

# Canadian Churchman

ESTABLISHED 1871

A Church of England Weekly Family Newspaper

CANADIAN CHURCHMAN, LIMITED, CONTINENTAL LIFE BUILDING, TORONTO, CANADA.

Vol. 46.

THURSDAY, JULY 10th, 1919.

No. 28.

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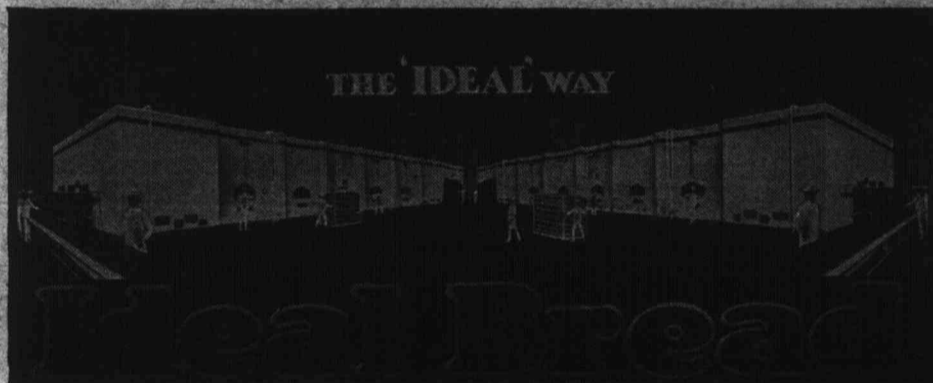
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## Personal & General

The Rev. E. V. Shayler, D.D., Rector of St. Mark's, Seattle, has accepted the Bishopric of Nebraska.

On July 4th the King conferred the M.C., at Buckingham Palace, on the Rev. Arthur McGreer, of the Chaplains' Department.

The session of the Synod of the Diocese of Rupert's Land has been postponed until next autumn. It will probably be held in October.

Lord Raleigh, the eminent English scientist, died in England on Dominion Day, after a long illness. He was at one time governor of Bombay.

Rev. C. H. Young, Rector of Christ Church, Chicago, conducted the Retreat for Women, which was held last week at Bishop Strachan School, Toronto.

The Rev. J. J. Callan, recently returned from notable service overseas, is in charge of Emmanuel Church, Hanlan's Point, Toronto, for the summer months.

Rev. E. A. McIntyre is looking after the editorial work of the *Canadian Churchman* during the month of July, when Rev. Dr. Hallam is taking a holiday.

Mrs. E. J. Bidwell, wife of the Bishop of Ontario, and her three younger daughters purpose leaving Canada for England in August, and they will spend some time there.

The total number of undergraduates at present in residence at Cambridge University, exclusive of the Americans, who number about 600, is 2,365, about 70 per cent. of pre-war figures.

The funeral of the late Major-General S. B. Steele, C.B., M.V.O., took place at Winnipeg on July 3rd. The funeral service was held in All Saints' Church, and the interment took place at the cemetery.

Sir Douglas Haig and Sir Wm. Robertson were amongst those who signed a petition asking for prayer to be offered in all Christian Churches in Great Britain, on behalf of Christian Unity on Whitsunday.

Principal Collinson, of Highfield School, Hamilton, leaves shortly for England. Rev. C. A. Heaven is in charge during his absence. It is proposed to build a new and enlarged school building just outside the city.

On June 29th a thanksgiving and flower service, specially for children, was held in St. George's Cathedral, Kingston. After the service the flowers were conveyed to the sick and wounded soldiers in the various military hospitals.

Four brothers of the name of Lake received decorations at the same investiture from the King a short while since. They are the sons of Mr. E. W. Lake, of Bury St. Edmunds, and the nephews of Canon Lake, Rector of Chelmsford.

No less than 700 girls were present at the funeral of the late Miss Nellie Hawkins, aged 24, which took place at All Saints', Ottawa, on June 30th, Archdeacon Mackie officiating. The deceased was an active worker in the Church and she was also a great favourite.

The Rev. Wm. Lowe was presented on July 2nd with an address and a purse of gold by the members of Holy Trinity Church, Lucan, on the occasion of his leaving that parish to take up a new sphere of work at Chatham, Ont. Mr. John Fox presided and the presentations were made by the two wardens.

Rev. Thomas J. Stiles, Rector of St. Alban's Church, Ottawa, died suddenly on June 27th, at Clifton Springs Sanatorium. He has been Rector of St. Alban's for the past six years. Educated in England, he was priested in 1885, and he came out to Canada nine years ago, during

the whole of which time he has been in the Diocese of Ottawa.

A large number of members of the Masonic Lodge attended Divine service in St. George's, Guelph, on June 29th, on the occasion of the 40th anniversary of the consecration of the Church. Some 200 in all were present, mostly from Guelph, but also from Kitchener, Hespeler and Fergus. The Rev. Bro. G. F. Scovill, the Rector, preached from I. Kings VI. 7.

The Treasurer of the British and Foreign Bible Society, lately reported a record income of £329,259, an increase over the previous year of £30,000. During the year the vast total of 8,746,963 Bibles and portions were issued, more than 3,000,000 of these in China. About 10,000 copies of the Holy Scriptures were sent last year to the soldiers in Syria and in Palestine.

Thirteen sons killed in battle, three discharged with grave injuries, one wounded on four separate occasions, the father and one daughter summarily shot by the Germans, and another daughter killed by a German shell at Dunkirk, is the record of the family of Mr. Vanbee, a French farmer, who lived near to Ypres. Mr. Vanbee had 36 children, 22 sons and 14 daughters, all of whom were living when the war broke out.

Mr. Archibald Beresford Deniston Sullivan, son of the late Right Rev. Edward Sullivan, one time Bishop of Algoma, and later Rector of St. James' Cathedral, Toronto, died on July 3rd, in New York. He is survived by his mother and two sisters, Mrs. Atlee Flint and Miss Beatrice Sullivan, and one brother, a Canadian author of note, all of whom reside in Toronto. The deceased was a well-known writer of short stories.

Mr. Thomas Wild, who has been for 48 years a faithful chorister and communicant at the Cathedral in Chicago, died lately, after a short illness. During all these years Mr. Wild only missed two Sundays until taken ill with his last sickness. He has come regularly to choir practice and the late service on Sunday from a distance of 30 miles. Eight years ago he was awarded a medal by the Bishop for 40 years of faithful service.

On July 3rd Archdeacon and Mrs. Richardson were presented at the annual picnic of the St. John's, London Township, congregation with a well-filled purse of gold and an appreciative address. The presentation was made in token of his retirement last week from the rectorship of the parish, and in recognition of the golden wedding of Archdeacon and Mrs. Richardson, which fell on July 6th. He has been Rector of the parish for 20 years.

Baron Raleigh, the noted British scientist, died on the last day of June. The Right Hon. John William Strutt, third Baron Rayleigh, was the eldest son of the second Baron and Clara, daughter of Captain Vicars, R.E. Born in Essex, on November 12th, 1842 he graduated from Trinity, Cambridge, as a Senior Wrangler in 1865. In 1866 he became a Fellow of his College. In 1871 he married Miss Blanche Balfour, a sister of the Right Hon. A. J. Balfour, and in 1873 succeeded his father in the peerage. From 1879 to 1884 he was Cavendish Professor of Experimental Physics in the University of Cambridge, and in 1887 he accepted the post of Professor of Natural Philosophy at the Royal Institution of Great Britain, which he held until 1905. He was one of the original members of the Order of Merit, instituted in 1902. In 1904 he was awarded a Nobel prize, and in 1905 he became president of the Royal Society, of which he had been elected a Fellow in 1873, and had acted as secretary from 1885 to 1896. He remained president till 1908, when he became Chancellor of Cambridge University.

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# Canadian Churchman

Toronto July 10th, 1919.

## Editorial

### The New Armageddon

**S**TRENGTHEN yourselves in the Lord and in the power which His supreme might imparts. Put on the complete armour of God, so as to be able to stand firm against all the stratagems of the Devil. For ours is not a conflict with mere flesh and blood, but with the despotisms, the empires, the forces that control and govern this dark world—the spiritual hosts of evil arrayed against us in the heavenly warfare. Therefore put on the complete armour of God, so that you may be able to stand your ground on the day of battle, and, having fought to the end to remain victors on the field.

Manifestly there's a fight ahead for the Knights of the Prince of Peace. In the still so recent days when all prayed for peace and dreamed of the birth of a new world brotherhood, none would have said that the first press despatch to report the announcement of Peace and of a League of Nations for its preservation would have read thus:—

"There was a significant passage when the Premier first mentioned the League of Nations. Many of the members cheered, but seemingly nearly an equal number burst into laughter.

"I beg of you to try it. I beg of you to take it seriously," the Premier protested.

"Proceeding, he declared: 'If it saved only one generation from the horrors of war it would be a great achievement.'

"One member shouted: 'Nobody wants it.'"

Yet, so it reads. Let it be granted, then, but a minority laugh the British Premier to scorn. It is nevertheless a minority claiming a very wide following throughout the Entente nations and within our own borders. They express an attitude that must be reckoned with. The British jurist, Dr. T. J. Lawrence, is fully justified in the prediction made in his LECTURES ON THE LEAGUE OF NATIONS: "We may be certain that as soon as the plan of the Peace Conference is settled and published to the world it will be violently assailed." All of which proves, as has the succession of Paris disagreements now happily resolved, that the one choice before mankind is between a true League of Nations and another war, and that it is up to the champions of the new hope to fight as never before for the faith that is in them. To quote Dr. Lawrence again: "A new Armageddon, spiritual in character, will take the place of the material Armageddon just concluded."

To the Christian who appreciates the difference between his religion and gospel and the philosophies they combat and supersede, the signing of the Peace Treaty and the launching of the League of Nations is epochal. Politically it is an entirely novel and daring experiment. But to the Christian it is even more. It is an unprecedented personal challenge. Now are we all in the Valley of Decision. This is each man's day of testing. Dare we take up the new cross? Up to now the responsibility of world peace has been upon the shoulders of our representatives at Paris. Suddenly it has been shifted to our own. No citizen, particularly no Christian citizen, dare shirk it. The Paris decision thrusts before us a startling dilemma. Whom shall we serve—the Baal of Force or the God of Brotherhood? For, however imperfectly it may be conceived or stated in the present Covenant, there is no other Christian opinion possible than that the principle of some such League as this is according to the mind of

Christ. Of course, statesmen will find inadequacies; it is but a human production. That in no way affects our point, which is, that the idea now proposed is the most Christian that has ever been incorporated into an international programme, and that, whoever be found in the seats of the scorners, the Christian must not. He must be a foremost champion, girded and ready to fight the new spiritual battle for the Prince of Peace.

Officially we have already a strong lead. In February, a year ago, the Archbishop of Canterbury and leading Churchmen, the President of the Free Church Council and prominent Non-conformists, with representatives of the Roman Church and of Labour, issued a manifesto definitely approving such a scheme for the preservation of peace, and on grounds distinctly Christian as providing for the Christian conscience a means of expressing itself in the domain of international policy. From time to time enthusiastic advocacy has been given by Viscount Bryce, Mr. Bonar Law, Viscount Grey, and, notably in their last September speeches, by Mr. Lloyd George and Mr. Asquith at Manchester, and by Mr. Balfour at Guildhall. It has long since ceased to be the plaything of faddists. Despite the sneers and fears of the conservative, it has "caught on" in a remarkable fashion. Organizations such as the British League of Nations Society and the American League to Enforce Peace have numbered their adherents by thousands. People have come to justify their ideals by calm and practical thought. For one thing, they have seen the difference between the proposed co-operative coercion in State intercourse administered by a League of the Nations and war as at present understood and to be forever hated; this is a new and altogether legitimate conception of force as an instrument of order and not of violence. For, as Mr. Asquith put it: "The war itself has been in more ways than one an Evangelic Preparation for such a League."

Granting that the new vision is no mere utopian dream but eminently and urgently possible of realization, let us again stress our first contention, that the fight to make it so merits and demands our fervent enlistment on purely Christian grounds. The substitution of the now discredited "Balance of Power" by an inclusive "World League" is a definite and strategic step in the direction of applying to world politics a principle in complete harmony with the distinctive conception of Christianity as a world wide fellowship. To this extent men are, in the main unconsciously, consenting to march under the leadership of Christ. It is for Christ's pledged warriors to rally their battalions and deliberately take the lead. We must "take this seriously"—with confident conviction; we must "try it out"—with optimistic determination. We must see to it that the League Covenant is no "scrap of paper" but a vital creative force. We must let Christ have His way with it and with us. We must reread and translate it in the Light that shines from the Cross, for we are the Knights of the Crucified. The new Armageddon is on—a conflict "with the despotisms, the empires, the forces that govern and control this dark world, the spiritual hosts of evil arrayed against us in the heavenly warfare." But the fight is not merely for principles, but for Him and His sovereignty. Therefore be it ours to "strengthen ourselves in the Lord and in the power which His supreme might imparts." To quote *The Challenge*: "Now may we capture for Him those great tracts of social and international life so long barred to Him, and no Knights in any age ever had so great a chance to bring new spoils to His feet." We stand at zero hour! Over the top with our Captain!

## The Christian Year

### Unrest or Contentment

(FIFTH SUNDAY AFTER TRINITY)

**T**HE Epistle for to-day, taken from St. Peter, urges Christian people to live together in peace and contentment. "Be ye all of one mind, . . . love as brethren, be pitiful, be courteous; not rendering evil for evil." Here is a re-echo of the Sermon on the Mount; it is Christianized social life—the kind the Saviour wished to have prevail, and so the kind of life His Church must uphold as ideal.

#### DIVERGENT VIEWS OF UNREST.

Two opposite views of social unrest were put forward at the recent Toronto Synod. One urged the Gospel of contentment, interpreting social disquietude as opposed to the spirit of Christianity. People ought to learn that "contentment with godliness is great gain;" even though poor they ought to be content with their lot, having the true riches of a good conscience. The other view asserted that discontent was a Christian virtue. People should not be satisfied with things as they are; that the world should be, as in old time, turned upside down rather than that life should be oppressive and unfair: Conditions of life are improved and progress possible only through dissatisfaction with things as they are. Both these views contain much that is true. "I have learned" said St. Paul: "in whatsoever state I am therewith to be content."

#### RECKONING WITH JUSTICE.

The appeal to justice was the church's justification for the support of the war. It must be reckoned with in any interpretation of Christian ethics. If justice must be tempered with mercy, mercy without justice is immoral. Justice must be reckoned with also in industrial relations. The industrial system of the world in modern times has become so complex and unified, and the possibilities under it of organization and combination so unlimited, that without opposition in its own ranks, on the one hand, or state interference on the other, oppression and grinding cruelty might be practiced to a degree that would reduce a large portion of the race to virtual slavery. Our industrial system is an economic development resulting from invention and discovery, and is peculiar to modern times. In the name of justice a Christian community cannot be satisfied unless these advantages are distributed to all, having regard to merit and ability. Neutrality, where justice and right are concerned, is immoral. The exhortation in today's Epistle can only be carried out when those who control industry, and those who have the advantage of profits as well as all others, are loving and pitiful, and have a Christian mind of compassion one to another.

