





## Personal & General

The REV. F. H. BREWIN and Mrs. Brewin, of Ottawa, expect to leave for England next month.

The RIGHT REV. F. DU MOULIN, the Bishop-Coadjutor of Ohio, is to preach the Synod sermon on June 3rd in St. James' Cathedral, Toronto.

CANON BRYAN, Rector Emeritus of the Church of the Epiphany, Toronto, and Mrs. Bryan, have returned from a four months' rest at Kissinnee, Fla.

The REV. JOSEPH BURTON, of Charteris, P.Q., has accepted a parish in the diocese of Harrisburg, U.S.A., and leaves for his new charge about June 1st.

DEAN H. P. A. ABBOTT, who, for the past four years has been the Dean of Trinity Cathedral, Cleveland, Ohio, has resigned to become Rector of St. Peter's Church, Baltimore.

His Honour the Lieutenant-Governor of Nova Scotia presided at a farwell luncheon for CANON VERNON in Halifax. Representatives from the different communions were present.

At a recent congregational reunion at Trinity Church, Halifax, gifts were made to REV. L. J. DONALDSON and Mrs. Donaldson on the occasion of the fifteenth anniversary of their marriage.

LIEUT. AUSTIN CUNNINGHAM, son of Rev. H. W. Cunningham, Rector of George's Church, Halifax, has returned from France. He enlisted early in the war and has had a gallant record.

REV. CANON BLISS celebrated the 10th anniversary of his appointment as Rector of St. John's, Smith's Falls, on May 4th. He was ordained 36 years ago by Archbishop Lewis, in St. Alban's, Ottawa.

To teach British children duties and responsibilities of citizenship, it is proposed to establish a school parliament by election in every school in Great Britain, with representative government as the keynote of the idea.

Kenneth Mackenzie, grandson of ARCHDEACON MACKENZIE, of Brantford, and a graduate of the Royal Naval College, Halifax, has been appointed to the battleship Renown, one of the new monster secret ships which was built during the war.

MAJOR-GENERAL SIR ROBERT BADEN-POWELL, the founder of the Boy Scout Movement, and Lady Baden-Powell have arrived in Canada. General Baden-Powell was given an enthusiastic reception by the local Boy Scouts upon his arrival at Halifax.

The anniversary of the sinking of the "Lusitania," four years ago on May 7th, was observed in the Cathedral Church of St. John the Divine, New York City, by a most impressive memorial service. The sermon was preached by DR. C. L. SLATTERY, Rector of Grace Church, New York.

Altogether creditable is the excellent Year Book of the Church of England in Canada, which the M.S. C.C. has published. Some excellent essays on the early History of the Church in Canada, a complete clergy list and the 1918 report of the M.S. C.C., make a hand book which every up-to-date Churchman must have.

MR. ROBERT STUART PIGOTT died suddenly in London on May 7th. He resided for a time in Toronto, where he was very well known, and for some years he was the choirmaster of St. Thomas' Church in that city. He leaves a widow and one daughter, who resided in Toronto until a little while ago.

MR. GEORGE MACDONALD BAGWELL, of Hamilton, died on May 8th, aged

77. For many years he was closely identified with Christ's Church Cathedral, having been a sidesman there for more than 25 years, only resigning this and other offices when failing health made it impossible to discharge their duties. His widow, two daughters and one son survive him.

The REV. T. C. AND MRS. DES BARRES, who are leaving Vancouver and returning to England, expect to arrive in Toronto on Thursday, May 15th, and during their stay in Toronto will be the guests of the Rev. A. L. and Mrs. Fleming, 2 Elmsley Place. Mr. Des Barres is the son of the Rev. T. C. Des Barres, who was for many years Rector of St. Paul's Church, Toronto.

A memorial service to the REV. G. I. TAYLOR, the late Rector of St. Bartholomews, Toronto, was held on May 11th, conducted by Rev. Canon Morley. It is proposed to erect a pulpit in the church to his memory. A dedicatory service was also held in connection with the gift to the church of a carved oak Litany desk. The gift was made by a returned officer, Lieut. Fred Pashler, in memory of his sister, Florence, who died during his absence at the front.

At a meeting of the Woman's Guild, of Christ Church, Macleod, Alta., the Rector, the REV. S. C. GRAY and Mrs. Gray, on the eve of their departure, were the recipients of presentations from the Guild. Mrs. Gray received a silver chain purse containing a piece of gold, while the Rector was presented with a private Communion set. At the conclusion of evensong on April 27th, the Rector's warden, on behalf of the parishioners, presented the Rector with a purse of gold. Mr. Gray goes to his new parish of Burton, in the diocese of Fredericton.

The home-coming of Colonel the REV. CANON SCOTT (Chaplain of the First Division) to Quebec, who is still the Rector of St. Matthew's Church, Quebec, was the occasion for an enthusiastic demonstration in his honour by hundreds of citizens who greeted him on his arrival. As the huge liner swung into her berth the crowds lining the docks, who included the Bishop of Quebec, cheered for the gallant "padre," who was given an even more lusty farewell cheer by the thousands on board the vessel. Descending the gangway amid the ovation, the Canon stopped, and as he raised his hand, silence fell upon the crowds and soldiers. After a few feeling remarks, he pronounced the Benediction, during which the men reverently stood with heads uncovered. When he landed Canon Scott was presented with an automobile, the gift of admiring citizens, and was taken to his home in his new car. On the day of his arrival he preached at St. Matthew's from the text, "Faith working by love." A special thanksgiving service was held on May 8th, in which many clergy took part. After the service an address (with silver communion service for the Canon and a tea service for Mrs. Scott) was read from the parishioners. Rev. A. R. Kelley was remembered with the gift of a purse of gold. Colonel Scott volunteered for service in August, 1914, and left Canada the following month for overseas, and served almost continuously at the front from the time the Canadians reached France until he was wounded on the 29th September, 1918. He has been decorated with the C.M.G. and the D.S.O., and also wears the 1915 Mons ribbon. His eldest son, W. B. Scott, enlisted as a private in the 12th Battalion, was gassed in 1915, and later wounded. His second son, Lieut. H. H. Scott, left with the 87th Battalion, being killed at the Somme in 1915. Elton, his third son, enlisted as a gunner in the Montreal Heavy Battery, and later obtained his commission. He was gassed in 1918.

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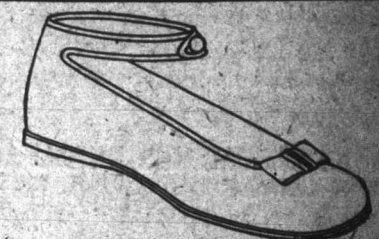
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# Canadian Churchman

Toronto May 15th, 1919.

## Editorial

POST-DISCHARGE pay is helping a good many people to tide over until a situation is secured. The majority of returned men are anxious to get into "civies," to start the old line and "forget all about it." They have had their fill of *wanderlust*, and home is good. In this they are helping not only themselves, but the country as well. The post-discharge pay will make a nice bank account between a man and the weather. We are aware of the difficulties of finding employment in some lines. But the man who is waiting for instead of seeking work has not seen things from the right angle. Some people say hard times will strike the country later on. May they be false prophets! One thing unfailingly brings hard times, and that is improvidence. The best guarantee against hard times is in the individual citizen's thrift and prudence.

"WHAT a lot of wonderful people he knows" was the remark after a parson had been paying a pastoral call. He belonged to that set who could write a book of strictly limited sale and interest on "Notable persons who have met me." How unutterably sad it is when men who have the commission of the Master do not seize the great opportunities of the pastoral office! Anybody can come into a home and talk about the weather, politics, high prices, the crops, etc. But the parish priest ought to have the spiritual welfare of his people at heart. We are old-fashioned enough to hope that prayer is the usual, not the unusual, thing in pastoral calls. It is so easy for parsons to excuse themselves on the score of inconvenience, time, oddity or fashion. But if they only realized in how few homes the knee is ever bent in prayer to God for the home and family, they would not lose the precious opportunities presented. It is not enough for the parson to be "hale-fellow-well-met." We have heard of clergymen who were consumed with anxiety to deliver a message in a home, and eagerly snatched at a time of trouble to speak of Christ and His Gospel. But why wait for a time of trouble? Was it because their habitual intercourse excluded such a topic.

THE death penalty always makes one shudder. It is an awful thing for the State to say to a man, "Your life is forfeit." But the reflective mind realizes that it is also an awful thing for one man to do another to death, whether deliberately or hastily. It is a marvel to the average citizen how there is more sympathy aroused for the murderer than for his victim. There are always persons ready to try to secure a reprieve for a murderer. It is well that the way should always be open to prevent a miscarriage of justice, but we wish people would not get so hysterical. For instance, in Toronto a young man who shot a policeman attempting to arrest him was condemned. He acknowledged his sin, and was admitted to membership in a Congregational church by his attending minister. He next broke jail and was at large for twenty-three days. Now some persons, of about the mentality of *matinee*-idol worshippers, think it is a shame to have the man hanged after displaying such cleverness and again tasting freedom. His minister, who evidently thinks jail-breaking an evidence of grace in a newly-admitted member of the Church, has gone to Ottawa to try for a reprieve. We have no doubt that a great deal of the popular revulsion of feeling in the matter comes from the idea of hanging a man. Electrocution would seem to be less harrowing to the average mind.

TO any attentive reader of the Church news which appears in this journal the number of vestry meetings at which the stipend of the clergyman has been raised is significant. At last, in some places, people are beginning to get hold of the fact that a C3 salary is one of the greatest obstacles to an A1 ministry.

