spectator."

ITALIANS AND SLAVS IN THE ADRIATIC REGION.

(Continued from page 522.)

There were no insurrections in Dalmatia in 1848, 1859, or 1866, but the Austrian Government, though not provoked to the point of taking repressive measures against its Italian subjects in that country, was well aware that they regarded themselves as "Italians unredeemed." During those eighteen years, from 1848 to 1866, the Imperial Government appears to have been mainly concerned with quietly damping down the agitation begun by the Croats of the Banat in 1848 for the union of Dalmatia with their province. Against this proposal loud protests were raised by the Italo-Dalmatians, and a considerable proportion even among the Croats of Dalmatia stood in with their Italian com-provincials. The Italo-Dalmatians could, and did, mask their hopes of union with Italy under pronouncements such as that of the citizens of Spalato,* who in a memorial addressed to the Austrian Emperor in 1849 expressed the hope that Dalmatia, a country in which Italian was almost exclusively the

*Spalato had its origin, far back in the Middle Ages, around the palace of Diocletian, near the Roman municipium of Salona, to whose place it succeeded in the company of Dalmatian cities.



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language in which the inhabitants transacted their affairs, public and private, "might share in the future destiny of the Italian provinces of the Austrian Empire." This was not exactly the same thing as expressing a hope that Dalmatia might always form part of that Empire, but it was not overtly a declaration of disaffection. Or they might take up a cry, already uttered by Dalmatian Croats opposed to union with Croatia, for "Dalmatian autonomy," leaving it to be understood that though they would not have union with Croatia at any price, they would be content with autonomy under the Hapsburg Crown, i.e., with a status similar to that which the Sultan conceded to Wallachia after the Crimean War.

The interests of the Hapsburg Monarchy were deemed to require the continued separation of the Croats north of the Dinaric Alps from those to the south of that mountain-range, and, therefore, the Imperial Government, without exactly bidding the Unionists refrain from their clamour, opposed and frustrated their agitation by taking no action in their favour. Meanwhile, the Italian ascendancy in Dalmatia continued.

In 1866 Austria was involved in war with Prussia and Italy. Her defeat by the Franco-Italian alliance of 1859 had caused her the loss of Lombardy, and might also have caused the loss of Venetia, if Napoleon the Third had been loyal to Victor Emmanuel in the peace-negotiations at Villa Franca. In the war of 1866, Austria defeated the Italians at Custozza, but that victory counted for nothing against the fearful overthrow at Sadowa, which

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opened the road to Vienna to the Prussians. Austria now had to abandon Venetia, though she still retained Trieste and Istria, and, of course, Dalmatia.† The Italo-Dalmatians were naturally elated over the union of Venetia to the Kingdom of Italy, and the progress of Italian unification. The restoration of Venice to Italian rule seemed to be a sign of their own destiny. Austria now decided that the Italian ascendancy in Istria and Dalmatia must be brought to an end.

On the first of December, 1866, an Imperial ordinance was published, making a knowledge of the Croatian language obligatory for all persons employed by the Government in Dalmatia. From that time forward, until the breakup of the Hapsburg dominions, the Austrian government sought steadily by various devices to discourage and depress the Italian and Italianate Slav subjects. Meanwhile, under the compromise into which the Hungarian leaders, taking advantage of the weakened position of the Austrian Emperor, manoeuvred him in 1867, Croatia was annexed to the reconstituted Kingdom of Hungary, and delivered over to Magyar nationalists to be "Magyarized." A noble return to make for the loyalty displayed by the Croats when the Magyars rose in rebellion, nineteen years before! But while the Austrian Government abandoned the Slavs of Croatia to the tender mercies of the Magyars, it employed the Slavs of Istria and Dalmatia as agents of its anti-Italian policy. While the Italians of those provinces were in various ways harassed and repressed, Slavs were favoured, promoted and subsidized.

No doubt the Austrian authorities hoped to make life so miserable for the Italians in their Adriatic provinces that the victims of the political persecution would leave the country. The Italians, however, were still numerous in the province when the great war began, and the end of the Austrian monarchy drew nigh. And if Austrian oppression, instead of eliminating the Italo-Dalmatian, only kindled sevenfold his yearning for union with Italy, Magyar oppression failed to subdue the Croat, and called into life the Yugo-Slav movement. Furthermore, the favoured Slavs of Dalmatia appear to have been by no means deaf to the "call of the blood" from the harassed Slavs of Croatia and Bosnia.

The accusation brought against Italy by the Yugo-Slavs is that her imperialist ambitions bar them from free access to the Adriatic. They claim Dalmatia as a country, the larger part of whose population for centuries past has been Slavonic. Italy's purpose, they believe, is to make the Adriatic an Italian Gulf and to denationalize the Slavs inhabiting the territories forming its eastern coast.