#### RESPONSIBILITY FOR POVERTY.

It must not be supposed, however, that the removal of economic injustice will also remove poverty and distress. There are so many factors, other than industrial, that are responsible for poverty that it may, indeed, never be eliminated. So long as liberty remains there must be personal responsibility. So long as a man may do as he wishes with his time and talents, so long shall there come upon the shiftless and improvident, and upon their posterity, the grim penalty of want. Industrial reform can only improve character if the *spiritual* is ever kept in the foreground. "He that would love life, and see good days . . . let him eschew evil and do good; let him seek peace and ensure it."



## THE ANGLICAN FORWARD MOVEMENT UP-TO-DATE

Rev. CANON GOULD, Organizing Secretary.

AS the time approaches for the usual summer vacations, it is desirable that the Church should be reminded and informed of the origin, scope and progress of the "Anglican Forward Movement."

### ORIGIN.

The origin of the A.F.M. is found in the conviction of the members of the General Synod that the times called for a great advance, on the part of the Church of England in Canada, in a largely increased equipment of means, lives, and spiritual power. In this connection His Grace the Primate writes:—

"The genesis of the movement is rooted in a spiritual impulse and not in one for material advantage. At the notable meeting of the General Synod, held last September, there was born, in view of what the world had passed through, a new sense of stewardship and service for God and for good. As a result, it was determined that, God helping us, the Church should at once prepare itself for carrying on its mission for winning the world for Christ and for the ideals and aims for which He made the supreme sacrifice of Himself. The whole membership of that Synod, Lay as well as Clerical, was imbued with the fervent conviction that the day and the hour had come in a way that they had never come before, claimant with a challenge to the Church to go forward in a campaign towards a distinctly spiritual objective. That, I repeat, was the genesis of the Forward Movement."

### SCOPE.

The scope of the A.F.M. can probably be best summed up in the one word "efficiency." If the Church of England in Canada is to exercise the full measure of its influence and power upon the responsibilities of the New Day, it must be efficient. It must be efficient in its spiritual resources; a deeper grasp of its living faith, accompanied by a more consistent and practical expression of the same in relation to the problems and obligations of daily life. It must be efficient in its living agents; men for the ranks of the clergy, men and women for every form of Christian service. It must be efficient in material equipment; the Church in all departments of activity is confronted with great demands and great opportunities. Without the material means and equipment needed these cannot be met.

### PROGRESS.

The progress of the A.F.M. may be indicated by three lines of development; first, action of Synods and other representative gatherings; second, appointment of diocesan or regional organizers and committees; third, the work of publicity and education.

The Diocesan Synods, meeting this spring and summer, unanimously resolved:—

- (1) to give their hearty support to the Anglican Forward Movement.
- (2) to secure, under the leadership of the Bishop, the required preparation—spiritual and educational—with the appointment, in every parish or mission, of the necessary committees for canvassing the whole membership of the Church in the diocese.

In dioceses where the Synod had already met, or is not meeting this year, representative gatherings were held under the chairmanship of the Bishop or his Commissary. The resolution adopted in the city of Quebec may be quoted as an example of the action taken at all such gatherings:—

"That we as members of the Church of England herewith pledge our unqualified moral and financial support to the Anglican Forward Movement, and hereby invite the hearty co-operation of our fellow members to assist therein to the fullest extent."

In the matter of diocesan or regional organizers, the A.F.M. has been particularly fortunate in enlisting the services of able and outstanding men. Archdeacon Heathcote is the general organizer for the provinces of British Columbia and Alberta; Canon Haynes and Mr. Sidney Houlton for the diocese of Calgary; the Rev. H. Sherstone for Saskatchewan; Archdeacon Burgett for Qu'Appelle; Canon Jeffery, assisted by Canon McElheran, the Rev. W. M. Loucks and the Rev. H. L. Roy, for Rupert's Land; Dean Tucker and Canon Carlisle for Huron; for Niagara, the Rev. Dr. Renison is director and Archdeacon Perry organizer; for Toronto, the Rev. Dr. Seager is chairman of the Organizing Committee; the Rev. Franklin Clarke is the organizer for the diocese of Ottawa; in the diocese of Ontario a strong Organizing Committee is at work; for Montreal, Archdeacon Robinson is the diocesan organizer; for Quebec an Organizing Committee, the Dean, Archdeacon Balfour and the Rev. A. R. Beverley, with the Bishop as chairman, is responsible; for Fredericton, Archdeacon Crowfoot and Canon Armstrong are joint organizers, and for Nova Scotia the Archbishop has selected the Rev. E. B. Spurr, the successor of Canon Vernon, at the Church Institute, Halifax.

The lists of the membership of the Diocesan Committees show that the strength of the clergy and laity is in active support of the movement.

To this list must be added the diocesan bishops, as the leaders of the Church in the great aims and ends of the Anglican Forward Movement. Also the splendid aid of the Woman's Auxiliary, which has undertaken, under the direction of the Executive Committee, the organization of the women of the Church.

As a type of the diocesan activities being carried forward, the example of Huron may be cited. The action of the Synod was followed immediately by special meetings of the Rural Deaneries, at each of which three selected speakers presented different aspects of the A.F.M. The special meetings of the Rural Deaneries were followed, in turn, by the united and simultaneous presentation of the subject to each and every congregation in the diocese.

The important work of publicity and education is well under way. The material consists of a series of folders, pamphlets and posters. The folders and pamphlets are prepared by those best qualified to present the various aspects of the A.F.M. appeal. The Primate, for example, writes on "The Extension of the Church in Western Canada," the Bishop of Huron on "General Aspects of the Call"; the Bishop of Montreal on "The Beneficiary Funds"; the Bishop of Columbia on "The Stipends of the Clergy"; the Organizing Secretary on "Why a Forward Movement," "A Debt we Owe," or "The Indian and Eskimo Work," and on "Efficiency," also "Forty Questions and Answers"; Dr. W. E. Taylor on "The Fields Abroad." Dean Owen has been asked to prepare a pamphlet on "Spiritual Aspects."

Full information, and free supplies, can be obtained on application to Dr. Taylor, the Publicity Secretary A.F.M., 131 Confederation Life Building, Toronto. Posters of a dignified and informing character are in course of preparation. These are suitable for placing in Church vestibules, Sunday Schools, etc. The first folders and pamphlets, with Poster No. 1, are now ready for distribution, the remainder will be ready for the autumn campaign.

This special literature will be circulated through two main channels, first, the *Special Mailing List*, and second, the *Women's Committees*.

The *Special Mailing List* is designed to include all the main Church families, also individual members, of the Church in the Dominion. It is being formed through the Diocesan Committees. These names, with private addresses, are sent in to the central office,

where they are set up for use on an electric addressograph. The list includes, already, some twenty-five thousand names. Ten thousand more, at least, are expected. The literature described will be mailed, in a definite order, direct from the central office to each name on the list. In this way we ensure that the information will reach the hands of those for whom it is intended. In addition, "Women's Committees" will distribute from "house-to-house" a supplemental supply of literature designed to reach and interest "everybody." This again will consist of leaflets and especially an illustrated booklet entitled "Round the World with the A.F.M."

The splendid spirit with which the Church is rallying to the call of the General Synod in the Anglican Forward Movement may be illustrated by two examples, the first corporate in character and the second individual.

The corporate example is found in the case of the diocese of Niagara, where the pressure of local needs compelled the authorities to issue a printed appeal for the sum of one-hundred-thousand dollars. The Synod, by unanimous vote, decided to withdraw this appeal and to throw its whole weight and energy into the A.F.M.

The individual example is found in the first contribution to the Anglican Forward Movement Appeal. A retired clergyman sends a Victory Bond for *Fifty Dollars* and writes in part, "I have only my superannuation allowance to depend on. Coal and taxes devour one-third of it; then I have only \$400 a year to live on, and there are three of us. I would say more, but it is written 'He that giveth, let him do it with simplicity.'"

## THE BETTER SPIRIT

"He is our Peace, Who hath made both one."  
Eph. ii. 14.

### FIRST LETTER.

FROM A BRITISH SOLDIER TO THE MOTHER OF A GERMAN AIRMAN HE HAD KILLED.

It's your son, wrote the soldier: I know you can't forgive me, for I killed him. But I want you to know he didn't suffer. The end came very quickly. He had your picture in his pocket. I am sending it back, though I should like to keep it. I suppose I am his enemy, though I don't feel so at all. I'd give my life to have him back. I didn't think of him or you when I shot at his machine. He was an enemy, spying out our men. I couldn't let him get back to tell the news—it meant death to our men. I know you must have loved him. My mother died when I was quite a little boy, but I know what she would have felt if I had been killed. War isn't fair to women. God! how I wish it were over. I feel if I just touched your boy he would wake and we would be friends. I know his body must be dear to you. I will take care of him, and mark his grave. After the war you may want to take him home. My own heart is heavy. I felt it was my duty.

### SECOND LETTER.

FROM THE MOTHER OF THE GERMAN AIRMAN TO THE BRITISH SOLDIER.

There is nothing to forgive, the German mother replied. I see you as you are in your troubled goodness. I feel you coming to me like a little boy astounded at having done ill when you meant well. I am glad your hand cared for my boy. I had rather you than any other touched his earthly body. He was my youngest. I think you saw his fineness. I know the torture of your heart since you have slain him. To women brotherhood is a reality, for all men are our sons. That makes war a monster, that brother must slay brother. Yet perhaps women more than men have been to blame for this world war. We did not think of the world's children as our children. The baby hands that clutched our breasts were so sweet, we forgot the hundred other baby hands that stretched out to us, and now my heart aches with repentance. When this war is over come to me. I am waiting for you.

These are authentic letters, and are here quoted from an article by George H. Leonard in the "Challenge."

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## The Girl of the New Day

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

### The Last of the Crossroads

#### CHAPTER XIII.—PART II.

BUT now to turn to the Social Service and Y.W.C.A. work. You may take Social Service as you find it pure and simple in settlement, police court or prison work; or you may define Social Service as you find it in deaconess or Y.W.C.A. work. The question is how are you to balance the one against the other? You may put it very neatly as you find it in the small boy's prayer, "O God please take care of the good boys and do the best that you can for the bad."

The Y.W.C.A. sets out to take care of the girls who are striving for the right, who have not crossed the dividing line. Social Service is out on the same quest, but in addition steps down into prison or police court to rescue "the little child not far from home, but she has lost her way." Or, if you like to express it another way, Social Service specially stretches out a hand and a long arm to rescue girl or child, fallen over a precipice and about to drop into the wave beneath. The Y.W.C.A., like the Pied Piper of Hamelin specially draws the crowd of girls and children away from the dangerous cliff and back into safety. Social Service is hard work, but very attractive. It is adventurous but a hundred times worth while. It is boundless, moreover, because, if you succeed, especially out West, you get a chance of rising, rising, possibly, even to a judgeship, as women are to-day being made judges. From the bench you can stretch out a rescuing hand and, under God, go far towards thwarting "the Fisher of the Night" in that particular radius.

So, too, the openings in the Y.W.C.A. are most attractive and boundless. You will turn to them at leaving college, owing to the enticing work which is opening among girls of the 'teen age, and which will appeal to you because it gives a chance of testing yourself before you step forward into more difficult, critical service. If you decide upon girls' work you need not worry about salary, you can ask and get anything from sixty to seventy dollars a month, with board, and what is more to the point, you will find the work richly worth while. You will divide your interest between the girls in the Y.W.C.A. and girls outside. In the Y.W.C.A. you will need quick imagination to devise endless new attractions, ready sympathy, and an instinctive power of discipline.

You may think it easy work trying to entertain a set of girls, but wait till you try to fascinate some thirty-five tired little factory girls, fidgeting around, too listless to play in summer time in the fields, too listless in winter time to care even for gymnastics or music. You cannot blame them, for you would be as tired yourself if you had been shaking chocolates in a pan, week in week out, till you loathed the very sight and smell of them. Your business is to soothe and at the same time quicken those same children into new life or they will wander off with their comrades into the streets, irresistibly attracted by the lure of the glare outside, by the excitement of movie and dance hall, and once wandering who can prophesy their fate?

This work is infinitely more thrilling than you think. Fancy being an educational secretary in charge of some twenty teachers and a thousand girls at night; or a girl secretary in charge of some fourteen girls' clubs, and a camp of three hundred and fifty acres of land and a lake in the midst of it. You cannot conceive the joy of the utter freedom, the sensation of being for the first time in your life in the country. One of these little girls simply did not know what to make of it all. She wandered to and fro with her hands behind her back, or knelt with tears in her eyes over the flowers, and next Christmas sent three dollars and fifty cents, which she had

saved by walking down town to her work every day, towards sending another little girl still poorer than herself, and at Easter time the final subscription. There is something so pathetic in a child's joy, the carefully laundered collar in the hope of looking "stylish," and the joy of "something always to look forward to."

But, besides the work in the Y.W.C.A. itself, you will explore huge factories in which only a tragically small percentage of the girls go to Church or Sunday School, only a still more tragic percentage drift into a Y.W.C.A. It is yours to step after them and attract them. Then, again, you are a court of appeal to the workers in the different Churches, who are striving to solve the same problem as yourself, striving to entertain the girls of 'teen age, and you will find it takes more tact and wisdom to advise your neighbour than to work yourself.

Or, you may prefer a student secretaryship. When you were a first year girl you thought a student secretary was in luck, passing from university to university, feted and made much of. But you were not equally clear by the time you reached the third or fourth year. You did not want to tackle the endless difficulties saved up for the unfortunate secretary, and the endless decisions so thoughtlessly lavished upon her. You did not envy her the responsibility of organizing work and then having to leave it to people who would carry it half-heartedly through. You did not envy her the joy of stumbling upon places where she was not half welcome or half wanted.

But that same student work is a million times worth while doing, in the first place, if you are ever to make a success of the Y.W.C.A. It is from the student body that your helpers will be taken; and in the second place, you will not go far before you discover the intense importance of the work amongst the faculty of normal students. If we are ever going to have a live leadership among women in Canada, that same live leadership has got to spring out of the schools.

A statesman, detained one day by the breaking down of a Krupp wheel on the C.P.R., turned into a school house and, after watching the teacher handle some sixty boys and girls at will, muttered, "that woman has more power than any man whatsoever in White River."

Another branch of adventure is the emigrant work. You would be amazed to see the number of rest homes and hospitals at the ports and you would never be happier than welcoming the newcomer, giving her her first impressions and starting her on the right lines. You could superintend washing the babies, outfitting them as clean as new pins, resting the mothers and starting them off with a good sized luncheon basket, full of hope on their long journey on the train.