There are about eighteen hundred clergy in our Church in Canada. We would hazard a guess that over one-half not only desire, but *actually need*, increases to bring their salaries within distant view of their expenses. Not more than one-twelfth have received an increase or bonus this year. The BISHOP OF FREDERICTON, in his Synod charge last month, spoke some winged words on the subject to the laymen. It will not be well for the Church to needlessly perpetuate a policy of unfairness to a class of men, whose very position makes an effective protest almost impossible, and from whom necessarily there cannot come that organized and united action to which, under similar circumstances, other classes of men are more and more learning to look for their relief. The Church can only do that at a price in common justice and in ordinary self-respect far too great for her to pay.

The efficiency of the Church depends on the efficiency of the ministry. The relation between the size of the field and the number of the workers has been disturbed, and that because young men are no longer offering themselves for Holy Orders in sufficient numbers. From every quarter of the Church that complaint is coming. The condition is grave enough almost everywhere, but it is positively critical in many parts of Canada. Out of thirty-two young men who have been ordained for work in this diocese since the year 1910, only eight were native-born Canadians.

I do not desire to make too much of the financial factor, but I cannot doubt that the refusal of the Church to make proper provision for the maintenance of its ministry can hardly fail to act adversely upon the minds of young men and boys at the most impressionable age. Look at the question as it presents itself to the average young man, to whom there has come the thought of the ministry as a life-work. He finds himself confronted, at the outset, with the admitted fact that, even under normal conditions, the standard of ministerial stipends is miserably low—so low, indeed, that in countless cases the secular press has not hesitated to characterize it as a public scandal. Is it any wonder that young men, instead of being drawn towards the work of the sacred ministry, are being repelled from it?

In the Diocese of Wakefield, England, an organization has been formed to secure at least a living wage for all underpaid clergy. The notorious need for a redistribution of ecclesiastical endowments gives great weight to this departure.

It has been the policy of this journal to call attention continually to the strategic blunder of under-paid clergy in Canada. Some dear people thought it was altogether too bad that, some months ago, we gave prominence to an item in which it was shown that some day labourers got more than some parsons. The newspapers thought differently, because the item went across the continent in exchanges. Remember, that the clergy are asking for what the herald of the Gospel has always claimed, according to the Master's direction, that is, food, shelter and clothing. They have the right to expect it, and the Church has the right and privilege to provide it. They ask for enough to make both ends meet. They are not thinking of tying a bow with the surplus.

## The Christian Year

### Proverbs and Promises (FIFTH SUNDAY AFTER EASTER)

IN the Gospel for to-day (St. John 16:23), our Lord speaks in mysterious terms to the disciples. The way He describes these terms is by calling them proverbs: "Whatsoever ye shall ask the Father in my name, He will give it you." Immediately upon this statement, seeing the disciples mystified, He adds: "These things have I spoken unto you in proverbs." The reference is to the foregoing words as well as to His former strange sayings about going away, which also they could not understand. He puts an unusual significance into the content of the word "proverb," meaning by it that which is as yet unknown, and cannot be yet understood. But He also assures the disciples that the day is near when they shall no longer need such teaching, but shall see the truth quite plainly.

The use of "The name" was not unknown to the disciples. There is a special significance in names throughout the Old Testament, and particularly is this true with regard to the name of God. The name "Jehovah," in its magical power and sacred character, as *name*, was familiar to every devout Jew. "In Thy name we go against this multitude" (2 Chron. 14:11); "according to Thy name, so is Thy praise" (Ps. 48:10); "The name of the Lord is a strong tower" (Prov. 18:10); "Thy name is great in might" (Jer. 10:6); "My name is dreadful among the heathen" (Mal. 1:14). When, then, the Master takes up the use of the name in its Divine significance, and makes it apply to Himself, He is leading the disciples along a familiar way to an appreciative glimpse of His Divinity. It was, however, a hard thing to say to them, while He was yet with them, for their high sense of the majesty and glory of Jehovah could not readily be adjusted to a material and personal presence. To drive the claim home prematurely would have been a shock to them, such as they might not be able to bear. The full meaning of that claim was, however, not hidden from His adversaries, who seized upon it, and made capital of it, when they flung out to the multitude the challenge that He had made Himself to be the Son of God. It was upon this that they counted rightly to arouse popular indignation. So to the disciples He spoke of His going away and of the coming day when they would understand all things concerning Him; seeking in that way, no doubt, also to draw them out, to find how much truth they could stand. Their loyalty reassured Him, and He proceeded to tell them how He came from God and would return again to the Father. Whereupon, with one consent, they cried out: "Now speakest Thou plainly and speakest no proverb." It must have been a great relief to the Master to discover how great was their faith in Him, knowing what trials that faith would yet have to contend with. It was Peter who, first after Pentecost, used the power of Jesus' name to demonstrate His presence, which he was not remiss to explain: "His name, through faith in His name, hath made the man strong whom ye see and know."

#### A THREEFOLD PROMISE.

There are three significant promises in connection with Jesus' pronouncements in proverbs:—

(1) The new power of prayer in His name. There was to be in Him access to the Father such as was never known before. The soul of

(Continued on page 315)

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## The Place of Prayer in Reconstruction

Rev. R. J. SHIRES, M.A., LaTuque, P.Q.

IT was Jones who started things as we were talking about the day of prayer in connection with the Peace Conference. We had both been "theologs" before the war, and although we had never talked very much about it we realized that now we both looked at things from a different angle. His first remark that day was: "Well, those fellows have some job all right, and, perhaps, they need all the prayers they can get." After a moment's silence he burst out: "But what is one to pray for, and what can we hope to accomplish by our prayers?" I felt very much the same way, so, rather shyly, I said: "I feel that I would like to help somehow, but don't just know where I stand. Suppose we talk it over." That was the beginning of it, and this is the result.

We saw that before we really started to discuss the prayer question at all, we should have to deal with one or two antecedent problems. After a little discussion we agreed upon three assumptions which we thought would suffice for our purpose: (1) That there is a personal God; (2) that God has a plan for the world; (3) that it is possible for that plan to become known to man.

We were forced to admit that the existence of God cannot be logically demonstrated, but we both believed in Him, and knew that many converging lines of thought and enquiry pointed to the reality of His existence with the strongest kind of probability. We agreed, therefore, that though there was no actual proof, the probability was so strong as to amount to practical certainty, and that we could count our first assumption reasonably safe.

Next we talked of God's plan for the world, and agreed that there was plentiful evidence of the existence of a plan such as could only emanate from the Master mind of the universe. Whether looked at from the religious or scientific side this seemed to be the only reasonable conclusion, so we agreed to pass our second assumption.

The possibility of man's understanding knowledge of that plan gave us a little more trouble at first, until we agreed that what Jones called "scientific discovery," and what I called "revelation," are not really antagonistic, but different aspects of the same thing. Our point—a workable knowledge of God's plan—seemed to be sufficiently safeguarded, whether the knowledge was obtained by means of a sudden illuminating thought received in prayer, or whether it came as the climax to a long process of patient investigation.

Having got thus far we were almost compelled to admit something which, in our more orthodox pre-war days, we might have shrunk from—namely, that a great many men—call them prophets, poets, philosophers, saints, scientists, or what you will—had been fully persuaded that they had obtained real knowledge, however partial, of God's plan. More than that, most of them seemed strongly of the opinion that further knowledge of that plan was quite within man's reach if he would only work to discover it. The means of discovery suggested seemed to vary according to whether the man advising the search was saint, philosopher or scientist.

Naturally our interest was chiefly in the religious side, and so tended to make us consider the work of the saint as our proper line of investigation. One thing impressed us tremendously, the fact every eminent saint and teacher since the time of Jesus Christ—as far as our knowledge went—had deliberately attributed his own inspiration to the effect upon him of the life and teaching of Jesus. The consensus of opinion was that Jesus had not only summed up the best teaching of the ancient prophets and sages, but that He had also raised their line of thought to a much higher level. Evidently He was the great connecting link, summing up the past, indicating the future.

As we discussed afresh the life and teaching of Jesus Christ, we could not but agree as to the uniqueness of His position, and saw that there could be no possible doubt about either His intense conviction that He was giving a further authoritative revelation of God's plan, or His deliberately avowed purpose of winning men to a progressive application of this new knowledge to life. One other thing was clear, what Jones called the "intake" and the "output" of His life. There seemed to be the drawing upon His Father

so that he might give further revelation to men. Prayer was the "intake," teaching both in word and deed the "output."

It was the Lord's Prayer that gave us the hint, and new light shone upon the subject when my companion said "You know I have only lately realised the close connection between 'Thy kingdom come' and 'Thy will be done'; you cannot have the one without the other. If God has a plan for the world and men have a share in the building, the least they can do is to consult the plan at every fresh advance. Prayer is simply applying to the Architect for His instructions; or, prayer is an effort of discovery—the discovery of the stage of God's plan which is due for application so that work may be directed accordingly. Prayer is saying "Please tell us Thy will in order that it may be done."

After a few minutes Jones went on again: "Has it ever struck you that there is a very strong insistence on the sameness of the work to be accomplished? 'My Father worketh hitherto and I work . . . I must work the works of Him that sent me . . . He that believeth on me the works that I do shall he do also.' As it seems to me now, God's work is a perpetual effort to get His plan more and more thoroughly applied in the world by the voluntary co-operative efforts of men. Jesus certainly worked along that line, and the effect He has had on men, during His earthly life and since, has been to cause them to work at life-building in a certain kind of way, that is, according to the plan which He revealed as from the mind of the Father. Looking at things in this way it seems easier to understand that saying about 'greater works' which used to puzzle me so much. Now it seems to mean that with a greater dissemination of the knowledge of that plan, with more people working in accordance with it, men will be able to make progressive application and so accomplish more than Jesus could at the start. Somehow I cannot get away from the idea that that is what Jesus meant when He spoke about the Spirit guiding men into all truth."