On the other hand, Italy claims that the cities of the Istrian and Dalmatian coast-lands and islands, the seats and strongholds of all civilized and refined existence in those regions for two thousand years, were originally Roman, that is to say, Italian creations, and that they were saved from the Turk, one of the worst enemies that European civilization ever has known, by Venice, that is, by an Italian power. Again, the possession

*Bismarck, who dominated the whole situation created by the Prussian victory at Sadowa, would not have consented to the separation of Istria (let alone Dalmatia) from the Austrian Empire. He was looking ahead to a time when Austrian friendship, or at least neutrality, would be useful.

†Gladstone and Asquith proposed to deal with the Loyalists of Ulster in much the same manner.

of the Dalmatian coast-land and islands is of vital importance for Italy, for they provide naval bases which might be utilized with fatal effects upon Italian well-being or even Italian independence by a hostile power. Yugo-Slavia may be as profuse as it is possible to be in giving assurances that access to the Adriatic is not sought for the purpose of assailing Italy. But, as Bismarck said, one cannot see the faces of the cards held in Destiny's hand. Italy must take security for her future, and that means the strenuous assertion and enforcement of her claim to Dalmatia as an Italian land.

The question between Italians and Slavs appears to be clearer and more susceptible of a speedy settlement in regard to Istria than it is with regard to Dalmatia. Trieste and Istria, by geography and history alike, are Italian.* Civilized life in Dalmatia is Italian nevertheless, the hold that the Slavs have had of the Dalmatian inland is testified to by the fact that "Schiavonia" was in former times an alternative Italian name for Dalmatia. The Slavs aspire to free access to the Adriatic, and to an existence independent of Italian authority and power. The Italo-Dalmatians aspire to union with Italy, and Italy desires the possession of Dalmatia—coast-land, islands and inland—for the defence of her own position. An equitable settlement of the dispute must take all these things into account, but an equitable settlement cannot be arrived at if both sides insist on pushing their claims to their extreme limits.

The statesmen of Italy and the leaders of the Yugo-Slavs might do well for themselves and their several nations, if they would read, mark, learn and inwardly digest, the "Merchant of Venice." The very title of the play is an omen.

*Italian was the language of the Austrian Lloyd mercantile fleet, the headquarters of which were at Trieste.

THE LORD'S PRAYER.

(Continued from page 524.)

there, it has to be wrought out. Workmen are gathered, they receive their instructions, and go to work. And the work of each is essential, no matter how humble it may be. It may be said that the question of every man on the job to the planning and guiding mind is, "What is your will that I may do it?"

Now all Christians have some idea of the Kingdom of God. The vision means something. How much it means depends on the degree of reverence they possess; and just as the vision is real there springs out of it the individual's purpose in life.

These factors of reverence, vision and purpose, of course, underlie all aspects of life. They are fundamental; they are along the lines of human nature. Jesus recognized them and connected them with the most significant facts for significant living. He connected them with God. Reverence at its best is but a recognition of God and of His purpose for the world which gives not only the most adequate vision of the world, but also a purpose for each by means of which each finds his real achievement in life. And here we have a real philosophy of life, because not only do we find the ultimate purpose of living, but we also find its explanation and our relation to that purpose. All factors are taken into account if we assume that such a philosophy can be apprehended only by Christians, those who have grasped the significance of the Atonement.

(To be Continued.)

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CHAPTER XX.
 A Series of Mishaps.

AS soon as the picnic lunch had been disposed of the three children took off their shoes and stockings and waded in the shallow water along the shore. They ran races up and down with an interesting little Water-Thrush, laughing at its continually-tilting tail and bobbing head. They called to a pair of Loons some distance away, admired their graceful swimming and diving, and wished for a closer acquaintance. "I wish we had a boat," said Boy Blue. "Then we could row over to them." But Jimmie assured him that the Loons were exceedingly elusive in their associates, and would be "not at home" to callers of their class. He told how he and his father had once found a Loon's nest on a tiny island. There were two very large, brown mottled eggs in it, which, a little later, were replaced by two of the dearest, fluffiest little baby birds, that could swim almost as soon as they were born. Jimmie, however, was anxious to begin fishing, for he wanted to make sure of that string of fish he had promised his father. "I brought plenty of worms for bait and two extra hooks and lines," he said, "so if you two would care to fish you can."