But if it is important starting the mothers, it is still more important starting the girls, seeing that they do not fall into wrong hands, telegraphing to friends to meet them, and giving them introductions in the city so that they will be looked after and get their chance. Imagine the contrast, especially out West, between being emptied out at midnight on the cinder bed outside the station helpless and bewildered, or the joy of being greeted by someone who knows your name, is on the look out for you and knows exactly what you want.

If you love gymnastics and games you will turn to the new recreation work, the halls which are being opened for employed girls and in which you will devise games and recreation of all kinds, and give the girls an opportunity of meeting their boy friends under your chaperonage instead of at the movie, dance hall or on the street. This new type of work is spreading rapidly and friends of the girls, managers and superintendents of factories are entering enthusiastically into it. You find managers paying the expenses of delegates of their employees to conferences for training as leaders, giving pianos and taking personal interest in the work.

But in recreation work, as in all deaconess and Y.W.C.A. work, indeed in all work in which you have vowed to be "kinder to man, truer to God each day," you will find yourself face to face with what may be called the twentieth century problem, that is to say, the conflict between active service and the more quietly spiritual work. This touches first your own personal life; secondly,

(Continued on page 449.)

## Social Service Notes and News

THE Winnipeg strike is over, not, unhappily, without a touch of tragedy. I suppose it leaves every thinking person saddened and not a little discouraged. With every sincere desire in the world to see labour attain its legitimate desires, no one can but bitterly regret the mistaken and culpable methods employed by its leaders. As I have remarked before, the general strike is the first step towards anarchy, and the next step is not far off. Society, as at present constituted, must defend itself, and our present constitution, faulty though it may be, cannot be lightly or violently set aside. We need not be accused of being reactionaries if we grasp that fundamental fact.

I notice that the National Council of Women has been passing a resolution concerning our old friend Tanlac. Two years ago the Bulletin of the Council for Social Service drew attention to that rascally drug, but still it goes merrily on, and judging from the advertising that its proprietors give it, its sale must be enormous.

The latest statistics of drunkenness in the United Kingdom are very interesting. In 1913, the convictions for drunkenness were 188,877; in 1918 they were 29,019. In 1913 the number of cases of delirium tremens were 786, in 1918 they were 32. The deaths from alcoholism in 1913 were 1,831, in 1918 they were 296. If this is not making people sober by Act of Parliament it is hard to say what it is.

I notice a correspondent in a recent number of the *Canadian Churchman* complaining that he does not understand what Social Service means. I am afraid I do not feel I could undertake an exposition of the subject at this time, but if he, or anyone else who is in doubt about it, likes to write for literature he can get all he wants. In the meantime I might perhaps draw his attention to the following advertisement that I noticed in the "Agony Column" of the London Times in a recent issue. "Following the present fashion for ladies to supply their partners at dances, the Ladies Social Service Bureau is willing to make such introductions, where the highest references can be given on both sides, and will be glad to hear from ladies and gentlemen wishing to join their list."

The report of the Commission on Industrial Relations is a notable document and merits close study. Unfortunately it was not entirely unanimous, five signing the majority and three the minority report. The most noteworthy recommendations in the majority report were the eight hour day, minimum wage scales for women and unskilled labour, industrial councils in all large plants, state insurance against sickness, old age and unemployment, collective bargaining, right of organization and recognition of the unions. The minority report counters nearly all these recommendations, and expresses the conviction that the Whitley plan is unworkable for Canada, but it does favour what is known as the "Colorado Plan," which is a scheme of joint committees of workers and employees, without the somewhat elaborate machinery of the Whitley scheme. What action, if any, will be taken by Parliament on this report is impossible to conjecture, but we must sincerely hope that some will be taken. If this report is to be allowed to disappear like so many others, the outlook for anything real being done is indeed gloomy.

H. M.

Friendship is a plant which cannot be forced. True friendship is no gourd, springing in a night, and withering in a day.—Charlotte Bronte.



# THE HEART OF POLAND

WILLIAM J. ROSE, M.A.,

British Student Movement Secretary in Silesia.

## CHAPTER II.

### SCHOOLS.

"THE nation with the best schools will lead the world; if not to-day, then to-morrow!" Words like these I seem to have read somewhere—some Frenchman said them. One really must wonder that the world has advanced as much as it has in view of the fact that schools for the people are so wholly a modern thing. In this fact may, perhaps, be found the reason for the comparative rarity of true culture—for the conviction of not a few modern Platos that the crowd can never be philosophers.

But crowds have become sane, even if crowds are not all just; and they have celebrated the fact by at once getting insane again. That is because they were not schooled. With the French Revolution an end was put to all pre-emption of the right to think and impose its thinking on others, which until then belonged to the few. With the Russian Revolution an end is being put to the right to impose their will on others, which has still belonged to people who did not think at all!

The tragedy of Prussianism has taught us where pedagogy can lead to when it is perverted. The redemption of Russia may show us where society can get to when it is converted. In the former land the schools were bad; in the latter they had none at all. Neither of these *modi vivendi* will get us out of the wood.

After the home, the school!

The problem of the new industrial age has become this: that the home has tended more and more to disappear, and the school must learn how to take its place. When parents are in the factory from morning till night, someone must be found to mother the bairns, or else there'll soon be no bairns at all. Thus is the order reversed: After the school, the home!

Warsaw, like the land around her, has had good and evil fortune—to be full of homes and to be almost empty of schools. Of Russian ones there were plenty, but no one would attend them if he could help it. For long years no others were allowed. If then they came into being as the result of private enterprise they could only reach a portion of the people. What the home could do was done by a patriotic people, whose one possession was their language and literature—relics of a great past and promise of a certain future. They knew the value of these things far more than we Anglo-Saxons do.

I heard in Silesia, early in the war, how the folk of Russian Poland speak better Polish than those of Galicia or Silesia, although here the language of instruction was Polish, simply because the parents felt their personal responsibility in the matter and assumed it. I proved this later to be true.

Warsaw is to-day fearfully in need of schools. I have said in the next chapter that eight times as many good city schools are needed for boys as exist. Yet there is no comparison the country over between the state of affairs to-day and what was before the war, or even when the Germans were expelled in November.

In Warsaw itself I saw two of the newer institutions, both under Protestant control, the one, the "Nicholas Rey," the other, a ward school for girls. The former is a boys' High School, and has twenty classrooms. It swarms with boys; there are 800 of them, Protestants, Roman Catholics and Jews. The visitor in the Red Triangle uniform was surrounded at once by a sea of eager faces. No such curiosity had ever been in their halls before.

The Director was kindness itself, giving an hour of his valuable time to the answering of questions and showing his guest the various features of the institution. Everywhere cleanliness and order; not a quarter of the noise in the

recess-time one is likely to find in a Canadian school. Yet there is a lively interest in everything. One-third are Protestants, one-seventh are Jews. The percentage of the latter might easily rise enormously if it were allowed.

To my question whether "co-education" of the creeds was successful, the Director said, "Yes and no. We must be careful not to let the proportion of Jews grow over our heads. Every week I'm refusing applications. Our reputation and our central position in the city are alone enough to account for this. But there is another reason—a curious one. I have said to parents: "Why don't you take your boys to your own Jewish school?" and I named one of several good ones. The answer I got was this, "Because we don't want them to be where there are so many Jews." That, of course, is a compliment to us, and means a great opportunity; but we are forced to keep the ratio at about what it is, 15 per cent. The lads of Jewish parentage are either very clever or very dull. Both kinds, for their very industry, present a problem."

I was shown the room set aside for the eleven o'clock lunch of soup for the boys who came from poor homes. In spite of the war they have been able to keep the pot boiling. In the gymnasium we found the physical instructor putting a class of twelve-year-olds through vaulting exercises. Some of them balked badly. Each class gets two hours' teaching in the week. A great lack is felt (a) of a suitable playground for outdoor sports, (b) of a swimming-bath. These must one day be found.

Of special interest was the painstaking system shown me of keeping personal contact with each pupil, and educating the best in him for the highest. Of the fifty teachers, some twenty are "preceptors," i.e., each has charge of a classroom, with the resultant responsibility for discipline and the like. His task is to keep close check on the boys' progress, on their industry and punctuality. He watches over their health—teeth, skin and all the rest. He prepares the monthly reports, and keeps in constant touch with the parents. The lads look to him as to a father. Unfortunately, there are class-rooms with fifty boys, where the number ought never to exceed thirty. This makes the best results impossible—*c'est la guerre!*

I asked about discipline, to be told that the tide of patriotic self-respect has run so high that almost no punishment is necessary. There are three sorts of this latter: reproof before the others; detention, with impositions, only employed in the case of younger boys, and suspension, with eventual expulsion.

I saw the physics laboratory; "the theatre," where the lantern is used for various subjects, with its close-curtained windows; then the small dispensary, where the boys are examined, weighed and measured—in short, all that belongs to a school which, in spite of every opposition and trouble, has been trying for nearly a quarter of a century to make useful citizens. I went away, sorry that time did not permit me to attend a few classes in Polish literature or history, now at last permitted to be taught freely and thoroughly in the mother tongue.

### A WARD SCHOOL.

Across the court in one direction is a huge ward school for boys, and in another a smaller one for girls. This latter we visited. The lady principal, whose fresh countenance was only enhanced by her grey hairs, has five helpers to assist in caring for two hundred girls. As a result, she herself teaches all the day, and it was not until "recess" that we could see her. (I say we, meaning myself and the lady who acted as my guide, the wife of my school inspector friend of Swiss-Italian origin, while she herself is of American birth.) I put a number of questions, and learned (a) that here no Jewish

girls are received at all; (b) that as good as no mention of punishment is necessary, for discipline is maintained as health is, by steady compliance with nature's rules; (c) that singing, sewing and the like play a large part in the work of the school. Here, of course, the results of the training are not as evident as in the boys' high school, where the upper classes even have their own orchestra and glee club; (d) that the teaching of religion is done by pastor and priest alike, who come in at the appointed hours.

At my request to hear some singing we were led to one of the nearest class-rooms, where the priest was even then beginning his lessons. He greeted us cordially, gladly permitted the interruption, and the girls, arranging themselves in two groups, sang, under the direction of the music teacher, two songs in two parts, soprano and alto. The first was a rollicking soldiers' song, the second, the stately national hymn. When they finished I asked permission to say a word, and I drew the attention of the class to the true meaning of liberty, a prayer for which they had just sung. I discovered that they sing both Roman Catholic and Protestant hymns. The priest smiled at my look of surprise, and said, "We don't quarrel here over the matter of belief. We have all one Gospel and one God." I wrung his hand by way of thanks, for I felt that he meant it. Would to God that what he said were true of his Church as an organization—and of all the others as well! Few things pleased me more during my time in the city than just this episode: hearing such a declaration from a Roman Catholic priest who was teaching in a Protestant school in a land that had been until recently under an Orthodox government.

The same evening I heard words from a Lutheran pastor which almost took my breath away. "We Poles don't fear here now as much the Catholic Jesuits as we have learned to fear Lutheran ones." Then he told me of his experiences with German army Chaplains, who, in the teeth of the Independence Proclamation of November, 1916, where the best of intentions were avowed, commandeered Protestant churches up and down the land, held propaganda meetings among the people, founded school unions (those organs of Germanization), and in general made hell-on-earth for the Protestant pastors of loyal Polish sympathy, who refused to bow down and worship the image the Kaiser set up.

It was the following day that I was taken to the outskirts of the city to see the new Welfare Institution founded by the truly great apostle of Protestantism of the last generation, Dr. Leopold Otto. There are here three large buildings, with an open field lying beside them, part of which is used as a cemetery: an Old Folks' Home, an orphanage, and an asylum for weak-minded and undeveloped children. I paid a short visit to the orphanage, heard the children sing and recite, and looked in at the little hospital. In the office I saw the records. By mere chance my eye fell on a name, and underneath it the remark, "Parents living." I at once enquired how that was. "Ah," said the warden, "you have hit upon the one exception in our hundred inmates. The girl is here and her parents are in the home for old folks across the garden." I turned to the pastor who was with me. "It must be a special case," was his reply to my glance. "Probably an aged father and a ne'er-do-weel mother. You see what we are up against here."

It was the other institution which concerned me most. I was only annoyed at not being able to take enough time to study as praiseworthy a piece of work in educational methods as exists in Europe. This asylum, under the direction of Pani Velfe, must be set beside that described already, the Jewish orphanage, as a credit to the nation which possessed the first ministry of education in Europe.

Boys and girls are taken from the age of three onwards, only, of course, from well-to-do homes, as the work is an expensive one. They are kept indefinitely, either until results are obtained or until parents give up the effort. The usual type is the lad who has been sent to school, but could not learn anything there—not to save his life.

(Continued on page 450.)

From

"Spectator"

SATURDAY

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## From Week to Week

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

SATURDAY, June 28th, 1919, will ever be regarded as one of the great days in the world's history. It was not "the Day" that the people of Germany so long looked forward to, and to which they raised their glasses in meaningful understanding for years past, but the time may come when they will realize that it was a far greater day for them, as well as for the world, than the one they were planning. We shall call it Peace Day, and pray that it shall mean what we hope it means, not the destruction of a people, but their regeneration. Bitter as have been the sufferings of the world because of the madness and the criminal ferocity of the Germans, there is no indelible hatred in our hearts, so far at least as British subjects are concerned. There is no foolish idea, it is true, that the signatures that were affixed under compulsion to an historic document signify a new heart and a new ideal of national brotherhood to-day, but the hope is that these things will come to pass some time in the to-morrow years. The old leaven of military insanity must be cast out, and until that time comes there must be restless vigilance. In exacting reparation and the administering of just punishment upon an offender, the idea of the true-hearted is not an eye for an eye and a tooth for a tooth, but the reclamation of the criminal. Our afflictions are often our most convincing arguments for a change of life, and ultimately prove our greatest blessings. The superficial will soon begin to call upon us to forgive and forget. They are they who ruin the character of children by allowing them to evade the consequences of their evil-doing. The true friends of Germany and of the world are they who firmly hold that crime is crime and repentance must precede forgiveness. Not for our glorifications or satisfaction, but for the salvation and cleansing of heart of those who sin against their neighbours is the justification of severity.