Just here I recalled a class-room phrase about the 'working of God in history' and seemed to realise more than was possible in the old days that some of the schemes for better housing and better social conditions were perhaps part of the building scheme after all, even though we had not considered them particularly religious. At all events I was quite certain that the rebuilding of France and Belgium would have to be part of the building scheme for the future. I could see also that the Peace Conference representatives would no doubt have a very large share in arranging the programme. Whilst I was wondering how best to say this I heard a voice at my side, "Well I am pretty well convinced that God has His plan all right, and I believe that Jesus put us on the right track in teaching us to pray as the right means of learning about that plan. It seems to me, too, that part of that plan must be due for application right now when there are so many changes in the air and everybody is talking about reconstruction. Those men at the Peace Conference would confer a lasting benefit on mankind if they could only discover God's plan for the present stage of the game and do something to get it applied. Perhaps that was what was in the mind of the O.C. when he asked Christians to deliberately undertake the work of prayer-discovery. Still, I don't quite see how that is to benefit the representatives over there. If they were all praying men I can see how they might do something in the way of discovery, and perhaps be able to draft some legislation that would enable us to rebuild the world a little more in accordance with God's plan. But . . . where do we come in?"

This was rather a poser. Yet, we were quite keen on our little investigation by this time, and decided that we ought to tackle this problem too. The only thing we could see was that there would have to be some sort of influence which, working through the discoverers, would affect the representatives. We started out with the admission that a new discovery in the realm of science creates its own atmosphere and somehow compels a readjustment. It was not hard to see that as there can only be one Divine plan a number of prayer-discoverers, working even in different countries, would probably reach a general consensus of opinion as to the nature of that plan, if they went at their work with an open mind. This would be likely, we agreed, to create a fairly steady atmosphere which would tend to influence all thought on the Peace Conference problems. Though details might vary, general principles should emerge and prove of the greatest assistance to the representatives, who, looking for help and guidance, would be very likely to be affected by the atmospheric pressure of the new ideas.

(Continued on page 321.)

## Chaplain Services

THE Bishop of Ottawa has received the following information from the Director of Chaplain Services:—

The total number of Chaplains now serving, or who have served overseas, is 436. The following Honours, Decorations and Awards have been gained by members of the Chaplain Services, O.M.F.C.:—C.M.G., 5; C.B.E., 1; O.B.E., 3; D.S.O., 9; Bar to M.C., 1; M.C., 33; D.C.M., 1, awarded during service in ranks; M.M., 3, awarded during service in ranks. Mentioned in despatches:—32 mentions (23 Chaplains). Brought to notice of Secretary of State for valuable services in connection with the war, 13 (i.e., Home Service Mention).

Totals:—Decorations, 56; mentions in despatches, 32; Home Service mentions, 13. Total 101.

### CASUALTIES.

*Killed in action*, 2 (Capt. R. G. E. Crochetiere, 2/4/18, Capt. W. H. Davis, M.C., 9/8/18); *Died of wounds*, 1 (Capt. W. H. Harris, 4/6/17); *Drowned*, 1 (Capt. D. G. MacPhail, 27/6/18, H. M.H.S. Landoverly Castle); *Died of sickness*, 2 (Capt. E. F. Johnston, 18/11/18, Capt. G. L. Ingles, 1/1/15); *Total wounded* 21.

### NOMINAL ROLL.

Denoting Honours, Decorations, Awards, etc.

(NOTE:—M.D.=Mentioned in despatches; H.S.M.=Home Service mention; W.=Wounded.)

Col. Almond, J. M., C.M.G. (M.D. 2); Major Ambrose, G.M. (H.S.M.); Capt. Andrew, A. E., M.C.; Capt. Appleyard, E., M.C.

Capt. Ball, W. A. R. (W.); Major Baynes-Reed, W. L., D.S.O.; Col. Beattie, W., C.M.G.; Capt. Buck, F. H., M.C.; Major Buckland, A. W. (H.S.M.); Capt. Bullock, G. W. (W.).

Capt. Cawley, H. (W.); Capt. Colwell, T. C., M.C.; Major Clarke, H. B., M.C.; Major Cornett, A. D., O.B.E.; Capt. Cote, A. B. (W.).  
Capt. Davis, W. H., M.C.; Capt. D'Easum, G. C., M.C. (W.); Lt.-Col. de Pencier, A. U., O.B.E. (M.D. 2).

Lt.-Col. Fallis, G. C., (H.S.M.); Capt. Fallon, C. A., M.C.; Major Fortier, J. A., M.C. (M.D.); Capt. Fraser, T., M.D.; Lt.-Col. French, F. D., D.S.O. (M.D. 2); Capt. Frost, F. G., D.C.M. (W.).

Major Gordon, A. M., D.S.O., M.C. (M.D. W.); Major Graham, E. E., D.S.O., M.C. (W.).

Major Hepburn, C. G., M.C.; Capt. Holman, J. H. T., M.M.; Major Hooper, E. B., (H.S.M.).

Major Kidd, W. E., M.C. (M.D.); Major Kilpatrick, G. G. D., D.S.O. (M.D.); Major Knox, J., (H.S.M.).

Capt. Letang, H. E., M.D.; Capt. Lockary, F. M., M.D.

Major Madden, A., D.S.O., M.C. (W. 2); Capt. Magner, A. K., M.M.; Major Moffit, L. W. (M.D. 2); Capt. Murray, W. L., M.C.; Major McCarthy, T., M.C.; Capt. McCausland, H., M.C.; Major McConnell, W. F. (H.S.M.); Capt. MacDonald, E. J., M.C.; Lt.-Col. MacDonald, J. H., C.B.E.; Capt. MacDonald, R. A., M.C.; Major MacGillivray, R. C., M.C.; Lt.-Col. MacGreer, A. H., M.C. (M.D.); Capt. MacKay, C. N. M. (W.); Capt. MacKegney, S. E., M.C. (M.D.); Capt. Mackinnon, C. (H.S.M.); Capt. Macnamara, R. (M.D.).

Capt. Nicholson, J. F., M.C. (W.).  
Major O'Gorman, J. J. (W.); Lt.-Col. O'Leary, P. M. (H.S.M.); Lt.-Col. Oliver, E. H., M.D.; Capt. O'Reilly, J. J. (W.); Major Owen, C. C., M.D.

Capt. Parker, W. F. (W.); Capt. Paulin, J. B. (W.); Capt. Priest, A. H. (W.); Lt.-Col. Pringle, J., M.D.

Capt. Ridgeway, R. W., M.C. and Bar to M.C. (M.D.).

Lt.-Col. Scott, F. G., C.M.G., D.S.O. (M.D. 3. W.); Capt. Selkirk, J. H., M.M.; Capt. Sherring, F. G., M.C.; Capt. Shore, H. M. (W.); Capt. Stafford, R. P. (W.); Col. Steacy, R. H., C.M.G. (H.S.M.); Capt. Stewart, T. H., M.C. (W.); Capt. Stuart, C., M.C., (M.D. 3).

Capt. Thompson, R. N., M.C.; Major Tompkins, M. N., M.C. (W.); Capt. Trench, A. C., M.C.

Major Warner, D. V. (H.S.M.); Major Wells, G. A., C.M.G. (M.D. 2. H.S.M.); Capt. Whitaker, G. D., M.C.; Lt.-Col. Wood, G. W. (H.S.M.); Capt. Woodcock, H. F. D. (W.); Lt.-Col. Woods, A. W., D.S.O. (M.D.); Lt.-Col. Workman, W. T., O.B.E., M.C.; Capt. Wright, G., M.C.



# The Huron Training College at Kongwa

A Mission Station of the Church Missionary Society in "German" East Africa  
 Rev. T. B. R. WESTGATE, D.D.

## THE MATERIAL FABRIC.

**F**RIENDS in Canada, and especially those in the diocese of Huron, who contributed money during my last furlough for the building of a Training College in the Ukaguru-Ugogo Mission in "German" East Africa, will welcome, I believe, the following information in connection with that institution.

Had it not been for the convulsive struggle which broke out in Europe in "the year of disgrace, 1914," it is probable that the whole of the building represented in the illustration, and others as well, would long ere now have been completed. That struggle, however, caused a suspension of all the activities of the Mission, and one of the results was that we had to cease work when our task had just nicely begun.

The completed part, as indicated in the drawing, is the College itself with lecture rooms, a magazine, etc., below, and the Principal's residence above. In time, a corridor will connect this

again the local governing body of the Mission strongly recommended it and urged it upon the parent committee, but many and adverse circumstances seemed to conspire to negative every effort put forth in this direction.