Boy Blue was delighted with the idea, and Dimple agreed to have a try, too, but she was not very eager about it. It took Jimmie only a few minutes to cut and trim three good fishing-rods and to fasten on the lines. They went to a spot where the water was shadowy and pretty deep, and soon the three corks were bobbing on the rippling water. The fish began biting at once. Evidently they were hungry, and they had not been disturbed for some time. In less than two minutes Jimmie had a good, big fish floundering on the grass, and shortly after Boy Blue was the proud possessor of a fine sunfish of his own catching. Dimple, however, was not so fortunate. The very first visitor to her hook stole her bait and made away with it in safety. That made it necessary to put on another worm, which Boy Blue insisted she must do this time herself, and the process was anything but enjoyable. Next time her cork went under she whipped out the line in a hurry—too much of a hurry, for the fish, when she thought it was hers for sure, dropped back into the water. The hook swung back and caught the skirt of her dress behind.

The boys laughed. "Well, Dimple," said Jimmie, "you've caught a big fish, sure enough, this time." "I'm not a big fish," snapped Dimple, crossly, "and I hate fishing, anyway," she was vexed at her series of mishaps, and it wasn't a bit pleasant to be laughed at. Instead of carefully removing the hook, she jerked at it savagely, with the natural result of a scratched and bleeding finger and a badly-torn dress. "Oh! I'm so sorry," said Boy Blue, sympathetically, when he saw what had happened. "Oh, I don't care," returned Dimple, with a toss of her head, but, all the same, she did care very much. She threw aside the offending fishing tackle and wandered off to amuse herself in her own way. "Don't go and get lost," called Jimmie after her. "I guess I know how to take care of myself, Jimmie West," she retorted.

Jimmie whistled under his breath. "What's the matter with her to-day?" he asked.

"Oh, she gets cross like that sometimes when things go wrong," Boy Blue replied, "but it won't last long."

"I don't suppose you ever get cross," Jimmie ventured, with a sly twinkle in his eye.

Boy Blue did not answer for a minute. Then he said, "Don't you think you are scaring the fish, Jimmie?"

Jimmie laughed softly and turned his attention to his cork that was just disappearing under the ripples. "Boys, oh, boys! These fish are just crazy to be caught," he exclaimed as he threw out a big trout.

"You just can't help catching them," laughed Boy Blue as he landed another.

The sport was so good and their excitement so great that for the next half-hour or more they forgot all about their unfortunate little partner. Then, suddenly they heard a terrified scream, and, looking round in the direction from which it came, they saw a sight which froze their tongues with horror.

Dimple, meanwhile, was having some excitement of her own. She wiped the blood from her finger on a corner of her torn dress, but the stain looked so horrid that she tore off the soiled part and threw it away. Then she was amused to see the Blue-bird pick up the little pink rag and carry it away into the branches of a big pine tree that leaned out over the water.

"It must be building a nest up there," she thought. "Oh! I wish I could see it."

Was it possible to climb up that tree? She went over to find out, and was delighted to discover, close on the other side, a little spruce with branches all the way up. She could easily climb the spruce and step from it into the oak where its branches began.

It seemed a rather daring thing to do, and she hesitated just a minute. Then from the top of the tree a hoarse voice suddenly called, "Come on up! come on up!"

(To be Continued.)

A very successful garden party was held on the grounds of St. George's Church, Cameron, recently. A large number were present, a delicious repast prepared, and an excellent programme given. We believed somewhere about \$150 was realized, and is to be used to help build a basement.

A CHURCH FOR THE BOYS.

One church in Vancouver which is "doing its bit" for the boys of the city is St. Mark's Anglican Church, of Kitsilano. It is practically the pioneer church in the city in regard to boys' work and during the past year many other churches have been following its lead.

There are over 200 boys at present from eight years of age and up, members of the 14 different clubs which go to comprise the boys' section of St. Mark's parish.

The work is carefully planned. The church has one of the largest and finest gymnasiums in the city. The work is under the direction of the physical director, Mr. Ivan Miller, who has a corps of assistants under him who take charge of the various groups. These are all St. Mark's boys. Besides having three teams entered in the Sunday School Base-

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ball League, there are two baseball leagues in formation among the boys of the parish themselves. The Trail Rangers and the juniors form the leagues. A pageant took place in the early summer, showing the work which the men in St. Mark's have been doing for the boys. The Rev. A. H. Sovereign is the Rector of this church.

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BESIDE THE CAMP FIRE

Notes on Scoutcraft

by Commissioner Rev. Geo. W. Tebbs

OTTAWA Boy Scouts recently held a great camp at Woodroffe, a suburb of the city. Eighteen different troops took part in the camp, in command of Commissioner Alder Bliss. A troop inspection and march-past was given upon the occasion of the visit of Chief Commissioner, Dr. J. W. Robertson, C.M.G., in which the Wolf Cubs took part. During the camp a large number of Royal Humane awards were made to Scouts who had justly earned them. The ladies of Woodroffe conducted a canteen for the boys. On Sunday church parade was held, conducted by Lieut.-Col. (Rev.) R. H. Steacey, of Westboro.