It is extremely important that the true purpose of severity should be clearly fixed in the minds of all our people. It will never do to leave the impression that we are doing a great wrong to a conquered people simply because we have the power of so doing. That would be placing ourselves on the same level as those whom we condemn. Already the effects of propaganda are manifest. The unthinking and dangerous charity that moves certain people to carry flowers to a condemned murderer and exalt him to the position of a hero, while neglecting the family that the murdered has bereaved and the innocent public that may be the next victim, will soon arise. It was no other than an English Bishop who, not long ago, set up something of this ideal. He publicly justified his supposed charity by stating that an Englishman had no objection to knocking an opponent down, but he did object to kicking him when he was down. We venture to say that it would be a very foolish Englishman, indeed, that would shackle a wild beast that had destroyed his home and his neighbours, and then, because it was in his power, proceed to free the poor thing without convincing evidence of the safety of such charity. This kind of benevolence is neither good for the German nor safe for humanity. It is neither good Christianity nor good sense. Not a single Canadian soldier or citizen could be found to cross the Atlantic to seize German territory or to hamper German trade or progress carried on in accordance with the free rights of nations. If, however, we are not greatly mistaken, Canadians did not suffer the horrors of a brutal and unjustifiable war to immediately free their unrepentant enemy that he might correct his military mistakes and begin afresh his mad hopes of conquest. If our Empire is to be held together, the Queensbury rules of a boxing bout will not suffice in handling an Imperial war. The point that "Spectator" wishes to enforce is that the redemption of Germany demands that she must learn the lesson that every child should be taught that transgression involves punishment and repentance alone opens the door to just forgiveness.

Speech Day at Trinity College School is one of the important fêtes of the town of Port Hope. Mothers and sisters of the boys flock to the place to participate with their laddies in the final

exercises of the school year. Men of substance, who have won renown in the world, come as the opportunity offers to renew the joys and associations of youth. They explore the playing fields, where wonderful victories had been won at cricket and football. They gaze upon the tablets where the names of distinguished scholars are posted, and exchange memories of the fellows that were associated with them in the good old days. They recall the incipient revolutions that were brought to an untimely end by a kindly but vigilant head master. They reverently enter the chapel, where memories are felt but not expressed. And finally, they join the boys that have followed long after in the self-same experiences and participate in the speeches and prize-giving that are so familiar to them, and yet so new to their successors.

The two Old Boys that were the guests of honour last week were Bishop Brent and Sir Archibald Macdonald, the general officer commanding the famous first division of the Canadian army. The Bishop preached the Speech Day sermon to a hundred and twenty-five boys that eagerly followed every word. His few brief but thrilling stories of the devotion of men at the front stirred the manly instincts of these lads and made that service one that will dwell in their memories forever. The blunt, staccato sentences of the war-worn General were of no less interest in their way, and his humorous sallies as he addressed the school in the old Gym. fell upon receptive ears. These boys beamed with pride when they recollected that they sat in the seats of such men, and their occasional sufferings would doubtlessly be greatly relieved when they recalled that Bishops and Generals had received their canings, too, in the time-honoured school way. The whole atmosphere of Speech Day is tinged with sentiment, a wholesome sentiment that somehow commercial educators have conspired to ban from our public schools and universities.

"Spectator."

To avoid monotony in ourselves we must seek expansion of our ideas and deeds; but only by being mindful of others' rights and needs. Liberty loses its value without the added grace of tenderness in its action. To grow ourselves in our own way, to satisfy the wishes of those who hold a different ideal from that toward which we are striving—there is the difficulty! And it is only solved by patient love. The home, with its varying interests, can be rendered happy only by learning the secret of the recognition of each others' rights and peculiarities, and that each has a claim to self-development, but to a certain point. When sickness, death or poverty in the home check further progress in some special line of work, no complaint should be uttered; the inevitable should be accepted in brave silence, with the remembrance that to fight against it is self-destruction. When free growth means only unlimited selfishness, it is an evil to one's self and an annoyance to others.—Kate Gannett Wells.

"If he had lived." What an intensely interesting book might be written on the untimely deaths of certain promising English princes, who, had they lived to mature age, might have changed the whole course of English history. Take three: Edward the Black Prince, that mirror of chivalry, whose son, Richard II., succeeded his grandfather, Edward III., and who, under his father's tutelage, might have developed into a very different type of monarch to what he eventually became, for he was a man of undeniable ability, with a capacity for leadership, of which he gave a signal evidence during Wat Tyler's rebellion. Then there was Prince Henry, James I.'s eldest son, the warm friend and fervent admirer of Sir Walter Raleigh, who, had he succeeded his father, might have lived to make the Stewart name glorious in our history. Had Edward VI. lived twenty years longer, possessing, as he evidently did, all the Tudor statesmanship and genius for leadership, it is almost certain that the religious history of our race would have run in a very different channel. To this may be added Prince Arthur, Henry VIII.'s elder brother. Henry himself was educated for the priesthood, with an eye to the Papacy. What a Pope "bluff King Hal" would have made, of the Hildebrandine type, and how he would have unlimbered his heavy artillery and thundered at Luther. Physically and otherwise they would have been a pair of antagonists worthy of each other's steel.—Downeaster.

## The Bible Lesson

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

Fifth Sunday after Trinity, July 20th, 1919.

Subject: Our Lord Chooses the Twelve Apostles, St. Mark 3: 7-19.

AFTER the healing of the man with the withered hand there were two strongly-marked currents of feeling regarding Jesus. The general multitude showed great interest in what Jesus did, and manifested an eager desire to see Him. How much faith there was in their attitude we do not know, but there was a frank acceptance of Him as one Who worked by the power of God.

On the other hand, the Pharisees and Herodians, who were in positions of influence and leadership, were very hostile to Jesus, and took counsel with one another how they might destroy Him. This indicates the development of that hostility to Jesus which the leading men of the Jews always felt, and which, in the end, brought about the crucifixion of our Lord.

1. Jesus Withdrew Himself.—The time had not yet come for Jesus to withstand those who were opposed to Him. Nothing is more wonderful than the infinite patience which our Lord at all times showed in the face of indifference, misunderstanding and hostility. The strong can always afford to wait. The disciples of Jesus were often amazed at the calmness with which Jesus viewed the activity of His enemies.

A further withdrawal was soon necessary on account of the thronging of the multitude. They came from all quarters. Nearby places were largely represented, and so were places far away, such as Tyre and Sidon. Then it was, after ministering to them, that Jesus sought the solitude of the mountain.

2. The Preparation of Prayer.—"We learn from St. Luke that His choice, fraught with such momentous issues, was made after a whole night in prayer, and from St. Matthew that He also commanded the whole body of His disciples to pray the Lord of the Harvest, not that they themselves should be chosen, but that He would send forth labourers into His harvest." Our Lord's example in prayer indicates how our lives should be ordered in all their great and small events. An interesting and helpful study may be found in looking up the records of prayer in connection with events in our Lord's life.

3. He Called Whom He Would.—The choice was all His own. There were many who were called to discipleship, but there were only twelve ordained to be Apostles. We have no means of knowing how many went up into the mountain with Him, but from among those who went the Twelve were chosen, and were ordained to be with Him, and that He might send them forth to do the work He appointed for them. It is helpful to remember that one may be called "to be with Jesus," to enter into the close relationship of a disciple, without being appointed to any office or administration in the Church. Indeed, the great body of the Church is made up of such. The primary call is a call to discipleship. Whatever call may come later, it is well to realize that we are all called to be disciples.

4. He Ordained Twelve.—Their names are given in the same general order—that is to say, in three groups of four names in each group. The individual names in each group are not always given in the same place. Yet the foremost name in each group is never varied. Peter, Philip and James the less occupy the first, fifth and ninth places, respectively, in the whole list, and the name of the traitor is always last.

Many interesting comparisons may be made of these groups and of the individuals who form them, but our lesson lays emphasis upon the general nature of the work for which they were ordained.

(1) They were to be with Him. He desired to bring them into close personal relationship with Himself, that He might teach them and lead them to apprehend the work to which they were called.

(2) He purposed to send them forth for the twofold work of preaching and exercising spiritual power over sickness and over demons. Thus Jesus, at the beginning of His ministry, made provision for the extension of His Kingdom. Even these Apostles did not understand the greatness of the purpose for which they were called.



## All Over the Dominion

Bro. the Rev. W. Leslie Armitage conducted a Masonic service in St. George's, London Township, on June 29th. His text was 1 Kings 7: 22.

Visitors to Bala will be glad to know that this summer Anglican services are conducted there on every other Sunday. They are held in "The Swastika."

The Bishop of Huron visited Goderich on the evening of June 29th, and held a Confirmation service in St. George's Church. There were seven candidates.

The annual concert of St. Mark's School, Toronto, took place in the Parish House on June 19th. The Rector, Dr. Blagrave, presided, and distributed the prizes.

New plans have been prepared by Mr. Eden Smith, architect of Toronto, for the new St. George's Memorial Church which is to be erected at Oshawa. It is to be a stone structure at an estimated cost of \$95,000.

The Rev. R. J. M. Perkins preached his farewell sermon in St. James', Ingersoll, on the evening of June 29th, prior to moving to his new parish at Chatham, Ont.

A special service of thanksgiving for the signing of peace was held in St. John the Baptist's Church, Norway, Toronto, by the Sons of England on June 29th. Major the Rev. W. L. Baynes-Reed, D.S.O., Chaplain of the 75th Battalion, officiated.

Large congregations were present in St. Paul's, Wingham, on June 29th, when the 50th anniversary of the building of the first Anglican church in Wingham was celebrated. The Bishop of Huron was present at the morning service and preached.

A three days' centenary celebration was held in connection with Christ Church, St. Andrew's East, P.Q., on June 28th, 29th and 30th. Among these taking part in the historic event were the Bishops of Ottawa and Montreal, and the Dean of Quebec.

An impressive memorial service for 25 Niagara men who fell in battle was held in St. Mark's Parish House, Niagara-on-the-Lake, Ont., on June 27th. A large number of people attended. Rain prevented the service from being held in the historic churchyard.

A three days' Fête, under the auspices of the Ladies' Guild, was held lately in the grounds of St. Barnabas' Church, Victoria, B.C., the proceeds of which are to be donated to the general church funds. A large number of people were present on the first day.

The Bishop of Ontario recently dedicated a brass tablet in Trinity Church, Lansdowne Rear, which has been placed therein in memory of the late Canon J. G. Low, D.D., and Mrs. Low. The tablet was unveiled by the late Mrs. Low's brother, Mr. David Johnson.

On Sunday, June 29th, the choir of St. Mary's Church, Maple Creek, Sask., appeared in vestments for the first time, under the choirmaster, Mr. W. R. Tharks. The Masonic fraternity attended in a body, commemorating St. John the Baptist. Dr. Langfeldt, the Rector, preached the sermon.

June 26th was Speech Day at Trinity College School, Port Hope. Bishop Brent was the special preacher. Prizes were distributed by Major General Sir A. C. Macdonald, K.C.B.C., M.C., D.S.O. On the platform with the Bishop of Toronto were two former head masters, Dr. Bethune and Canon Rigby.

A civic united service of thanksgiving for Peace was held on the Court House green at Kingston on

June 29th. Several of the Anglican choirs took part. The Dean of Ontario and Canon Fitzgerald took part, and the Bishop of Ontario was to have given an address, but was unable to be present. Many thousands of people attended the service.

Despite the absence of street cars some of the members of the Garrett Bible Class of St. Stephen's, Toronto, held their annual outing on Dominion Day. Forty-five members of the class and a number of their lady friends travelled by motor truck to the farm of Mr. George Wilson, north of West Hill. The Garrett Bible Class has been in existence for 26 years this month.

A memorial tablet bearing the names of 65 men who enlisted for the war, all of whom were members of the congregation, was unveiled in Trinity Church, Aurora, on July 2nd, before a large number of people. Lieut.-Col. Clarke, O.C., of the 127th Regiment, performed the ceremony. Rev. P. R. Soanes, the Rector, read the dedicatory prayers. The service was followed by a garden party in the cool of the evening.

At a recent gathering of the congregation of St. John's Church, Smith's Falls, the Rector, Canon Bliss, was made the recipient of an address and purse of money as a mark of appreciation on the tenth anniversary of his appointment as Rector. Canon Bliss is one of three priests who have been continuously in the diocese since their ordination, the other two being Canon Elliott, of Carleton Place, and Canon Read of Ottawa, and of all the clergy in the diocese of Ottawa at the time of their ordination they are the only ones remaining in the diocese on active service.

### AT EVENTIDE.

This very day, while I with sweet content,  
Fulfill the common daily round, on  
homely duties bent,  
From many a happy home, with care-  
less unconcern  
And gay good-bye, have fared forth  
feet that never will return.  
And what hath she who waits with  
all the world beside,  
If nevermore her loved ones come at  
eventide?

And what, indeed, am I, that God  
should give to me  
So glad and blest a life, a home from  
grief so free?  
That this sweet, common day, for me  
without a tear,  
Should bring for some the crushing  
of all life holds most dear?  
That, kept secure from whatsoever  
danger may betide,  
My own come safely back to me to-  
day at eventide?

Help me, O Lord, I pray, my gratitude  
to show  
In tender, loving ministry where falls  
the sudden blow;  
In daily walking softly, lest the terror  
nigh  
Descend in darkness swift and deep,  
o'erspreading all my sky,  
And there should come to sit my own  
hearthstone beside  
The grief of one who waits alone—  
alone at eventide.

O Father, loving all, I gladly trust to  
Thee  
The days to come, that, good or ill, I  
still may see  
Thy tenderness in each; and whether  
stress or peace  
They bring, I still can praise with  
praise that shall not cease,  
That for so many years love hath not  
been denied,  
And I have welcomed home so long  
my own at eventide.

—Lillian M. Allen in the "Mother's Magazine."

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

Dr. Troy Beatty, of Memphis, Tennessee, has been elected Bishop-Coadjutor of the diocese of Tennessee.

The Church of All Angels', which has been erected specially for the use of the deaf, was lately consecrated in Chicago.

Bishop Kinsman, of Delaware, has resigned his See owing to ill-health. The resignation will take effect in October.

Christ Church, Hartford, Conn., has been formally taken over by Dr. Brewster, the Bishop of that Diocese, as his Cathedral.

The Rev. Lea Lugner, D.D., Rector of St. Matthew's, Bedford, N.Y., died on June 17th, aged 86. He had been Rector of the parish for 53 years.

Mr. George Gordon King, after holding the position of treasurer of the Board of Missions of the American Church for ten years, has resigned.

A special meeting of the New York Diocesan Convention will be held in New York, on Sept. 17th, for the purpose of electing a successor to the late Bishop Greer.

The degree of LL.D. was lately conferred upon Bishop Brent, by the faculty of Hobart College, and the degree of D.D., at the recent Commencement at Yale University.

Mrs. Caroline Keith Greer, widow of the late Bishop of New York, died on June 17th, just less than a month after the death of her husband. She has been an invalid for some three years past.

Mr. M. J. Rendall, the Headmaster of Winchester, is shortly to pay a visit to the United States. His primary object is to give a series of lectures, at some of the largest American schools, on English Public School Life.

The dioceses of Washington and Harrisburg have admitted women to the right of vestry franchise and the diocese of South Carolina has adopted the Unity League. The diocese of Michigan has made provision for a House of Lay-Women.

In the north aisle of Christ Church, Boston, Mass., on pew 54, there has been placed a tablet with the following inscription:—"Revere Pew. Paul Revere's Son, Joseph Warren Revere, Bought this Pew in 1808. It is still owned by His Descendants."