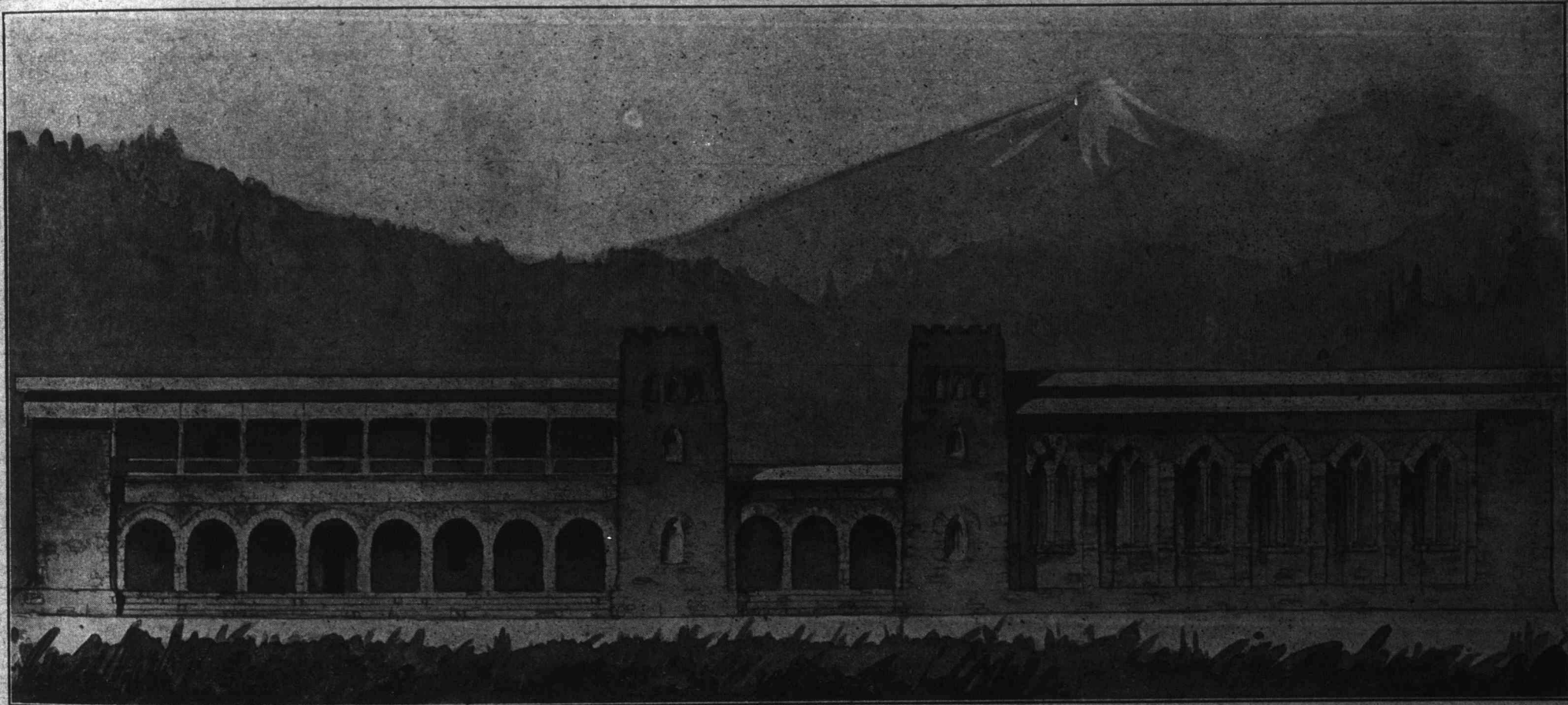
"There comes a crisis, however, in human affairs, whether political or ecclesiastical, when something *must* be done, and such a crisis was reached in this Mission last year (1913). The persistent appeals from chiefs for teachers, caused the native staff to be increased almost fourfold. So exceptional a contingency, enhanced, as it was, by the activity of the Roman Catholic Missions and the Mohammedans, demanded the sending forth of a vast number of young Christian men as teachers, for whom it was imperative that training of some kind should be provided. It was literally a case of a man's extremity being God's opportunity. In His wisdom He saw that the time had fully come for the prayers of His servants to be answered. The Rev. Dr. Westgate had gone home on furlough and had pressed

from the commencement, both in the building and in the teaching, may be such as shall merit the Divine approval"

## THE MODUS OPERANDI.

The course of instruction referred to in the last paragraph of the extract above, commenced on January 12th, 1914, and was imparted in two languages, Chigogo and Kiswaheli, hebdomadal examinations being held on the course covered during the week. The marks obtained by the students in these examinations were, on the whole, highly creditable, and the sustained interest they manifested in their studies, as well as the keen, and withal, wholesome competition which prevailed, were features not without their significance.

In order that the work in the vast areas covered by these noble young fellows may not remain altogether in abeyance during the time they are in residence at the College, the Board of Education arranged, with the approval of the executive committee, that they should, for the first few years at any rate, enter in single grades, and for the comparatively short term of two months at a time. A number of reasons made this arrangement appeal to the board as judicious, and of these I shall append a few: 1. It was thought that two months was quite long enough for the married students to be absent from their wives and families at one time. When accommodation is provided, these men may be able to bring their wives and children with



Only the building on the left is completed.

Drawn by McPhie & Kelly, architects, Hamilton, from photos and a sketch supplied.

THE HURON TRAINING COLLEGE AT KONGWA, "GERMAN" EAST AFRICA.

with the College Chapel on the right, a building which will also serve as the Station Church.

Separate houses for the married students and dormitories for the single, a reading-room, bath-room, etc., will be arranged on one side of the quadrangle, with a gymnasium, and some buildings to be connected with industrial work, such as printing, carpentry, etc., facing them in the other.

These will complete the material fabric, and when that is accomplished, and the educational machine set in motion, it is impossible to calculate the benefit it may confer on the vast population in that part of Africa whose highest and best interests it is intended to serve.

## ITS NECESSITY.

To show how urgently necessary an institution of this sort was in that Mission, I will here quote from an article in the January, 1914, number of the Mombasa Diocesan Magazine and Gazette, written by the Rev. J. H. Briggs, one of the pioneer missionaries in that part.

After pointing out that the Mission had 211 native agents, 405 mixed schools and 17,202 scholars at the end of the year 1913, the writer proceeds: "As time went on it became more and more apparent that a training institution was indispensably necessary for the better equipment of the native staff. For a number of years the matter became a subject for prayer. Again and

this matter at Salisbury Square, with the result that he was allowed to issue an appeal for the necessary funds for the erection of buildings suitable for the purpose. His efforts were abundantly blessed, especially in the diocese of Huron, Canada, where the *Alumni* of Huron College, as one means of commemorating the jubilee of their *Alma Mater*, undertook to raise the required amount.

"The funds, for the most part, are already in hand, plans and specifications for the buildings prepared and adopted, and the actual work of building about to be begun. A beautiful and central site has been chosen at Kongwa to accommodate both sides of the Mission. For obvious reasons, the name by which this institution will be known, is that of "The Huron Training College," with the Rev. T. B. R. Westgate, D.D., accepting the appointment as the first Principal. His onerous duties will commence at once, and side by side with the erection of the material fabric, he will begin to build up in the hearts and minds of our Christian youths, that firm knowledge of the Eternal Verities, which will enable them, whilst standing themselves firmly and humbly on the Rock to stretch forth a helping hand to those struggling out of the depths of heathenism around them.

"The course of instruction will commence in a temporary building at the beginning of the new year (1914), and prayer is asked for the Principal and also for the students, that everything

them, and then possibly longer terms may be arranged. 2. By diligent application, day after day for this period, the student will have been supplied with sufficient material in the way of notes and outlines, to enable him to pursue his studies with profit and progress until his turn again comes round for another *intra muros* course. 3. As some grades are much larger than others, it would prevent a heavy burden resting for too long a time on the ones that are numerically small, and at the same time avoid the absence of the more efficient men for a more protracted period from their educational and evangelistic labours. 4. It would immensely simplify the duties of the Principal to have only one grade in residence at one time.

## THE OBJECTIVE.

Institutions, like individuals, should always have an objective, and while the primary work of the Huron Training College is the better physical, intellectual and spiritual equipment of the native agent, the goal which it has in view is the establishment of a native Church amongst the Wagogo and Wakaguru tribes, and through them, amongst races still unreached on all sides.

It is a great and worthy objective, and one which the next ten years might possibly see attained. Whether it will be attained or not I, of course, cannot say, but, in the establishment

(Continued on page 321.)

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## The Girl of the Remake

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

### CHAPTER XIV.

## The Question of Boys

**B**UT now for a wholly new departure. You have been hurrying at top speed, so to speak, along the corridors of the leading professions and only halting now and again to think out the rule of those corridors as it touches yourself and your future co-workers. But you are beginning to remember that there are boys as well as girls in the world and that you must think out the rule of the corridor as it concerns them as well everybody else.

Now there is a wise and unwise way of taking boy friends. Sometimes they loom out of proportion on a girl's horizon as in the case of Lydia Bennett, in *Pride and Prejudices*, who could see nothing in war time beyond "tents stretched forth in beauteous uniformity of line and crowded with the young and gay, and dazzling with scarlet, and best of all, in the very centre Lydia herself "seated beneath one of those tents tenderly flirting with at least six officers at once."

We feel inclined to leave her in the tent to her own shallow self and equally shallow fate, and say we will have nothing to do with anything of that kind. But all the same there is a wise and an unwise use of friendship. Miss Mitford, the authoress of *Cranford*, rejoiced when, being fifty-five, she could safely own up that "society without a strong dash of the manly element was tasteless to her." And you, though you are not anywhere near half fifty-five, you too, can own up that you find society without your boy friends somewhat tasteless. Yet, all the same, you must be on your guard lest while enjoying it, like Lydia, you forget to "play up, play up and play the game."

"But it isn't playing the game," cries a boy, as he turns away, disgusted, from a girl who has been amusing herself at his expense and casts him aside at the latest new star which has appeared on the horizon. If you want to enjoy and make a wise use of your comradeship you must, in the first place, learn what is meant out West by being "a good mixer;" and in the second place, what is meant by keeping your dignity and at the same time striking hands of good fellowship with the men and boys around you. You, naturally, like being with them. There is a feeling

"Oh, it is May time,  
'Tis play time,  
All the world is bright,  
And love is in the sunshine,  
And in the silent stars at night."