A Provincial Leaders' Conference for Scoutmasters, Troop Leaders, Patrol Leaders, Seconds and prospective Seconds of the Province of New Brunswick was held in St. John, April 30th and May 1st. A large number of boys and men were present, and the programme may be of interest to those Leaders who wish to have something similar. Election of officers took place at the opening of the session, followed by a talk on Troop Organization. Supper was served by the Trinity Church ladies, assisted by the Trinity Company of Girl Guides. Camp fire songs enlivened the proceedings between courses, and the evening was brought to a close by the exhibition of a series of movie films, illustrating the Boy Scout Movement. Another evening was taken up with a demonstration of a model troop meeting and a Court of Honour. The value of the Patrol system was clearly shown, and a feature of the Court of Honour was the trial of a Scout for disobedience during the meeting. During the general discussion of the Conference a complete revision of the handbook was strongly urged, and it was also recommended that a small book be printed, taking up in detail the requirements for the King's Scout badges. Individual pamphlets were also urged to be published dealing with various other badges. A splendid address was given by Archdeacon Crowfoot on the subject, "The Boy Scout Movement and the Church." During the Conference the Scoutmasters had a private discussion on matters particularly applying to their work.

Hamilton is reorganizing the Boy Scout Movement in that city under the able leadership of Colonel Hendrie. Sturgeon Falls, Ont., have also organized a Troop, and both places are most enthusiastic in their start-off. Every success to both of them!

The first step to be taken by anyone wishing to become a Cubmaster is that he or she shall apply to Provincial Headquarters of the Boy Scouts' Association. By purchasing a Wolf Cub Handbook a knowledge of what is required of a Cubmaster can readily be attained. The prospective officer should then be placed with a local Pack, where he may act as Assistant Cubmaster for a short period. Here he will get a general knowledge of the work of the Pack, and then later take complete charge of his Pack.

No less than 70 per cent. of the officers and boys of the Boy Scout Movement took up service in the war. Of the 100,000, no less than 10,000 made the great sacrifice. Eleven of the Scouts won the Victoria Cross during the war.

The Way We Clean Fish Up North.

First, cut off the fins. Then slit the belly of the fish from vent to gills. Next, cut the head down from the back of the head almost to the

belly, and with one movement the inner compartments of the fish will come away with the head. Then take hold of a piece of loose skin next the gills and skin back to the tail. Repeat on the other side. Then divide along the back so that the two pieces will lay flat in the pan, and cook with bacon fat, margarine, or better still, butter. Salt and pepper whilst in the pan, and—THERE YOU ARE. Of course, wash the fish before cooking, as Scouts' hands are not usually extra clean, nor is the driftwood or rock that you use as a kitchen table.

For toothache—Oil of creosote.
For earache—Hot water bottle or rubber ear syringe, to be used with care by Scoutmaster only.

For stomachache—Be well provided with bicarbonate of soda, essence of ginger or essence of peppermint.

For chills—Aromatic spirits of ammonia.

For hiccough—Aromatic spirits of ammonia or soda and ginger.

For wounds—Iodine, where no opportunity of bathing the wound. It is painted on the skin around the wound, and is not to be applied on subsequent dressings beyond the first one.

THE LETTER OPENER.

"Let me sell you a letter opener!" asked the shopman in the novelty shop.

"Have one at home," grunted the little man.

"Indeed! What kind is it?"

"My wife."

COMPLICATIONS.

Giles was from the country, and was using the telephone for the first time.

"Please, exchange," he said, "will yer gimme my threepence back?" I didn't get the one I axed for."

"Well, then, why did you keep on talking?"

"Well, yer see," Giles explained, "it was loike this. I thought it was her and she thought it was me, but as it 'appens, it was neither of us."

TOO CROWDED FOR HIM.

An amusing story, illustrative of the Canadian Indian's way of looking at things, is told by Mr. W. Douglas Newton in his "Westward With the Prince of Wales."

H.R.H. was on a hunting expedition in the wilds, and struck a tiny clearing in the forest, where were a few shacks inhabited by a score or so of Indians and half-breeds.

The Prince got into conversation with a young Indian lad, asking him how he liked the place. The youngster opined that he didn't like it at all.

"You wait," he said. "Next year I go. Next year I am fifteen. Then I go out into the woods. I go right away. I can't stand this city life."

A BISHOP'S INCOME.

The public would be much interested in the candid statement of the Bishop of Lichfield as to his income. Nominally £4,200, it is reduced to £2,600 by rates and taxes. Other "official" expenses only leave £1,200 to keep up the Palace, which costs £1,600 a year. So that the Bishop would appear to be £400 out of pocket. It is evidently not all "beer and skittles" being a Bishop. But His Lordship is doing a wonderful work for the Church and the whole community in Staffordshire, and there is nobody who wins more respect and affection of the public generally, or who is more powerful in making all of us wish to make the best of this world and the next.



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