In the Cathedral ground at Baltimore, U.S.A., a Victory Cross is to be placed under the auspices of the Cathedral League. The shaft will be 19 feet high and the large stone at the base will bear this inscription: "Thanks be to God who giveth us the victory through our Lord Jesus Christ."

A certain parish in Western New York, when it sends flowers to sick parishioners, encloses a tiny card on which is printed these words:—"These flowers from the Holy table of St. \_\_\_\_\_'s Church are sent to bring you something of the peace and blessing of God's House. They are to serve as a reminder to you that you are not forgotten in the prayers which are offered there."

Chaplain Albert Leo, of the Alpine Chasseurs or "Blue Devils" of the French army, wears the Military Medal and the Croix de Guerre with two palms and four stars. He has been cited six times for daring rescues under fire. He and Chaplain Couve, of the French Infantry, have come to the U. S. as delegates from the United Protestant Churches of France and of Belgium to assist in raising \$3,000,000 for suffering Protestants, to help refugees to return to their homes, to aid widows and the fatherless children of pastors not actually killed in battle, and for various other most pressing needs.

Mr. Lloyd George may have the appointing of six new Bishops in England before the end of the present year.

The Bishop of Gloucester has appointed Canon Waterfield, the Headmaster of Cheltenham College, to be Archdeacon of Cirencester.

The Rev. T. W. Pym, D.S.O., formerly Chaplain at Trinity College, Cambridge, has been appointed Head of the Cambridge House, Cambridge, London, S.E.

Dr. Jacob, the Bishop of St. Alban's, has tendered his resignation as Diocesan Bishop to the Archbishop of Canterbury. The resignation is to take effect on December 1st next.

The Dean of St. Paul's Cathedral, London, has accepted a bust of George Washington, which is to be placed in the Cathedral. Westminster Abbey will, it is expected, be offered a similar gift.

The Home Government is arranging for a public funeral of the late Captain Charles Fryatt. A service will be held in St. Paul's Cathedral, London, and the final interment will be at Dovercourt.

A full octave was rung at Westminster Abbey, on the King's Birthday, for the first time. The peal formerly numbered six bells. The two new bells were given by two sisters and they were formally dedicated by the Dean.

The Dean and Chapter of Ripon Cathedral have decided to erect a reredos in the Cathedral, as a thankoffering for peace and a memorial to those who have fallen in the war. The whole cost will amount to about £3,000.

The sum of \$15,000 has been left to Peterhouse College, Cambridge, under the will of the late Sir Charles Abercrombie Smith, a former member of the Cape Parliament. The bulk of the residue of his estate goes to the Church Missionary Society.

Canon E. S. Richardson, Rector of St. George's, Hulme, and Canon-Residentiary of Manchester Cathedral, has been appointed to the important Vicarage of St. Mary's, Blackburn. He was ordained in 1886, and for the past 30 years has been resident in the Diocese of Manchester, where he has held important preferment.

The Bishop of Liverpool states in the "Liverpool Diocesan Gazette" that one hundred and five clergy of the Diocese joined the Colours, of whom a third have fallen. In the first eighteen months of the war they had also seventeen graduates or undergraduates, of whom ten joined the Colours; of these, four were killed, three out of four ordained worked as land Chaplains, and three had been withdrawn. It was inevitable in so severe a testing that some should find they had no vocation for the ministry, and well they should find it out before it was too late.

A memorial tablet to the "Clapham Sect," which has been built into the external south wall of the Parish Church, Clapham Common, was dedicated recently by Bishop Hook, formerly Bishop of Kingston. A short service was held, during which a hymn written by Sir Robert Grant, son of one of the Clapham Sect—"O Worship the King"—was sung. The inscription speaks of "the Clapham Sect, who, in the latter part of the eighteenth and early part of the nineteenth centuries, laboured so abundantly for national righteousness, and the conversion of the heathen, and rested not until the curse of slavery was swept away from all parts of the British Dominions—Charles Grant, Zachary Macaulay, Granville Sharp, John Shore (Lord Teignmouth), James Stephen, Henry Thornton, John Thornton, Henry Venn, Curate of Clapham, John Venn, Rector of Clapham, William Wilberforce."

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## Correspondence

### A SUGGESTION TO M.S.C.C.

Sir,—Recently I and my congregation had the great pleasure and privilege of listening to Rev. J. Cooper Robinson from Japan. He spoke for considerably over an hour, and was listened to with rapt attention, and we all felt like Oliver Twist, we "wanted more." I have thought since last Sunday that Mr. Robinson might do a splendid work in Canada by devoting his energies to parochial visitations of the parishes. He is a most pleasing and forcible speaker and preacher, and has "a way with him" that seems to appeal to all classes of people. I believe that in a few years he could transform the Church of England in Canada in the matter of missionary zeal. And he has behind his striking and winning personality the power and authority of nearly a third of a century's work in the mission field.

A Nova Scotian Rector.

### GIFT OF BOOKS.

Sir,—Just a month ago, through the kindness of the "Canadian Churchman," mention was made of a number of books which would be sent to the clergy in order of application. Within a few days applications arrived covering the whole list. The books have been forwarded in order of application, some by express and some by book post in accordance with the cheaper method of carriage. It is hoped that each parcel will reach its destination and a new lease of life given to friends that have been in hiding for about ten years.

Many thanks to the "Canadian Churchman" for letting the clergy know about the books.

C. F. Lancaster.

Ste. Anne de Bellevue, Que.

## QUEBEC CATHEDRAL.

Sir,—I apologize to Archdeacon Balfour for seeming to have implied in my letter in the "Churchman" of April 24th a doubt as to whether the Quebec Cathedral had a legitimate claim to be considered as a cathedral. Such was not my intention. The extract from my letter, which the Archdeacon quotes, was, unfortunately, misprinted in the "Churchman," and should have appeared as given below. By the omission of the words in brackets the sense was materially altered. Speaking of the erection of the cathedral in Fredericton, of which the corner-stone was laid in 1845, I wrote:—

"It was the first Anglican Cathedral outside the British Isles, built as such from the foundation. True, there are much older church edifices in Canada, one or two of which, like that at Quebec, are to-day known as cathedrals, but they were really built as parish churches, and are wanting in nearly all the salient features of English cathedrals."

I claim that this statement is true. Since my illness my books and historic records are scattered to the winds, and I am at a disadvantage in verifying my statements. However, I quote the following passage from the recent sketch of Bishop Jacob Mountain by Canon Kittson (in which the Canon expresses his indebtedness to the Rev. H. S. Stuart, late Rector of Three Rivers, for much of his information):—

"Very few in Canada are aware of the conditions under which the cathedral at Quebec, commonly known in Bishop Mountain's day as 'The Metropolitan Church,' was erected, and it is generally understood, and often stated, that it was the sole gift of King George III. Its erection is due to the energy and persistency of Bishop Mountain, who succeeded in inducing the Government to appoint a Commission, consisting of the Bishop, the Chief Justice and the Rev. L. J. Mountain 'for the purpose of erecting a Metropolitan Church at Quebec, for which \$400 shall be appropriated annually.' The work was begun, and the first stone laid, August 11th, 1800. In architecture it is a copy, with some modification, of St. Martin's-in-the-Fields, London, in which the S.P.G. meetings were held, and whose architect was a pupil of Sir Christopher Wren."

Archdeacon Balfour's letter conclusively shows that, subsequent to its erection (unfortunately, he does not give the date of the Letters Patent), the church was made the cathedral church of the diocese. The wording of the Letters Patent implies that the church had been lately built at the King's expense—which, however, Canon Kittson insists is a mistake—and that the said church is "Forever hereafter to be called, known and distinguished by the name of the Cathedral Church of the Holy Trinity of the Bishopric of Quebec."

My contention is that the church was not built as a cathedral, nor designed on the lines of an English cathedral, nor referred to as a cathedral in any letter, report or document until after its completion—how long after I do not know. It was not, therefore, "a cathedral from the foundation." This is all I claim.

I wonder can Archdeacon Balfour inform me as to the source from which the information concerning the Diocese of Quebec at p. 47 in the M.S.C.C. Year Book of the Church of England in the Dominion of Canada was derived? I refer to the statement, "The Diocese of Quebec is the third oldest Anglican diocese outside the British Isles, Connecticut being the oldest and Nova Scotia the second." What about the little Dioceses of New York and Pennsylvania, of which Dr. Provost and Dr. White

## The Dioceses of the Canadian Church

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

were consecrated in England as first Bishops before Dr. Inglis was consecrated as Bishop of Nova Scotia?

W. O. Raymond.

## HISTORIC MINISTRY.

Sir,—Rev. C. Paterson-Smyth is I would submit, scarcely justified in representing Canon Plumtre's able letters on the subject of the Historic Ministry and its bearing on Church Unity as an "attack on the official teaching of the Church about the Ministry," or as "an attack on Episcopacy as we have received it." In the first case the criticism begs the legitimate question, What is the official teaching of the Church about the Ministry? In the second case it is irrelevant. Canon Plumtre makes no attack on "Episcopacy as we have received it."

The Canon was extremely careful plainly to state the issue before the Church to-day. But on this Mr. Paterson-Smyth says no word. I know his excellent heart too well to suppose for a moment that he would seek to create a *prejudicium* against Canon Plumtre's closely-knit and cogent reasoning, but I fear that this will, in some cases, be the result of his letter.

I may be permitted to add, with reference to the subject under discussion, that it is important to observe that when Bishop Gore signs a document which explicitly declares that no theory of the Episcopate is asked of ministers of other Churches as a condition of reunion, not even that it is historically Apostolic (if I understand the interim report of an English sub-committee on Faith and Order aright), he is virtually opening a new chapter in the history of this long discussion. To all intents and purposes it is an abandonment of Episcopacy as of the *esse* of the Church and an acceptance of it as of the *bene esse* alone. This is all that the Anglican scholars with whom Canon Plumtre is in agreement, have contended for during the past forty or fifty years. Nothing that still lies in the future is more certain than that this is the only basis upon which Reformed Christendom can be united under an Episcopal constitution.

H. Symonds.

Christ Church Cathedral, Montreal.

## FIFTY-TWO QUESTIONS ON THE NATIONALIZATION OF CANADIAN RAILWAYS.

By "Fabius." Toronto: J. M. Dent and Sons.

THIS little book is a trenchant and searching attack on the proposal for government ownership of all our railways. The argument rests mainly on three propositions: First, that government ownership and management of railway systems in other countries has always been a failure, wasteful and inefficient. Second, that public control is the deathblow to all private enterprise, discouraging the ambitious man from all endeavours to benefit the community by his efforts. Third, that public ownership of utilities involves a mistaken conception of the province of democratic government. "The democratic state is not designed to do business. It is contrived to foster the growth of the individual within the brotherhood; to reflect and focus in Parliament the experiences of the brotherhood; to deduce from these experiences new laws or amend old ones; to administer these laws; to regulate individual enterprise."

With this last view of the province of democratic government it is impossible to treat within the limits of a short review. To say that it is in direct opposition to the whole trend of modern policy certainly neither condemns it nor disproves its contentions. Public ownership, if it be efficient and economical, and if it can attract to the government service men of genius, ambition and probity, has a very strong case on all grounds. If it fail in any of these requisites it stands condemned. The object of this book is to prove that it fails in all three, and very strong arguments are advanced by "Fabius" to prove the truth of his contention.

We are told that government control of railways in the United States during the war has been a failure. This is, at least, arguable. Control was imposed upon them for a special purpose, the co-ordination of service and resources for national war needs. To this end the controllership of Mr. McAdoo undoubtedly conducted. The experiment was introduced under extraordinary circumstances and for particular purposes, and arguments against public control cannot be based upon its experience when applied to normal conditions.

"Fabius" has some hard things to say of the inefficiency and apathy of



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public servants. Some of his strictures may possibly be true, but to say that no government can possibly attract men of genius to its service is not a sound statement. Should government ownership and control of public utilities be greatly extended, even as far as to monopolize the whole field, men of ambition and efficiency will be forced to find in public employment a field for their energies. This does not, of course, absolve the government from the duty of seeking to attract to its service the very best possible type of man. The curse of patronage, with its premium on inefficiency, must be eradicated, root and branch. When our young men know that in public employment they will find every opportunity for advancement by merit, a scope for energy and originality, and an adequate, even a generous recognition of their efforts, then the Government will have at its disposal the best talent of the nation. But however that may be, the arguments advanced by "Fabius" are eminently worthy of the closest attention, and the book cannot be disregarded by any student of the problem of government ownership of Canadian railways. H. M.

### HAVE YOU

consulted our condensed advertisements? They include Clerical Items, Summer and Health Resorts, and Business Cards. See front cover and page 448.