But May time apart, it is much easier to be popular with men than with women because they do not see your little weaknesses so clearly, and are less down upon your infirmities. They are refreshing, too, for they look at life from a different point of view, and you are always finding something unexpected in talking to them.

The main question is how far do you intend being selfish or unselfish with your boy friends, how far you intend founding that friendship on the shifting sands of popularity or upon what Charlotte Bronte calls the sure foundation of comradeship "for their sakes rather than for your own sake."

Let us take the first question of brothers. They matter intensely for they are your comrades for life, and they are the friends who will stand most firmly by you in your hour of need. I am taking it for granted that you are one of the lucky ones of the world, that is to say, that you know nothing of the desolation of the poor wee chap who wished he was "two little dogs so he could play together," and that you have had the joy of growing up, as an old writer expressed it, like "a tall white lily" among a host of brothers.

Now there are three stages in your friendship with your brothers. There is the first in the very far ago when you discovered they knew all the ins and outs of the art of teasing, and made your life a burden till you cried, if your sock fell off in the night, "Tommy done it," though the unfortunate Tommy had been asleep for hours and totally innocent.

Then came the second stage, when they were unsparing of their criticisms and comments, when

they objected to your company. "You think I am going down town with a girl like that?" And if they had to go, took possession of your car tickets so that they might have all the appearance without the expense of chivalrously paying for you.

You on your side looked upon them as wild colts from the prairie, bewailed their borrowing your most cherished possessions and, worse than borrowing, forgetting to return them. You did not realize on your side all that you were gaining from those same brothers in return. You did not realize in your games how rapidly you were learning to be a "good sport," and better still a "good loser." You did not see that the perpetual teasing and criticism, tiresome as they might be, were helping you to take the flattery of other boys at its true value, were helping you to keep a normal opinion of yourself. You did not realize the further benefit that from their talk about other girls you were unconsciously learning to be upon your guard and understand, that whilst other girls' brothers had what may be termed a "normal opinion" of yourself, you did not realize that, from the way in which they made fun of other girls, you unconsciously learnt to be upon your guard lest those other girls' brothers might make fun of you in turn behind your back.

Now comes the third and present stage when you have learnt that your brothers' friendship is one of the most entrancing of your possessions. But even now you have to take care lest by your reckless carelessness you should cast it away. Teasing is dangerous work when you are children, but still more dangerous when you are growing older, you think you can have fun, do a little snapping and quarrelling without any sense of alienation. But it is a tragedy to have

"Careful thought for the stranger,  
And smiles for the sometime guest;  
But to grieve your own with look and tone,  
Though you love your own the best."

The worst of all is the temptation to discuss your brother's failings with a girl friend, and forget that "thy friend hath a friend," and that "a bird of the air may carry the matter." You take your luck and discover too late that "a brother offended is harder to be won than a strong city," and that the unfortunate contentions have grown into "the bars of a castle."

But there are comrades in the world as well as brothers. Every year you have been forming wider friendships and latterly have been beginning, in the war light, to feel like hero worship. You have learnt that never a man in the war but played his part better for the spirit of a woman hovering over him and that you yourself played your part better for the consciousness of your own particular hero in the war. The question is how to use that mutual admiration, that hero worship, wisely, how to catch the healthiest breeze so that your ship and his ship may steer the more steadily for God and for the right.

You have untold influence if you would only use it in the right way. There is an underhand, crooked way which we all despise. Any magistrate in India will tell you that he looks for the root of a disturbance, not in some wealthy begum or nabob, but in the cunning of a withered old woman in the innermost recesses of a zenana. Napoleon put his finger unflinchingly on the same spot in despatching Ambassador or General and would always give as a parting instruction *Soignez les dames*. But we are not dealing with intrigue, but with the very opposite of this kind of crooked cunning. We are trying to find what we may call a "consecrated commonsense," that is to say, the power of a clean strong personality, such a personality as will avail in helping a boy across what Roger Ascham calls "that most slippery age."

You of all women in the world ought to have this inborn clean power, for at the very time when Jane Austen's heroines were fainting and Coleridge was saying that the greatest charm of women lay in their being "characterless," Canadian girls were as keen-witted and resourceful as the day, spinning their own garments, grinding their own corn, carrying it to the mill, and managing ably from morning till night.

You have never been shut up like an English girl in a nursery, but have shared your father's and mother's thoughts and been in the family counsels ever since you can remember. And this war time, like your sisters in England, you have bravely tackled men's work and learnt the place which work has and ought to have in every man's life.

But there is danger in that freedom. Some of you are wise enough to be guided by your mother and to understand that she is the most devoted counsellor and friend that you will ever have. But others fling aside their experience

(Continued on page 322.)

## Social Service Notes and News

**T**HE bill lately introduced into the Ontario Legislature to amend the Theatres and Cinematographs Act is an interesting and important one. The first clause permits the appointment of temporary members of the Board of Censors, which is designed to allow the inclusion of women on the board. This is an important point, and may lead to useful results. There is no question that especially of late, the work of the Censors has not been wholly satisfactory, and several films have been exhibited that might well have been refused the privilege, or at least have had some of the scenes deleted or modified. There is a style of film which is very hard to deal with, namely, that which teaches, or purports to teach "a lesson." It shows scenes which are, to say the very least, exceedingly reprehensible, and then shows how evil courses lead to ruin in the end. On the plea that a story teaches a moral it would be easy to excuse the exhibition of almost anything, provided that in the end wrong was punished and right triumphed. But such reasoning is disingenuous; the portrayal of evil is inexcusable on any plea, and we must be very careful of such films and such excuses. The inclusion of women on the Board of Censors is to be highly commended, and it is to be hoped that the audiences will be treated to fewer of those films which sail uncommonly close to the wind without actually being indecent.

The second amendment is also important, in that it legalises the admission of children unaccompanied by adults on Saturdays and legal and public holidays between the hours of 9 a.m. and 6 p.m., "during which time a matron, to be remunerated by the exhibitor, shall be engaged in each theatre, whose duty it shall be to supervise the conduct of such children, and of adults toward them while in such theatre, the appointment of such matron to be sanctioned in such manner as the Treasurer of Ontario may direct; and the Treasurer of Ontario may, at any theatre in his discretion, dispense with the attendance of a matron." This clause is worthy of attention, as it raises several questions of importance. The first is, that it is very necessary that this matron or attendant should be a person of discretion and capability. Any old woman who will complacently go to sleep and pay no attention to her charges, would be no use at all, and it must be seen that the managers are careful in the persons they appoint. The second consideration is still more important. It should be distinctly understood that the films exhibited on such occasions are suitable for juvenile audiences. There are many films which may do no particular harm to older persons, but are entirely inappropriate for children. This clause is capable of being turned to excellent uses. If the managers could be induced to exhibit, at such children's performances, only the best and most suitable pictures, it would be in every way a good thing. The managers say with perfect truth that they cannot guarantee to exhibit pictures only suitable for children. When adults are also admitted, they have to cater for their maturer audiences.

I see by the press that Prince Edward Island is contemplating some form of the Gothenburg system in the dispensing of liquor by the Government, and I rather expect we shall have the Gothenburg system urged very strongly on the whole Dominion. It will be recalled that we have already commented shortly on it in our fifth Bulletin, and it might be useful to treat it in more extended form in a later number. The system in Sweden, undoubtedly, does away with many of the abuses of the free retailing of liquor, indeed under its provisions the selling of intoxicants becomes a most decorous affair. But as we remarked in our Bulletin, the statistics seem to show that it does not diminish drunkenness, and therefore, stands self condemned as being no deterrent to inebriety. One authority on the subject says, "Whatever other good points the system may have, it certainly has not suppressed drunkenness," and another report shows that in thirty years the number of convictions for drunkenness had risen from 42 per 1000 to 52 per 1000 of the population. The fact is that the Gothenburg system in Sweden is simply one way of dispensing liquor; it is not in any way a temperance measure, nor is it intended as such, a consideration which is sometimes lost sight of. H.M.

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## From Week to Week

"SPECTATOR" was in the capital for a few days, recently, and of course, he visited the House of Commons, now in session. He was struck with the youthfulness of its personnel. Possibly some one will immediately reply that the average age of its members stands higher than that of any parliament that has ever preceded it. However that may be, the impression that I speak of was obvious on the occasions of my visits. Youth seemed to represent the very oldest province and the very youngest, and the men who sat upon the treasury benches seemed to hover around or below the half century period of life. It is rather a remarkable thing that conservative Quebec should choose so many of its legislative representatives from the young men of the province. The young man is supposed to be radical, to chafe under restraint, to be eager to try his wings in unproven adventures, but evidently the sobriety of ancient traditions can be entrusted to youth under some circumstances. The representatives from the mother province are well groomed, debonnaire in manners, brilliant in utterance, skillful in logic, aggressive and fearless in attack, and they place themselves in the strong position of appearing to be generous to their adversaries, granting to others what they ask for themselves. The west and far west is not destitute of the urbanities of life, and of course, they are full of vigor and very positive convictions. The traditions of the House and the rules of debate do much for men who have been brought up in a rougher atmosphere. The whole tone of debate under normal conditions has an immense educative value. The necessary assumption that every member is a gentleman, that he speaks the word of sincerity and of truth as he sees it, is of deep significance. The constant reference to "the honorable gentleman," "the honorable member," "my honorable friend" necessitates that the words that follow must have some relation to the courtesy of address. The well established tradition of accepting the ruling of the Speaker, except on very rare occasions, has its wholesome influence on debate. Every member on entering the chamber and before taking his seat bows to the Speaker in recognition of his authority and presumably of his position of host at the feast of reason. The proportion of members who wear their hats in the House seemed to "Spectator" to be smaller than on former visits. This is an ancient assertion of democracy that has come down from the mother of parliaments. Perhaps democracy feels itself so secure in its rights and authority just now that such protests are regarded as unnecessary.