## The Churchwoman

### SASKATCHEWAN ANNUAL W.A.

The fourteenth Annual of the Diocesan Branch met in Saskatoon under great difficulties. The terrible forest fires which had been raging for a week past had filled the air with dense smoke, a bad dust storm was in progress, and the strike had closed mails and brought travelling troubles. The session opened with a service in St. John's Church, which was well attended, the address being given by Canon Davidson, of Regina, on the "Forward Movement." The Canon placed side by side the Church's response in service, sacrifice and loyalty to the nation's demands during the war and its ideal counterpart on the spiritual plane. Spiritual victory must be won in the same way. The foundation for success must be personal devotion to our Lord and Saviour Jesus Christ. As in time of war, patriotic funds are necessary! so now they are needed in this great Movement. Missionary enterprises need the faithful support of those at home. Canada's share is \$2,500,000—only one-tenth of what the States are asked to give. Christian loyalty will surely meet the claim. A large number of delegates and friends were present at the W.A. service, when the Bishop preached on the subject of Prayer (Rom. 8:26-28). He spoke on Prayer, its purposes and power, the effect it would have on personal life, as well as on the work attempted. He pointed out that so much work was done with so little apparent result, and asked whether one reason for barrenness was not that so much was done in human wisdom and strength before being endued with power from on high. There is all the difference between asking God to help us in our work and asking, putting ourselves in His hand to be used as He wills in His work. The Bishop dwelt on the importance of the work of intercession, a work which is being so much impressed on all in these days of stress. Intercession is the natural outcome of trust in God and love for others. It brings us nearer to Christ, and blesses the one who prays as well as those for whom intercession is made. He strongly urged that all should take a more earnest, constant part in this. The united thankoffering (\$200.70) was presented at the Holy Communion. Greetings from the Dominion Board and many eastern Branches were received. "Our own" missionary sent warm greetings and wishes for much blessing on the gathering. The president, Mrs. E. K. Matheson, gave her inspiring address. Mrs. Matheson reminded the members present that the triumph of the Allies meant a call to all women that the God-given talents for organization and self-sacrifice must still be used, and even in greater measure, for the establishment of peace and the righting of the terrible state of distrust which distresses the world to-day. Women must be prepared to fight, to work, to pray, and to consecrate themselves to God for the furtherance of His work here upon earth. "Let us share our priceless possessions, the love of God and enjoyment of His blessings, with those non-Christian peoples who have contributed so largely to the attainment of victory." Everywhere and on every hand, go forward. Today in Canada there is a great, united movement in the interests of Christ's Kingdom on earth. Volumes of prayer are being poured out which will mean a tremendous effort to place the Church of Christ in a position to fulfill her duties at home and in the mission field in accord with the grandeur of the work Christ committed to His followers. At present the most important part is the spiritual preparation. Above all things, pray earnestly, pray constantly, pray individually. This year

## Commencing July 1st, 1919

the subscription price of The Canadian Churchman will be as follows:

Canada, and other points in British Postal Union,	\$2.00 per year (in advance)
United States and Foreign	\$2.50
All remittances received will be credited at \$1.50 rate to June 30, 1919, and at \$2.00 rate thereafter.	

a happy gathering is planned in beautiful Meota for Sunday School teachers, W.A. members and all Church workers. There will be rest and refreshment for the tired, and deep, spiritual teaching and talks on the serious problems which confront us on every hand. Mrs. Matheson had cheering words about the advance made during the year. A Girls' secretary was appointed to keep in line with the Dominion Board. The work among Juniors and Babies had grown beyond the strength of one secretary and was divided. The organizing secretary (Miss E. Newnham) was appointed Prayer-Partner secretary for the diocese. Mr. S. Matheson reminded the Juniors that the hope for the future lies with them, urging them to be satisfied only with the highest and best, remembering always that they were helpers in a beautiful work for God. Mrs. Matheson spoke of the solemn obligations of Prayer-Partners, and only those who were prepared to be faithful in prayer should assume the responsibility. A Branch may be responsible for a missionary as well as an individual. To each one present I would say, Go forward, pressing towards the mark of the high calling of God in Christ Jesus." In this new dawn of great possibilities let us earnestly pray for that wide vision, that keen insight, that whole-hearted girding of ourselves with the armour of God, that we may be chosen vessels—vessels unto honour, sanctified, and meet for the Master's uses, and prepared unto every good work." The story of the year's progress that followed, gathered from the reports, was very encouraging. Owing to the difficulties of travel there were not so many Branches represented as usual. From the further district of The Pas five delegates started, but were unable to get through. Others who had come were obliged to hurry back as the fires were dangerously near their homes. It is difficult to tabulate signs of growth, but they were there. The treasurer's report was definite. The total amount for all purposes was nearly \$6,700 (it must be remembered that this diocese is still a mission one, the W.A. members doing a great deal to support their parochial needs), of which \$3,840.55 were for purely missionary purposes. Dorcas sales were also increased. The emergency sales sent out during the terrible epidemic were splendid, and greatly-needed clothes, good groceries and medical supplies were shipped at very short notice to the reserves which had suffered so cruelly from the plague. In one case a deputation of Roman Catholic Indians came to the Mission house to return thanks for all the help given to their people. Saskatoon had the privilege of sending the first and biggest bales for the relief. The work among Juniors had made great progress under Miss Simcox's faithful guidance. There are 28 Branches, with a membership of 400, their gifts being \$375.50. St. Alban's College is the banner branch as regards pledges, the Mackay School in study, where nine girls took the examination, all winning the silver cross. Three had over 90 per cent. of marks. The Babies have grown almost out of recognition. The Devon Mission has 100 babies on its roll. As regards pledges for the future, it was realized that the needs were so great

that there must be advance, and promises were made accordingly. The pledge to headquarters was raised to \$800, more than double for previous years. "Our Own Missionary" pledge was raised to \$900—\$100 voted for the salary of a worker at Onion Lake. Miss Newnham was appointed Diocesan Secretary of the Forward Movement. The Annual closed with a Quiet Hour, conducted by Mr. Purdie in St. John's Church, when all were drawn nearer to God and to one another as together we knelt in prayer that He Who had been with us through the busy days would be with us as we dispersed to our distant homes; that He would forgive the shortcomings of the past, and would guide, by the help of His Spirit, through the coming year, that it might be a year of spiritual growth and activity in His service.

### WATERLOO DEANERY W.A.

The Waterloo Deanery Branch of the W.A. held its twenty-first annual meeting in conjunction with the last meeting of the Deanery Chapter, at Waterloo. As a thank-offering gift for its twenty-one years of progress, the sum of thirty dollars was voted towards the Forward Movement. We again undertook the education of a missionary's child, also of a Bible woman, Honan, China, and the outfits for two boys in St. Paul's School, Blood Reserve. Addresses were given by Dr. T. B. R. Westgate, Mr. Bruce Graham, Mrs. Ward Woodhouse, Dr. Archbold, Mr. Adamson, Mr. Vice and Canon Gunne.

### COLUMBIA W.A. ANNUAL

The fifteenth annual meeting of the Diocesan Board of Columbia W.A. opened with a service of Holy Communion in Christ Church Cathedral, Victoria, the Lord Bishop of the diocese being the celebrant, assisted by the Very Rev. Dean Quainton, Archdeacon Sweet, Rev. F. L. Stevenson, and Rev. F. H. Fatt. There were 152 communicants, and the united thank offering, presented with the alms, amounted to \$507. Rev. F. L. Stevenson, in a frank and unconventional sermon, but full of appeal to his hearers, spoke of the noble work of women during the years of war, and paid high tribute to the self-sacrifice and self-effacement of women, of which he had been a witness during his 3½ years' service at the front.

At the opening session a splendid address was given by Miss Margaret Russell, a missionary educationalist from Bombay, who was passing through the city on her way from Australia to England. Addresses on the Forward Movement were given by Bishop Schofield and Mr. A. R. Merrix. Dean Quainton gave the

### DEATH NOTICE

JOHNSON—At Woodstock, Ontario, on June 20th, 1919, the Rev. William Johnson, late Rector of Huntingford.

### FUNERAL NOTICE

SULLIVAN—In New York, on July 2nd, Archibald Beresford Deniston Sullivan, aged 85, younger and beloved son of Frances M. Sullivan and the late Rt. Rev. Edward Sullivan, one time Bishop of Algoma and Rector of St. James' Cathedral, Toronto.



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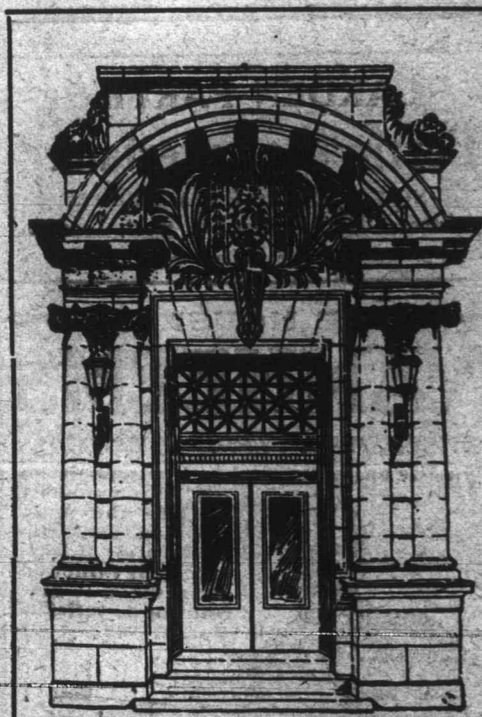
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noon-day address. The session speakers were Mrs. Spafford, on "Our New Citizenship;" Rev. R. Connell, on "Public Health—the Church's Obligation," and Miss Nixon, Columbia's own missionary at Alert Bay, on her "Industrial School Work." By a unanimous vote Miss Nixon was made a Life Member of the Diocesan Board. The total contributions from the branches for the year were \$3,188.52, the general pledges were fully met. The retirement of Miss Turner from the presidency was much regretted,



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and her address was greatly appreciated; all were glad to learn that her valuable help and knowledge will not be lost to the board, as she was elected to the new office of candidates and girls' secretary, Mrs. W. H. Belson being elected president, by acclamation. A great loss is felt by all in the retirement of Mrs. Percy Wollaston, who has held the office of diocesan treasurer for fifteen years, ever since Columbia W.A. was formed; Mrs. Forbes takes her place, and the new recording secretary is Mrs. Bishop, who has been on the Board of Qu'Appelle for several years.

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**MONTREAL W.A.**

At the June board meeting of the Montreal Diocesan W.A., the subject of the Anglican Forward Movement was widely discussed, it was decided that, as the diocesan notes are finished for the season, special attention should be called in the "Leaflet" notes to the following resolution which was passed at this meeting, and that it should be given in full. Moved by Mrs. Norton, and seconded by Mrs. Holden, Resolved, that we the members of the Woman's Auxiliary in the diocese of Montreal, wish to express our entire sympathy with the Anglican Forward Movement. Each member pledges herself to co-operate in every possible way with the Forward Movement Committee, by praying definitely for the Movement, by distributing literature on the subject, especially by a new and complete self-surrender to Christ. "So shall we strive to strengthen stakes and lengthen cords." "Great things attempt for Him, great things expect whose love Imperial is, whose power sublime." Mrs. Ferabee, who has been appointed organizer for this province, has named Mrs. Wallace Stroud as diocesan chairman. Mrs. Stroud said a few words on her new duties and responsibilities which she accepted, and further details will be given later.

The diocesan treasurer reported three new life members to be added to our list; Mrs. Harbert, of the Church of the Ascension; Mrs. Chadburn, presented by St. Martin's Girls; Miss Jean Fergusson, by Grace Church Girls' Branch. Several new branches have been formed; a Senior branch at St. James' Church, Leslie, with 11 members; a Girls' branch with 10 members, and another Senior at St. George's Church, Thorn Centre, also a Little Helpers' branch; another Senior at Ormstown, and a Junior branch at Mascouche. A missionary is going forth from our own diocese, Miss Booy, of Clarenceville, the daughter of a clergyman and a trained nurse. She expects to be sent to Hay River. Miss Booy was introduced at the meeting and said a few words of thanks for the warm welcome and good wishes offered her. Archdeacon Robinson took the devotional exercises and the meetings

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**SOUTH SIMCOE W.A.**

The third annual conference of the Woman's Auxiliary to Missions of the Rural Deanery of South Simcoe, took place in St. Luke's Church, Mulmur, on Tuesday, June 17th, 1919. The conference opened with the service of Holy Communion at 10 a.m. The Rev. G. L. Gray conducted the service, assisted by Rev. T. J. Dew, of Ivy, and Rev. Mr. Holdsworth, a former Rector. The Rev. Dr. Cotton, of St. Aidan's, Toronto, preached the sermon. Several other clergymen were present and about one hundred and thirty delegates. Lunch was provided by the parishes of Adjala, Everett and Mulmur. In addition to business, addresses were given by Mrs. Cuttle, Diocesan Dorcas Secretary, on the Forward Movement, and Mrs. Daniel, secretary for Junior

branches, on the Woman's Auxiliary. The officers were re-elected for the coming year:—President, Mrs. J. A. Lennox, Barrie; vice-president, Mrs. R. J. Murphy, Mansfield; secretary-treasurer, Mrs. R. W. Sloan, Churchill. A resolution of sympathy was tendered to the Rev. R. J. W. Perry, on the death of his estimable wife, who was our hostess last year.

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**TORONTO DIOCESAN W.A.**

The June Board meeting, on the 5th, at St. Aidan's, Balmy Beach, was not so well attended as usual, but those who braved the heat of the day found the rooms in the church basement delightfully cool and airy. The members of the W.A. were especially invited to attend the meeting of the Synod to hear an address by Canon Gould on the Forward Movement, and on this account the afternoon session was considerably shortened, and most of the time devoted to particularly urgent business. One very interesting part of the programme was an address by Rev. Burgess Brown, who has been Chaplain overseas. He spoke of the strangeness of coming back to ordinary civilian life after the excitement of war conditions, and pleaded for patience with the soldiers, who find it very hard to be patient with some of the conditions to which they are returning. An interesting address was given by Miss March on the "Vacational Bible School Movement," started by a Baptist minister in New York City and in Toronto at the Memorial (Baptist) Church five or six years ago. This year there will be twenty of these schools in Toronto, including two Anglican schools. They teach Bible lessons and hymns, the use of the hands and clean play. Volunteers are needed to assist in the teaching. Resolutions were passed to help the work of the new Social Service Department, to request the Dominion Board to consider the questions of the education and remuneration of missionaries to the Indians, and of sending deputations to far-away parishes. The E.C.D. amounted to \$167.04. Of this, \$100 went to All Hallows', Toronto diocese; \$43.75 towards some personal needs, such as a fur coat and a motor car, and the remainder towards Christian literature needed in foreign lands. The other financial receipts were \$1,429.66 by the treasurer, \$842.93 by the Dorcas department, \$257.59 by the Juniors, \$279.24 by the Literature department, and \$20.27 by the "Leaflet" secretary-treasurer.

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**"SAVED BY LOVE."**

On the platform of a railway station a fierce struggle was going on between a dreadful looking man who had been made a prisoner and two policemen who were trying to keep him from getting away. Among those who looked on was a wee girl who held her father's hand more tightly as they drew near the struggling man. Presently his strength was spent and he lay back gasping. At that moment little Evelyn stepped up to him. "Man, I am so sorry for you," she said. The poor man seemed quite dazed. His eyes followed the child who had spoken so kindly to him. As Evelyn walked up and down with her father she again came near the prisoner. "Man, I love you," she whispered, looking up into his face, and once more she was gone. A third time she came up to him. "Man, Jesus loves you, too," she said, in her sweet, gentle way. The train came up. Without any further trouble the prisoner stumbled into the car, and, as the policeman said, became as meek as a lamb.

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They told their story at the police station and the sudden change in the prisoner puzzled them all. Then they asked the man about it, and, with a look of surprise, he said: "Why, that little girl said as how she loved a poor wicked fellow like me, and how Jesus Christ loved me, too, and what more do I want?"

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Old Salt (spinning yarn): "An' when I come up the river I found the dock gates locked!" Landlubber: "Well, couldn't you unlock them?" Old Salt: "No! You see, there was a man standing on the quay."

**CHATS**

WITH THE

**CLERGY**

No 5.

What others think of us

WE publish below some "bouquets" we have received from our subscribers, which speak for themselves.

"May I compliment you upon the steady improvement in your publication and wish you increased success and usefulness."  
Subscriber, Pembroke, Ont.

"I value the *Churchman* too highly to appear to be negligent when the time to pay comes around. I surely would not like to be without it."  
Subscriber, Oakville, Ont.

"I have been a subscriber for 35 years or over, and would not like to be without the paper—I enjoy it on Sunday very much."  
Subscriber, Branchton, Ont.

"I am sure it is with regret that our Church people are so negligent in subscribing to your most valuable paper—which is so full of humility and inspiration that it is the one weekly paper whose arrival is looked for with eagerness each week."  
Subscriber, Chesley, Ont.

Mark you—the above and many more came in voluntarily. If these sentiments prevailed in the homes of your parish would it not mean a fuller appreciation of your efforts?

The Church paper wants to help you; won't you reciprocate?

Write for sample copies and suggestions.

**The Canadian Churchman**



## Don't Hesitate—

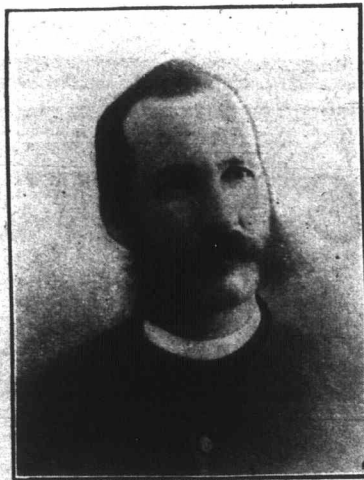
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and you will enjoy Tea, as you never did before, "Then Again", it is the true Tea for economists.

### THE REV. WILLIAM JOHNSON.

The death occurred at his home in Woodstock, on June 20th, 1919, of the Rev. William Johnson, after a lingering illness. Deceased was born in Fullerton Township, Perth County, and was graduated from Huron College, London, Ont. He was Rector of Parkhill for a number of years, then of Goderich, Bedford Forest, and



THE LATE REV. WM. JOHNSON.

Wardville. His last parish was the old historic parish of Huntingford, where he was Rector for eleven years. He was superannuated on account of failing health eleven years ago, and with his family, moved to Woodstock, Ontario, where the family still reside.

### NOON-DAY MEDITATION.

"For where two or three are gathered together in my name, there am I in the midst of them."

During the last year of the war, every day promptly at twelve o'clock in each locality, those interested all over the world, singly or in groups, have meditated on verses from the Bible for the purpose of calling forth

Divine protection and help for the Allied soldiers and sailors and all others working for the freedom of the world.

This movement is now being continued to invoke Divine assistance in the unparalleled work of reconstruction, and Divine guidance in the new conditions and problems with which individuals and nations are confronted.

As the meditations are begun at noon, local time, the movement each day follows the course of the sun for the entire twenty-four hours, so that it may be truly said that the sun never sets on this encircling prayer.

The result is that, throughout the day and night, those in trouble or need have the comforting assurance that during every passing moment many are praying for the fulfilment of the ideals for which the great sacrifices of the war were made and for the coming of a peace on earth in accord with the teaching of Jesus Christ.

### WHAT A CHOIR-BOY CAN DO.

The missionary Bishop had come home. He had been hundreds of miles away, to make acquaintance with his mission field. He had ridden day and night in stage coaches over sandy plains; he had passed weary months, a stranger among a strange people; now he was once more at home, for a first visit back to his own people. He stood in his old pulpit and told his new story, and looked in the familiar faces and felt sure of the response of the loving hearts. And then—the service ended, the congregation dispersed, and he was left alone.

He turned away with a sense of loss, when a small hand stole into his and left a half-dollar there. "Take it for those poor people you told about," a young voice said, and a little choir-boy scampered off and left the Bishop brave again.

## Archdeacon Armitage on Capital and Labour

Employers and the Employed.

IN the course of his sermon in St. Paul's Church, the Rector, Archdeacon Armitage, spoke of the need of a proper understanding of the great problems with which we are confronted in Canada in connection with capital and labour, the employers and the employed. The Archdeacon declared that they can only find solution on Christian principles, and that the religion of Christ, carried into effect, would remove them all from the sphere of controversy. We need no new Gospel to meet our difficulties, but what we do need is the application of the old Gospel to the hearts and lives of men. We can only meet our present conditions, and face the problems of the hour, and hope to gain peaceful social life in these days of unrest by following the teaching of Jesus Christ. All other methods are but temporary in effect, all other means are doomed to ultimate collapse and failure. The vast issues of the Peace Conference, the vital problems of the labour world are, at their centre and heart, religious questions, and can only be solved and disposed of on religious grounds.

The Church of Christ is able to offer the hand of reconciliation to the opposing forces, and to bring about a spirit of brotherliness and goodwill. The vision of the risen and ascended Christ, endowed with all power in heaven and earth, is the need of the hour. For He is the Christ of Bethelhem, of Nazareth, of Calvary, the Christ of service and of sacrifice. His appeal alone can reach the ear, and heart and conscience of all classes of men.

The problem which now divides capital and labour under true Christian conditions would never arise. We need clearer and more sane views of both capital and labour. For what is capital and what is a capitalist? Capital is not merely so much money kept in a miser's hoard. Capital is not gold or bank notes hidden away in a napkin. Capital is not a balance at the bank. It may be so misused, but that is not its true use. Capital is the natural resources of the world. The capitalist has some measure of control of them. We are not to think of capital as mere dead material wealth. It is a large term, and Adam Smith told us long ago that the ability and skill of a people was the most important part of a nation's capital. And it is quite clear that capital, in the ordinary sense, has no use apart from labour. Capital in countless millions lay in Australia, in California, in the Klondyke; but it meant nothing until labour and skill gave it a value. In the same way, labour has little value apart from capital. It lives next door to barbarism and savagery. It is a sad mistake to imagine that unskilled labour is the chief agent in the production or the transport of wealth. Labour is honourable and essential to the well-being of the state, but it would bring little in the way of reward, apart from direction and leadership. Where would it be, for instance, apart from our banking system, which is purely mental effort, and impossible without capital? It would be reduced to the direst poverty.

What we need, then, is the recognition of the principle of co-operation. Capital and labour are not natural enemies, but members of one body politic. They are as essential to that body as two hands or two feet. The hands cannot say to the feet, we do not need you, nor can the feet say to the hands, you do us no service. They are necessary to each other. It is sin in the sight of God to sow discord between those who were intended to be friends and to cause enmity where friendship and good-will should

### SUMMER RESORTS

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SUMMER boarders taken—special rates for September; good meals; all conveniences; tennis court; three minutes' walk from Fenelon River or Cameron Lake; s. od fishing. Misses Abbott, Maryboro' Lodge, Fenelon Falls, Ontario.

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### HEALTH RESORTS

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abound. It is a wrong to their fellow-  
men when members of the same body  
become estranged and refuse to per-  
form the functions with which they  
are charged.

There are those who speak of the  
rights of capital, and doubtless it has  
rights, but it possesses no rights  
apart from duties. There are those  
who speak of the rights of labour,  
but such privileges involve responsi-  
bilities. And capital and labour will  
both do well to remember that it is  
unfair and unjust and unreasonable  
if they attempt to consider their  
rights taken separately or their rights  
taken together, apart from or with-  
out relation to their respective duties  
to the whole community, that is to  
say, the body of which they are but  
members, and which they are intend-  
ed to serve.

The motorist emerged from be-  
neath the car and struggled for  
breath. His helpful friend, holding  
the oil can, beamed upon him. "I've  
just given the cylinder a thorough  
oiling, Dick, old man," said the help-  
ful friend. "Cylinder," said the motor-  
ist, heatedly; "that wasn't the cylin-  
der; it was my ear."

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**A Cathedral Organist Wins  
Editorial Recognition**

EDITORIALS have been written  
on many subjects, from cab-  
bages to kings, but it is doubt-  
ful if ever before a Cathedral organist  
supplied a theme for the editorial  
pages of a Canadian daily. To Mr.  
Robert R. F. Harvey, organist for  
twenty-three years of St. George's  
Cathedral, Kingston, goes the honour  
of furnishing such an inspiration, the  
Kingston "Standard," in an issue of  
recent date, devoting a column to his  
praise.

Referring to Mr. Harvey as "a  
genius of the organ," the editorial  
goes on to say that he possesses that  
"music in himself which produces  
the concord of sweet sound," and de-  
clares that all his music, whatever  
may be the instrument from which  
he draws it, has the "superb merit of  
never being professional."

Later, tribute is paid to Mr. Harvey  
as choirmaster, and then the writer  
goes on to say:—  
"And further still, Kingston is not  
only proud of Mr. Harvey as musician,  
but proud of him as the truest of  
friends, the brightest and cheeriest of  
companions, the best of all courteous,  
true gentlemen, and the man who has  
always been ready to give his talents  
and time to the service and pleasure



MR. ROBERT R. F. HARVEY,  
Organist St. George's Cathedral,  
Kingston, Ont.

of others. His accompaniments are  
an indication of him, and there are  
few that can equal the understanding  
and sympathy he gives both the  
singer and the song," and then, know-  
ing that the half had not been told,  
the editorial adds:—

"Go out among the people and find  
how much more could be said in  
praise and of affectionate regard than  
has been written here."

An Irishman, from County Wex-  
ford, Mr. Harvey has all the devo-  
tional feeling of his race, and a  
clergyman, who had heard the Psalms  
chanted in many a Cathedral and  
parish church, said, some years ago,  
after a service at St. George's, that  
he had never known such a revealing  
interpretation of the Psalms of David  
as that just given by organ and by  
choir, for the training of which Mr.  
Harvey had been responsible. It is  
this feeling for words, quite apart  
from the music that accompanies  
them, that makes this organist unique  
among his fellows, and that results  
in a service that is instinct with joy  
when praise is sung, and with peni-  
tence when the words are those of  
supplication.

During every working day, and  
often far into the night, as is the fate  
of the higher commands (Mr. Harvey  
is a banker), but he is never too tired  
to take a personal interest in his

choir of men and boys, by whom he  
is beloved; never too busy to do a  
kind deed by the wayside, from play-  
ing for a Sunday School treat to  
throwing open his house and its larder  
to any soldier, from private to Briga-  
dier, either in the days when men  
went forth to war, or now, when they  
are returning, weary and broken, and  
more in need than ever of just such  
simple hospitality.

**THE GIRL OF THE NEW DAY.**

(Continued from page 441)

your dealing with your neigh-  
bours. So far as your personal life  
is concerned, it is a problem as to  
the right division of your time—a  
problem as to how far you are to be  
carried away by the pressure of im-  
mediate activity, how far devote your-  
self to the deepening of your own  
spiritual life.

You will effect little if the girls  
around you say, and say truly:  
"Martha professes Christ, but it does  
not come out in her." Dr. Mott holds  
that time given to prayer is more  
important than time given to the  
earnest thinking out of a problem;  
more important even than time given  
to influencing an individual, or sway-  
ing and addressing an audience, and  
he sums up his conviction with the  
cryptic saying: "He that saveth his  
time from prayer shall lose it."

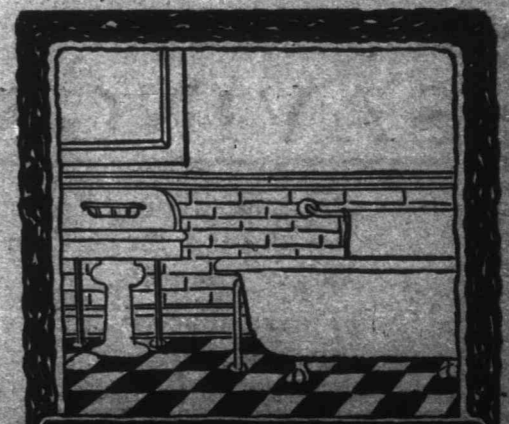
It sounds much easier, much sim-  
pler, as long as we mean well, to short-  
en prayer and trust to good inten-  
tions and the inspiration of the mo-  
ment. Unfortunately, it has been  
truly said, our consciences, like the  
sundial, are to be trusted only so long  
as the sunlight of God falls imme-  
diately upon them; they flicker to  
and fro directly they fall under the  
wavering moonlight of our neigh-  
bours' opinions, or the candle light of  
our own good intentions.

But if it is difficult to decide as to  
right problems of time for ourselves  
it is far more difficult to decide as  
to right employment of time for  
others. Girls flock into basket ball  
matches, theatricals and dances, they  
thirst after whatever promises the  
least flavour of novelty; they turn  
aside from literary evenings and  
spiritual teaching, until you are at  
your wits' end and rack your brains  
to know how to make your teaching  
more interesting, what flavour of  
novelty you can bring into it.

The problem practically resolves  
itself into this: How far ought you  
to keep your Y.W.C.A. a compara-  
tively small circle in which you have  
a chance of deepening the purity and  
strengthening the spiritual life of the  
girls around you, how far a wider  
circle in which you attract girls who  
would otherwise plunge wildly into  
dance hall, theatre and the like.

This problem has been sweeping  
over England, and will be sweeping  
over Canada, and you will have to  
decide difficult questions, especially  
as to smoking and card-playing. In  
considering the question you have to  
remember that Christ spoke of the  
straight and narrow way, that, whilst  
He addressed large multitudes, He  
kept a comparatively small circle  
around Him, the circle of those con-  
tent to follow Him whithersoever He  
went, and that in the hour of tempta-  
tion He himself refused to win the  
whole world at the cost of compro-  
mise.

But if you succeed in student work  
and recreation work, as you probably  
will, it will not be long before you  
aspire still higher and try for the  
headship of a local Y.W.C.A. Here,  
again, you will have every chance of  
gaining an appointment, for the Y-  
W.C.A.'s are day by day slipping  
away from the kind, motherly, but  
elderly superintendent, who means  
well, but is out of touch with modern  
girls. She cannot understand their  
craving for recreation and athletics,



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USEFUL FOR  
OVER 500  
PURPOSES  
MADE IN  
CANADA

and, therefore, the College girl, even  
for responsible posts, such as these,  
is more and more in demand. It  
seems hard, but it is natural. The  
girls instinctively long for some one  
who, instead of perpetually telling  
them, and telling them truly, that  
they have no one to thank for their  
calamities but themselves, will listen  
sympathetically and, whilst dealing  
fearlessly with them, will put herself  
in their place and know how to help  
them. This is especially the case  
with factory girls. They are earning  
high wages and are not a little try-  
ing at times to their neighbours as  
well as to themselves. But they re-  
spond willingly to friendship, and the  
world, generally, and their employers,  
in particular, are discovering the  
benefit and the delight of trying to  
help them.

The day has gone by when busi-  
ness men build excellent clubs for  
themselves and believe that any  
tumbledown hotel in the down-town  
district can be adapted into a Y.W-  
C.A., and made amply sufficient for  
girls. They are learning to give gen-  
erously of their best and realizing the  
importance of an attractive rallying  
place and home for girls, a place of  
welcome always open, a hand always  
held out for greeting and counsel.

**The  
Supreme Test**

Between the fatal August  
4, 1914, and November 11,  
1918, there intervened more  
than four years of incessant  
financial strain in which Brit-  
ish and Canadian Life Insur-  
ance Companies endured the  
supreme test and the last year  
was the most exacting.

During 1918 the Mutual Life  
of Canada paid out no less  
than \$634,663.18 on death  
claims from influenza alone.