The particular debate that was in progress when "Spectator" was present was a vote of some three hundred million dollars for the department of Militia and Defence. For some reason or another the discussion perpetually dwelt upon the short comings of the Canadian navy, and the necessary defence of the same by the Government. The charge flung at the late Conservative Government that when it couldn't get its own way in a certain naval policy, then proclaimed as essential and emergent, did nothing at all, was oft repeated. Its tardiness in building a merchant fleet in the face of disastrous sinkings by submarines during the war was not forgotten. The defence seemed largely to hinge on the fact that the Government was following the advice of wiser men on the other side of the Atlantic. That is not a defence that appeals to Canadians in these days when Canadian achievement is its own justification and the fulfilment of what many of us felt quite confident was long within our power. Mr. Lemieux of Montreal, scoffingly referred to the weight attached to Winston Churchill's judgment when he declared against a Canadian built navy because of the impossibility of securing Canadian riveters! The subjects covered in a debate supposedly on a specific theme are, when the mace is removed from the table and the House is in Committee of the whole, remarkably diverse. It may seem a great waste of time to the casual observer, but as a matter of fact a vigilant government catches the trend of public opinion on many topics, that may come up later, and in any case it furnishes a valuable "exhaust" for members who must express themselves at some time or other on something. One thing interested the writer very much, and that was that arguments that have appeared more than once in this column, were heard with the freshness of a new discovery from leading legislators of the Dominion.

In observing the lesser lights of parliament as a casual observer, the position of the Pages

caught the writer's eye. The same boys seem to be flitting about the chamber that occupied those positions twenty-five or thirty years ago, when he first took a seat in the strangers' gallery. He will admit that this is very probably not the case, but in size, activity, apparel, grouping about the feet of the Speaker, the reproduction is perfect. The snapping of legislative fingers, as the signal of command, is faithfully carried on from parliament to parliament and ready obedience does not wane. These boys seem to range in age from about twelve to fifteen years. They are employed from three to six months in the year. Their duties begin in the morning and may run into the small hours of the following morning. They are used in relays but for growing children the hours of service are not conducive to normal child development. "Spectator" enquired of an officer of the House, what provision is made for the education of these boys during the sessions. The answer was that no provision whatever is made. He further intimated that much better influences might be brought to bear upon them with advantage. These boys, I was informed, are usually orphans or half orphans and presumably are given these positions out of a kindly consideration. If, however, they are kept out of school at a period of life when every day counts, and no subsidiary instruction and discipline is given to atone for this loss the kindliness is not so very apparent. These are not dull boys and one may be told of many examples of the rise of such boys to positions of great influence in the country, but the argument, if it has any force, will only prove the uselessness of all school education. Have the people of Canada any right to take boys out of school at a critical period of their young lives, to wait upon their representatives in parliament and provide no adequate substitute? In every province in Canada, save one, compulsory education up to fourteen years of age is in force. Are the men who stand above the provincial authorities, at liberty to override these laws and claim exemptions, for their convenience? Let us assume that the Right Honourable and Honourable Gentlemen must be waited upon as has been their wont from time immemorial, and let us suppose that that attention can only be properly given by boys of school age, is it beyond the powers or the duty of parliament to provide a special school course within the precincts of the House to make up to these boys the loss they now sustain? It may mean the employment of more boys, and shorter hours of service, but who will say that we have any right whatever to consider a few dollars against the right of every child to an adequate education. Fifteen boys are now engaged. Why not make it thirty and devote the forenoon, when parliament is not in session, to school work, under a specially skilled instructor or tutor? In the Cathedrals of England boys are used in choirs and their services are demanded on week days as well as Sundays. Choir schools are provided for their instruction so that their services to the Church will not limit their usefulness and chances of success when it no longer desires them. What the Church can do for its boys ought not to be beyond the power of the state, and "Spectator" would like to hear of some good friend of children in parliament taking up this question and righting what appears to be a serious and endless injustice.

### THE CHRISTIAN YEAR.

(Continued from page 311)

man, in the power of the redemption, was to approach with boldness the throne of grace. No earthly intercessor was hereafter to obscure the true vision of the Father, or to mediate or intercept the activities of His grace. The High Priest was to enter into the Holy Place to obtain eternal redemption for us. Through Him prayer was to be eternally effectual to the breaking down of strongholds.

(2) In this new relationship great joy was to be found, which was to flow from the effectual power of prayer. "Ask and ye shall receive that your joy may be full." This does not mean that every earthly need is to be answered just as we would wish. It is indeed in terms of the spirit. Jesus was wrestling mightily with sin, and His great work was the emancipation of the soul from evil restraints and sinful passions.

(3) But with these blessings He also promises tribulations. Jesus does not anywhere promise to make life easy—to reduce its trials or remove its pains—but to provide the spiritual strength by which these may be successfully endured, and made to serve the highest ends. Trials and difficulties are not to be removed, but to be triumphed over through the strength of Him Who overcame the world.

## The Bible Lesson

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

Fifth Sunday after Easter, May 25th, 1919.

Subject: Review.

1. There are twelve lessons in this review, beginning with the work of St. Peter at Lydda and Joppa. Acts 9:32-43 tells of this Apostle bringing healing to Æneas at Lydda and then going down to Joppa where he performed the miracle of raising of Dorcas from the dead. The character and work of Dorcas is described and we are led to see how greatly she was beloved for her good works.

2. The Temptation of our Lord comes next as an appropriate lesson for the first Sunday in Lent. St. Matt. 4:1-11 describes the Temptation and enforces the lesson of the Catechism that we must renounce the Devil and all his works.

3. Three lessons about St. Peter follow, Acts 10:34-48, Acts 11:1-18 and Acts 12:1-19. The first gives his wonderful experience in connection with the household of Cornelius, showing the meaning of the vision by which was made known to him the will of God regarding Gentiles, and the practical way in which he immediately carried out the Divine purpose.

The second of these three shows us St. Peter on the defensive, explaining to the Church in Jerusalem what God had made known to him and asserting that the Gentiles had received the Holy Ghost in the same way as the Jews had done. "God gave them the like gift."

The third of this group describes St. Peter's imprisonment and how the Church prayed for him and how, by the hand of an Angel, he was delivered. It is a lesson which enforces many teachings concerning prayer, Providence and the Purpose of God.

4. Concerning St. Paul. In Acts 9:1-20 is the story of his conversion. His zeal against the Church is shown and there is told how the Lord appeared to him on the way to Damascus, and how that appearance and the words then spoken, made a complete change in Saul's attitude towards the Lord Jesus.

5. Good Friday and Easter. The sequence of the lessons concerning St. Paul is broken by the insertion of two lessons, one for Palm Sunday and the other for Easter Day. They are St. Mark 15:22-39 and St. Mark 16:1-13. The former is part of St. Mark's account of the Crucifixion and the latter tells of the appearance of Jesus to Mary in the garden after the Resurrection, and also briefly mentions His appearance to two disciples on the way to Emmaus.

6. St. Paul's work continued. The remaining lessons of the quarter deal with the work of St. Paul. Acts 12:24-13:12 tells of the separation of Barnabas and Paul for the special work to which they were called by the Holy Ghost. They began that work in the island of Cyprus. Elymas the Sorcerer opposed them but Sergius Paulus, the Governor, received them and became a convert to the faith.

At Lystra, Acts 14:8-22, was the miraculous healing of the lame man. The effect of this upon the people was so great that they regarded Paul and Barnabas as gods who had come in the likeness of men and they desired to offer sacrifices to them. The fickle multitude was afterwards turned against the Apostles and stoned Paul until he was almost dead.

The Council of Jerusalem, Acts 15:6-21, vindicated the conduct of Barnabas and Paul in receiving Gentiles into the Church without laying upon them the obligations of the ceremonial law. It also shows the position of St. James as Bishop of Jerusalem and authority of his declaration of the decision after a free discussion of the subject. St. Peter is seen to be in complete accord with St. Paul on the subject of the admission of Gentiles.

The whole series indicates the harmony, progress and Divine guidance of the Church.

Whenever Jesus refers to life after death, he speaks of it as answering to the present, as one future ever answers to its past: it is the offspring of the present. The spiritual knows but one life, to the good, he says, there is the same continual reward, to the evil the same continual trouble, as if he would impress that death made no difference, but that the soul created as ever unto evil or good.

—Eliza T. Clapp.











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TORONTO

### All Over the Dominion

Seven visiting clergymen and one layman preached in the Ottawa churches on Missionary Sunday on May 4th.

Thirty returned veterans were entertained in the parish hall of St. Cuthbert's, Leaside, on May 5th, by the members of the Men's Club.

At the Easter vestry meeting held at St. John the Evangelist, Quyon, Ont., the offer of the Ladies Guild to paint the church was accepted.

The ladies of Upper Hamilton entertained 200 returned soldiers on May 6th in the parish hall of Holy Trinity. Rev. J. Samuel presided.

St. John's, Thamesford, Ont., is to place a memorial tablet in the church to the memory of the six men of the congregation who lost their lives in the war.

The reports presented at the annual meeting of the A.Y.P.A. of the Church of the Redeemer, Stoney Creek, showed the total receipts for the year to be over \$700.