When one considers that  
this company has come through  
such an experience with its  
soundness unquestioned and  
profits still at the maximum,  
a substantial surplus still on  
hand and its reputation en-  
hanced, little surprise will be  
felt at the implicit confidence  
of the Canadian people in the  
company.

**Mutual Life  
of Canada**  
Waterloo-Ontario



## SAVINGS

Regular deposits of small amounts will often accomplish more than infrequent deposits of larger amounts.

The regular saver finds inspiration in watching his balance grow.

Interest allowed at 3% per annum added to the principal half yearly.

## THE DOMINION BANK

As the head of a Y.W.C.A., you will be busily occupied from morning till night. Your mid-days will be taken up with the cafeteria and addresses in factories, your evenings with personal dealings with the girls and with devising new forms of recreation. At times you will wish for a touch of the kind, motherly body you have unconsciously missed, as you find you are expected to be a good housekeeper, an able financier, an attractive speaker, a kind of moral specialist, and as generally nice to everybody as you can. The greater your success the greater the pressure, and you dare not shut your door, for, as the pathetic little music student said, "In all over everywhere she's the only one I have to go to."

When you have become thoroughly skilful in the outlying branches of the work, you will begin to cast longing eyes towards the administrative department—that is to say, the office of what is termed the Dominion Council. Here, in the midst of some thirty workers, you will find abundant outlet for your administrative ability. You will be brought into contact with the running of fruit camps, hostels, the foreign department of the work. Conferences and holiday camps, in which the girls cry out, "for once I can whistle and sing as loud as I please." You will organize clubs, lectures on social morality, the travellers' aid department, the lunch rooms in which the tired girl can fling herself down for an hour and be at ease, and the like.

This work grows more rapidly than any other branch of women's work, and you will rejoice in being one of the group of women to whom the Government turns for counsel and

assistance upon the inside running of almost every kind of women's work. Every kind of practical experience which you have gained will be intensely useful, for the inner group of the council are something like the men in an aeroplane, who direct with precision the far-away firing of the battery, and by God's help strive to thwart, and time and again do thwart the "Fisher of the Night." It is truly startling when you once look into it to discover the importance of the work. For in the last analysis a nation breathes according to its atmosphere, and it is the women who create that atmosphere. So, too, it is truly startling to discover the marvellous opportunities lying at your feet, and every high-spirited, truly consecrated girl.

You hold your breath as you stand first in the city and see a crowd of girls hurrying past you. Then on the prairie the children whom your heart goes out to. Or you give still wider play to your imagination and stand on a spur of the Himalayas. The smoke of a thousand Christless villages rises at your feet in the early morning sun, and the stir of the awakening crowds, and amongst them you see, almost visibly, the form of Jesus passing, silent, but with the wonderful story of His dying love upon His lips. He sees the delusions, He sees the pain, the dumb striving everywhere and He cries to you to be lips, and hands, and feet for Him.

This is the appealing side, but there is the darker side. You will find it discouraging to go forward steadily everywhere like a "gold bright moth slow spinning up the sky." In the tragic dark all around you, you will find it hard to stand

the eclipse and storm-cloud, more fatal even than darkness. But you are conscious that you are never alone.

"For He knoweth the way that I tread,  
And His banner of crimson is over my head."

You are conscious at times, as you go forward, that you are apprehended, caught by the hand, quickened by the spiritual power of Christ. You dare not linger till the longed-for day comes when you see  
"On high in blazing splendour set  
The Cross triumphant stand with nought to let  
The wonder and the glory of its might."

In the wonder of that Cross you greet the hostages with fortune who have preceded you and await the hostages who are pressing after you. They may be from your own land. Like the Ruthenian mother, dying, with tears streaming down her toil-worn face, and crying: "Meester teacher, you good, you like my Mary, my John, me want them go a school, learn English—me go away—good-by—me see you after." Or, like the young evangelist who arrived too late, despite hard travelling, but taking the loved hand of Hudson Taylor in death, which he had longed for in life, and stroking it tenderly, cried: "We shall follow you, we shall come to you, Lao Muhsi, we shall welcome you by and by."

### THE HEART OF POLAND.

(Continued from page 442)

The wisest theory of culture or knowledge I know was strikingly confirmed by the methods I observed here, viz., that they are simply the capacity to distinguish between things—to tell one thing from another. This deepest principle, whether of knowledge or of morals, is applied especially in two ways: they are taught first to distinguish colours, then to distinguish sounds. Sometimes it is music which arouses in them the first elements of conscious existence—does for them what running water did for Helen Keller. Pani has a most ingenious system worked out for the first beginnings of learning. One must see it in order to realize what devotion has been put into it all.

And all this in the land, about which I had been hearing for six and a half years from Germans, that it cannot govern itself, that it needs tuition. Even Anglo-Saxons expect to find here something like medieval darkness. An educated London lady wrote to me not long ago that she had always associated Poland with snow and ice—and Polar bears.

Who would have thought that any good thing was to be found in this north land, this Galilee? The writer had to readjust his whole idea of things. All this because of the noble work of a few men and women, patriots all, and Christians.

Let those who believe that poverty, and misery and war can be banished from this earth, that they are the fruit, the wages of sin, stand by these workers, so that, whether they toil in Warsaw, or in Winnipeg, in Paris or in Pekin, they may be able to make their worthy contribution to the setting up of light and of peace and of good-will upon earth.

### A 300-YEAR-OLD BELL.

Ploughing over what was formerly the graveyard of the old Kirkmoyle Parish Church, Ireland, which is stated to have been in ruins in the year of 1622, a County Antrim farmer unearthed a bronze church bell weighing 150 pounds, and believed to be more than 300 years old. The bell is in a splendid state of preservation, with a clear, powerful tone.

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Two cousins have already won cameras:—

1. Clifton W. Cooper, Bathurst, N.B.
2. Millie Miller, R. R. 1, Linwood, Ont.

The cameras are now in their possession and we imagine the fun they are having taking "snaps."

Other cousins can be just as lucky by a little perseverance, and think how much more you would prize your camera if you win it yourself. Write for particulars to-day. Address: The Business Manager, "Canadian Churchman," 613 Continental Life Bldg., Toronto.

## The Bishop's Shadow

by I. T. THURSTON  
(Copyright Fleming H. Revell Co.)

CHAPTER X. (Continued.)

A Bitter Disappointment.

THE doctor pronounced the boy quite fit to leave the hospital, and his clothes being brought to him, the curtains were drawn around his cot and he dressed himself hastily. But as he pushed aside the curtains, Mr. Scott saw a troubled look on his face, and asked:—

"What's the matter, Theodore?"

Without answering the boy crossed the room to the nurse.

"Where's the money that was in my pocket?" he asked, anxiously.

The nurse looked at him sharply. "If there was any money in your pockets when you were brought here it would be in them now," she answered, shortly. "You can go to the office and ask any questions you like."

Theodore turned toward his teacher a very sorrowful face.

"I've been robbed, too," he said.

"Oh, I'm sorry, Theodore. How much have you lost?"

"Five dollars. She says to ask at the office, but 'twon't do no good, I s'pose."

"No; nothing would have been taken from your pockets here, but we will stop at the office and see if we can learn anything," Mr. Scott said.

Tag had kept close to his master's heels, and now at his teacher's suggestion Theodore picked up the dog, who went forth quietly enough in that fashion.

Inquiries at the office convinced the boy that he had been robbed before he was brought there, and naturally enough he came to the conclusion that his money had gone into the pockets of Dick Hunt and his companions.

At the door of the tenement house Mr. Scott left Theo, who hurried eagerly up the stairs. On the landing he met Jimmy Hunt, who called out:—

"Hi—o, Tode! Where ye been all night? Say, what was the matter? Did Mr. Scott find ye?"

"Yes," was Theo's only response, as he pushed open Nan's door, to be greeted with such a warm welcome that he hardly knew what to say and had to hide his embarrassment by poking the baby's ribs to make him laugh. Jimmy Hunt had followed him into the room and listened with open mouth as well as ears to the brief story that the boy told in reply to Nan's questions.

"Oh, 'twasn't much. I got knocked down an' carried to the hospital, an' they wouldn't let me come away till morning—that's all."

"An' wasn't ye hurt?" cried Jimmy, in a disappointed tone. It seemed to him altogether too tame an affair if nobody was hurt.

"My shoulder's sprained, an' my head was hurt a little," Theo answered. "Say, Jim, where's Dick?"

"I d'know. Out somewheres," replied Dick's brother, indifferently.

"Why ain't you in school, Jimmy?" was Theo's next question.

"Well, I like that!" exclaimed Jimmy, in a tone of deep disgust. "Ain't I been a-racin' all over town for you this mornin', a-gettin' Mr. Scott to hunt ye up, an' goin' ter see 'f your stand's open, an' carryin' things 'round fer Nan, too? How could I do all that an' be in school, I'd like to know?"

"Deed, you couldn't, Jimmy," replied Nan, soothingly. "I don't know what I should have done this morning without him, Theo. He was my right-hand man."

Jimmy coloured with satisfaction at

this high praise, and his delight was complete when Theodore added:—

"That so? Well, now, Jimmy, boy, I ain't goin' to forget this."

"Huh! 'Twarn't nothin'." I liked to do it," replied Jimmy, and then, overcome by a sudden and unaccountable fit of bashfulness, he ran hastily out of the room.

Then Theodore told Nan the details of his adventure, but not even to her would he tell the name of his enemy, and Nan did not guess, for she would never have imagined that Mrs. Hunt's Dick could have served Theo so.

Dick had gone out as usual after breakfast and did not come home even to get his supper, but of late his habits had been so irregular that nothing was said at home about his absence.

After supper Jimmy was sent out on an errand and Dick met him and questioned him in regard to Theo's return, and what he had to say. Jimmy waxed indignant over the story which he filled in from his own imagination with many vivid details.

"Some fellers pitched into him an' knocked him down an' beat him an' left him for dead an' they took him t' the hospital an' kep' him there all night. Guess them fellers'll suffer for it! They robbed him, too. Took five dollars out o' his pockets."

"They didn't neither!" exclaimed Dick, hastily, thrown off his guard by this unexpected statement.

"Come now, Dick Hunt, mebbe you know more'n I do about it," retorted Jimmy, with withering sarcasm, little suspecting how much more his brother did know. "Mebbe you heard what Nan said to ma 'bout it."

"No, no! 'Course I d'know nothin' 'bout it. How would I know?" replied Dick, quickly and uneasily. "Say, Jimmy, is he—is Tode goin' to have them fellers took up?"

"Spect he is—I would," answered Jimmy; then remembering his errand, he ran off, leaving Dick looking after him with a haggard, miserable face.

"Robbed," Dick said to himself, as he walked moodily and aimlessly on. "We didn't do that anyhow. Somebody must 'a' gone through his pockets after we cleared out. Nice box I'm in now!"

Dick did not go home at all that night. He was afraid that he might be arrested if he did.

"He knows 'twas me did it, an' he's keepin' dark 'bout it till they can nab me," he thought.

He hunted up the three boys who had been so ready to help him the night before, but he found them now firmly banded together against him. Moreover, they had spread such reports of him among their companions that Dick found himself shunned by them all. He dared not go home, so he wandered about the streets, eating in out-of-the-way places, and sleeping where he could. One day Carrots told him that Tode Bryan was huntin' everywhere for him. Then Dick, in desperation, made up his mind to go to sea—he could stand the strain no longer. He dared not go home, even to bid his mother goodbye. Dick was selfish and cruel, but he had even yet a little lingering tenderness for his mother. It was not enough to make him behave himself and do what he knew would please her, but it did make him wish that he could see her just for a moment before going away. It was enough to make him creep cautiously to the house after dark, and stand in the shadow, looking up at her window, while he pictured to himself the neat, pleasant room, where at that hour, she would be preparing supper. While he stood there, Theo came out of the house, with Tag, as usual, at his heels. Tag ran over to the dark corner and investigated Dick, but cautiously, for there was no friendship between him and this member of the Hunt family. Dick stood silent and motionless, afraid that the dog might bark and draw Theo over there, but he stood ready for flight until



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Theo whistled and Tag ran back to him, and presently followed him off in another direction. Then, with a breath of relief, Dick stole off into the darkness, and the next day he left the city on a vessel bound for South America, rejoicing that at last he was beyond reach of Tode Bryan.

Dick was not mistaken in thinking that Theo had been searching for him, but he was greatly mistaken as to the boy's purpose in it. Theodore was entirely ready now to obey that command that Mr. Scott had shown him and to do his best to "overcome evil with good." He took it for granted that Dick and the others had robbed as well as beaten him, but all the same, he felt that he was bound to forget all that and find some way to show them a kindness.

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(Rev. S. F. Coffman, Vineland, Ont., states: "This is to certify that I know Mrs. Thwaites, and her statements are correct.")

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"WE KNOW HOW"

But though Theo was always on the lookout for him, Dick managed to keep out of his sight while he remained in the city. After Dick had sailed, some boy told Jimmy where his brother had gone, and so at last the news reached Theodore.

Since his return from the bishop's, Theo had had few idle moments, but after losing the five dollars he worked early and late to make up the loss. He grew more silent and thoughtful, and when alone his thoughts dwelt almost continually on that happy day when he should look once more into the bishop's kind face.

"I'll tell him all about it," he would say to himself, "how I saw that Mrs. Russell drop the pocket-book, an' how I slipped under the wagon an' snatched it up out o' the mud, an' used the money. I'll tell it all, an' ev'rything else bad that I can 'member, so he'll know jest what a bad lot I've been, an' then I'll tell him how sorry I am, an' how I'm a-huntin' ev'rywhere for that Jack Finney, an' how I'll keep a-huntin' till I find him."

(To be continued.)

SOME ECHO!

In the mountains of Scotland a Highlander and an American were walking. In due course they came to a basin in the hills from which a wonderful echo could be obtained.

Having explained matters to his companion, the Scotsman proceeded to demonstrate. He emitted a shout, and after nearly three minutes the echo returned as per programme.

"Mon," said the Scot, "ye can't show anything like that in your country."

"I guess we can," replied the other. "Why, in my camp in the Rocky Mountains, when I go to bed I just poke my head out of the tent and shout, 'Time to get up! Wake up, there!' Eight hours later that echo travels back and wakens me!"

HOWLERS!

A school principal lately told us some of the answers found in pupils' examination papers. Here are three of them: "What is a volcano?" "A volcano is a mountain that sometimes blows the equator off." "What is the difference between a mountain and a hill?" "A hill is like a mountain, only a mountain is a little more hillier." "What became of the locusts of Pharaoh's time?" "John the Baptist ate them."

The war has furnished many strange coincidences. Here is another. A young officer came home on leave and brought his fiancée a piece of a shell fired by the Germans, but which had evidently been among ammunition captured from us. He thought it would interest her, and it did, for she was able to identify it as having come from the munition works in which she worked. It interested her still more when she found her own mark on it.

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