The adjourned vestry meeting of St. James', Guelph, was held on May 7th. It was decided to erect two memorials in the church to those who had been killed and to all those who had enlisted.

The Bishop of Toronto held Confirmation service at St. Nicholas' Church, Birchcliffe, on May 8th, when nine candidates were presented by the Rev. C. E. Luce. The Bishop's address was upon the subject of Prayer.

The Bishop of Moosonee has called a conference for the purpose of forming a Synod and attending to other Diocesan matters on May 14th and 15th at Cochrane. The Diocesan W.A. will meet at the same place and time.

At the adjourned Easter vestry meeting of St. James', Stratford, it was decided to erect a memorial window in the chancel to cost \$1,000 in memory of those members of the congregation who lost their lives in the war.

At the adjourned vestry meeting of St. Stephen's, Westmount, Montreal, on May 6th, Dean Evans presiding, the people's warden reported that the church's income had shown an increase of over \$3,500 over the preceding year.

At a memorial service in St. Philip's, Hamilton, Rev. G. B. Kendrick, the Rector, showed with his lantern the photographs in colour of eighteen young men who had been killed in action. W. H. Wardrope, K.C., was the speaker.

Trinity Church, Norwich, Ont., reported that all parochial accounts showed a good balance in hand and every debt paid. A bonus of \$100 was given to the Rector, the Rev. T. Bird Holland, B.A., B.D. The mortgage on the rectory was burned.

At the annual service for teachers and scholars, with presentation of children's Lenten offerings in St. Alban's Cathedral, twenty-eight schools were represented, with an attendance of about 300. Certificates representing Lenten offerings totalling \$1,402.32 were presented.

About seventy men gathered in the schoolroom of All Saints' Church, Whitby, recently, for the men's banquet, preliminary to an Every-Member canvass. The guests of the evening included Rev. Canon Gould, Mr. J. Y. Ormsby, of Toronto, and eighteen returned soldiers of the congregation.

"The Application of the Principles of Christianity to the Present-Day Problems" is the title of sermons Rev. L. J. Donaldson is preaching at Trinity, Halifax. His subject for his

first sermon was "Strikes, or Industrial Warfare." The next subject was "Civic Responsibility, or How to Vote."

Ninety young people sat down at the closing banquet of the A.Y.P.A. of St. Mark's, Parkdale. Thirty-five returned men of the church were guests. Excellent music was furnished by an orchestra, most of the members of which were in one of the best bands of the Canadian army in France.

At the last meeting of the Halifax-Dartmouth Ministerial Association, Rev. Prof. Falconer, of Pine Hill Presbyterian College, gave an address on "Jesus' Treatment of Fear." A resolution with reference to the approaching departure of Canon Vernon from Halifax was carried by a standing vote.

At the adjourned vestry meeting of St. Paul's, Stratford, it was decided to abolish the pew rents and to introduce the duplex envelope system. One hundred and thirty-five envelope holders were added by a canvas. The objectives were over-subscribed. The salaries of the Rector, the organist and the sexton were increased.

A very interesting ceremony took place on April 27th, at St. George's, Ottawa, when a bronze tablet was unveiled to the memory of the forty members of the congregation killed at the front. The sermon was preached by Dr. Craig, of Montreal, who was paying a visit to his old congregation before going to Vancouver.

Canon Vernon, General Secretary of the Council for Social Service, addressed the Synod of Fredericton at St. John, N.B., in the interest of the Council and its work. Canon Armstrong is the chairman of the Social Service Council of the diocese. The Synod decided to appoint a deaconess for special work in St. John City, at the recommendation of the Council.

It was stated at the adjourned vestry meeting of St. John's, Portsmouth, that the W.A. had raised \$120 during the past year. The total amount raised by the congregation for missionary and other objects outside the parish is the largest in the history of St. John's, reaching the sum of \$985. The Sunday School has two memorial Victory bonds to its credit, besides supporting a native boy in India.

A handsome brass tablet was unveiled in St. Peter's, Cookshire, Que., on May 4th, to the memory of Pte. Norman Edwin Planche, who was killed in action May 20th, 1915. The ceremony of dedication was performed by the Rector, Rev. I. A. R. Macdonald, and the memorial tablet was unveiled by Pte. Richard Hamilton, 14th Battalion, of Ottawa. The late Pte. Planche was one of three brothers who enlisted.

At the adjourned vestry meeting of St. Luke's, Montreal, held on May 7th, it was stated that the sixty-fifth anniversary of the foundation of the church, on June 15th next, will be observed by an official welcome to all the soldiers of the parish, and an honour roll will be unveiled. Bishop Farthing will hold an ordination service in the morning, and the Rev. Canon Shatford will be the preacher in the evening.

At the Easter vestries of the Clarksburg parish, Ont., the Rector, Rev. William Wallace, announced that on Easter Sunday the number of communicants was the largest in the history of the parish. Every liability is paid with a credit balance of \$361. The treasurer of Holy Trinity announced a credit balance of \$114. The Holy Trinity people voted the Rector a war bonus and the A.Y.P.A. gave the Rector a cheque to pay for his telephone.

### EMMANUEL COLLEGE CONVO-CATION.

At the eighth convocation of Emmanuel College, Saskatoon, held in the St. John's parish hall, J. G. Graham and T. D. Proctor were admitted to the standing of Licentiate in Theology and the degree of Bachelor of Divinity was conferred upon Rev. P. J. Andrews, by Bishop Newnham, the Chancellor.

In the annual statement made by Archdeacon Dewdney, the acting-principal, it was reported that eleven students have been under instruction at the College during the winter and besides these, four others engaged in church work had been enrolled as extra-mural students, receiving instruction by means of a special correspondence course. Four students have returned from overseas.

"I deeply regret that we have not with us to-day a larger number of those who have been engaged in military service. Of these, a number are engaged in study overseas, one in London University, one in Edinburgh, four in the Theological College of the Khaki University, Ripon, and several in other connections. We regret that we cannot look for the return of some who have passed from ranks militant to ranks triumphant. Two, Arthur George Starkings and Wellesley Tynney Wesley-Long, were struck down in the last few weeks of the war, thus making with Reginald Lavers, a trio of heroes, who, though they be dead, yet speak. These, with five others variously associated with the College, have consecrated it with their blood. I regret that I am unable to announce the appointment of a principal. May I acknowledge our indebtedness to the society which has so generously maintained the work of the College and has secured for us so many promising workers."

Canon Heeney delivered the Convocation address, emphasizing the national aspects of the Church of England, laying particular stress on the demands being made upon the Christian Church to-day. Canada, he said, is to-day appealing for what the Christian Church alone can give.

Canon E. B. Smith read the bidding prayer at the opening.

On May 5th, in Christ Church Cathedral, Hamilton, in the presence of immediate relatives only, a bronze memorial tablet was unveiled by Dean Owen to the memory of Major F. T. Lucas, son of the late Mr. R. A. and Mrs. Lucas. Major Lucas went overseas with the 72nd Battalion, and was killed in action in 1916. He was posthumously recommended for the V.C. The total receipts reported at the Easter vestry meeting of the Cathedral were \$24,812.

At All Saints', Dunham, Que., the following resolution was passed unanimously at the Easter vestry meeting: "Resolved, that this vestry meeting, while thanking Almighty God for the noble example of faith and duty as exemplified in the life of the late Edmond L. Watson, Esq., desire to recognize the great work he did for the Church in this parish as office-holder in various ways, especially as superintendent of the Sunday School and as lay reader, which he faithfully performed for more than forty years."

At a meeting recently held of the Church of the Advent, Toronto, Branch of the A.Y.P.A., the financial report shows that this Branch of the A.Y.P.A. holds the record for the Diocese of Toronto, having raised over \$200 in six months through the good work of the executive committee. It was decided to carry on through the summer months and make that Branch a yearly work rather than six months, this being a suggestion of the Rev. Herbert Naylor's at a previous meeting to hold the young people together.

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**CHATS**  
with the  
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**D**ID it ever occur to you, that if a larger percentage of your congregation were readers of a church paper it would prove an incentive to greater efforts on their part?

They would get a new breadth of vision.

They would see beyond their own parish.

It would create an interest in the church in general which would help to enlarge their appreciation of messages you are trying to "drive home."

We would be glad to co-operate with the clergy to this end

Write for our special offer. It is worth while.

**The Canadian Churchman**

**NEW RECTOR OF CLINTON, ONT.**

On Easter Day, Capt. the Rev. S. E. McKegney, M.C., commenced his work as Rector of St. Paul's, Clinton. Canon Gunn, of London, preached at his induction the following Thursday. Capt. McKegney graduated from Huron College in 1913 and was ordained to St. David's, London. After a year he took work at St. Mark's, Parkdale, and later became Rector of Trinity, Brantford. In 1916 he was appointed Chaplain to the 215th Battalion, having enlisted as a private at first. He got overseas and to France in 1917. He was awarded the M.C., after the Cambrai show and was later mentioned by Sir Douglas Haig in despatches.

**OTTAWA LAY READERS.**

The annual meeting of the Lay Readers' Association of the Diocese of Ottawa was held last week at the Bishop's residence. Much regret was expressed at the resignation of Mr. R. K. Sampson from the secretaryship, an office whose duties he has discharged with marked ability ever since the formation of the association. For the current year Rev. G. S. Anderson was appointed warden, and Mr. A. B. Lambe was elected secretary, the Bishop being president, ex-officio. Considerable time was devoted to a study, under the Bishop's direction of a selected portion of Sadler's "Church Doctrine and Bible Truth."

**RUPERT'S LAND NOTES.**

Owing to the illness of the Rev. F. W. Goodeve, the correspondent from this diocese, no items of news have appeared for some weeks. We rejoice to report, however, that Mr. Goodeve has so far recovered that he is able to resume his work.

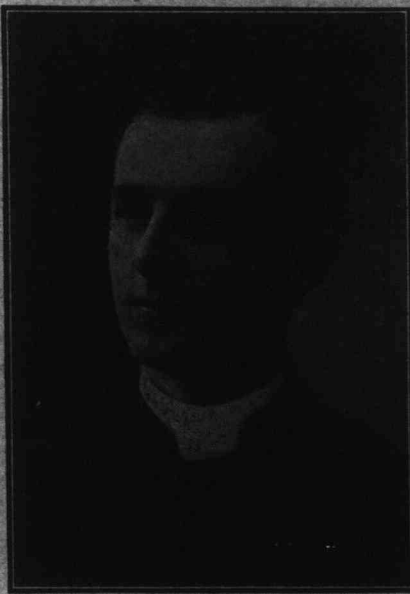
During the Lenten season the Primate held confirmations in nine of the Winnipeg churches and confirmed 272 candidates, St. Matthews contributing 103 out of that number.

So far, very few of the clergymen of the diocese, who have been serving with the overseas forces, have returned and only one of the theological students. The result is that the va-

cant parishes have still to be supplied by lay readers and others sent out from Winnipeg. It is not an unusual thing for the General Missionary to have 26 centres served on one Sunday in this way. Naturally, therefore, the authorities of the diocese are looking forward with longing for the return of the men.

**NEW RECTOR FOR RIDGETOWN, ONT.**

With this month Rev. Stuart S. Hardy, M.A., commenced his work as Rector of Ridgetown, Ont., in succession to the late Rev. T. J. Hamilton. He was presented with a generous purse of gold by his parishioners at Warton, where he has been Rector for the last three years. He



REV. S. S. HARDY, M.A.

graduated from Huron College in 1909, and was ordained as Curate for the late Dean Davis. After curacies in Woodstock and Toronto he became the first incumbent of the Church of the Redeemer, London. Boys' work has been his particular interest, and he had a share in the beginning of the C.S.E.T. movement. He has been a leader of Teacher Training Classes at the Port Hope and London Summer Schools and is to do similar work at Lake Couchiching this summer.

**PROGRESS AT ST. JUDE'S, BRANTFORD**



ST. JUDE'S PARISH HOUSE, BRANTFORD, ONT.

At the last vestry meeting of St. Jude's, Brantford, the total receipts were reported, \$16,474. The Lenten boxes from the children brought in the remarkable total of \$225. The Easter offering was \$346 and the number of Easter communicants 331. The salary of the Rector, Capt. the Rev. C. E. Jeakins, was increased by \$300.

The parish hall mortgage was reported at \$9,000, all subscriptions having been met. This was considered

most satisfactory. The Ladies' Guild made a splendid effort during the year, contributing \$871. This hall, which was dedicated by the Bishop of Huron two months ago, cost \$25,000. It has a complete equipment on its three floors. Each class in the Sunday School has a separate room, all opening into the main auditorium. It has banquet room, gymnasium and kitchen. The church and parish house make up one of the best church "plants" in the diocese.

**The Late Rev. L. C. Wurtele, M.A.**

On April 4th, at St. Mark's Parsonage, Actonvale, Que., there passed from the scene of a long and fruitful ministry, one of the oldest and most sincerely and widely beloved of the clergy of the Church of England in Canada, the Rev. Louis Campbell Wurtele, M.A. He had passed his eighty-seventh birthday, and for the past six months had been in a very feeble and at times critical condition. Louis Campbell Wurtele was born in Quebec City, on September 1st, 1831, son of the late Mr. Jonathan Wurtele, Seigneur of River David, County of Yamaska, Que.

He graduated from Bishop's College, in 1857, taking highest honours in mathematics. He then spent a year in London, England, taking a course in science. On his return to Canada he was ordained deacon, in Quebec Cathedral, in 1859, by the Rt. Rev. G. J. Mountain, D.D., Bishop of Quebec.

After three years May 26th, 1862, was an eventful date in the career of the young and devoted priest, for on that day he was inducted into his first and only charge, the parish of Actonvale, Que., which was in the making in those early days and the centre of a thriving English community. The opening up of large copper mines gave the place great prosperity and St. Mark's Church and parsonage were soon built under the leadership of the parish priest. Thus began the long and faithful ministry that has made Mr. Wurtele's name a household word throughout the Church, a name that stands for simple faith in God, implicit confidence in man, absolute devotion to duty, selfless service, unbounded kindness and generosity.

The late Mr. Wurtele was married in 1860 to Miss Emily Towle, of Lennoxville, who died in 1872, leaving one daughter, Mrs. A. H. Moore, wife of the Rector of St. James' Church, St. John's, Que. In 1874 he married Miss Isabella T. Hunter, of Richmond, Maine, who survives him, and their two sons, the Rev. A. H. Wurtele, Rector of Rochester, Minn., U.S.A., and Mr. J. S. H. Wurtele, of St. Lambert, also mourn a loving and devoted father. The late Mr. Wurtele was a younger brother of the late Hon. Mr. Justice Wurtele, of Montreal, and Mr. C. J. Wurtele, advocate, of Sorel, and Mrs. J. Rankin, of Montreal, are his surviving brother and sister.

The Easter offertory at St. Mark's Church, Seattle, was \$131,000, which will be devoted to the new Victory Cathedral.

Baltimore is to raise the sum of \$5,000,000 for the erection of a Cathedral in that city. The campaign to raise this fund will start in the Fall.

Holy Trinity Rectory, Metcalfe, Ont., was the scene of an enjoyable farewell party in honour of Rev. John J. Lowe and family, who are leaving this week for Balderson. Addresses, handsome gifts and a purse of gold were presented to Rev. and Mrs. Lowe and Miss Phyllis. Mr. Lowe has been in charge of this parish for over five years.

A most successful canvass of the parish of Kemptville has just been concluded to reduce the debt on Leslie Memorial Hall. Nearly \$5,000 was subscribed, over \$3,000 of which was paid in cash. All the unsecured creditors have been paid in full and enough left on the subscription list to reduce the mortgage on the hall to \$2,500. When it is remembered that the debt, ten years ago was \$15,000, and that over four years of the ten were war years, the record is most satisfactory. The number of communicants last Easter Day was the largest for ten years. Rev. R. J. Dunnville is the Rector.



# MILLIONS IN INDIA

## Crying—Starving

**NO FOOD**

**DYING**

**NO HELP**

### MISSIONARIES HAVE PRACTICALLY NO MONEY

### FOR FAMINE RELIEF

**Dr. R. A. HUME**  
Of American Presbyterian Board

#### IS THERE A FAMINE?

Dr. Hume, as Chairman of the All-India Relief Committee, writes: "The famine situation in India has steadily grown more and more serious. I have been an active administrator in three serious India famines. But I speak with restraint when I say that in forty-five years of mission service I have never known a time of such painful economic distress as the present."

India, April 4th, 1919, page 109: "There is famine and there is distress, otherwise the Government of India would not have to institute relief measures." The full article mentions many districts where famine has declared itself, and adds that "it is likely to increase from April."

The Times, of India, says: "The people have eaten up all their food and are wandering from place to place in hope of getting food. The famine is an all-India affair, and not an individual one for each Province."

The Bishop of Bombay has said: "The people are dying. We consider the famine to be a disaster."

**READ THIS. IT TELLS YOU WHY EVERY LAST ONE OF US SHOULD SEND EVERY DOLLAR WE CAN NOW.**

"In many parts of India ordinary grains cost from three to four times as much as in the most trying days of the worst famine. All that the Government of India can do is to open relief works, at which enough money can be earned to keep soul and body together. The public is raising charitable funds which somewhat supplement Government agencies.

#### EVERYONE THINKS THAT

"(1) Missions should at least keep alive their armies of workers; (2) the pupils in their boarding schools; (3) the widows and children of faithful workers who have died from the scourge of influenza; (4) should receive into their care a goodly part of the tens of thousands of Christian and non-Christian orphans who have no one else to care for them; (5) by small grants should help thousands of distressed people to go to Government relief works, and keep them alive for a few days till they earn their first money on those works; (6) should try to give some sort of unskilled labour to persons who, for some good reason, cannot go to Government works; (7) should enable doctors and nurses in missionary hospitals to care for their increasing number of patients; (8) should supply clothing to tens of thousands of nearly naked women, children and old men."—Chairman All-India Relief Committee.

**SEND ALL DONATIONS TO DONALD A. CAMERON, MANAGER OF CANADIAN BANK OF COMMERCE, CORNER OF KING AND JORDAN STREETS, TORONTO, HON. TREASURER OF THE INDIA FAMINE RELIEF COMMITTEE. REMEMBER. SEND THEM NOW! THE NEED IS SO URGENT FUNDS WILL BE CABLED.**

#### ON BEHALF OF THE INDIA FAMINE FUND COMMITTEE

**Chairman:** Rev. W. H. GRIFFITH THOMAS, D.D. **Secretary:** ROBT. D. RICHARDSON, Room 38, 33 Richmond St. W. **Honorary Treasurer:** DONALD A. CAMERON, Manager Canadian Bank of Commerce

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All funds received will be distributed to the Denominational and Interdenominational Missions, in close touch with the famine conditions, as approved by the above Committee.

\$40,000.00 already cabled to the ALL-INDIA RELIEF COMMITTEE—HUNDREDS OF THOUSANDS OF DOLLARS ARE NEEDED RIGHT NOW TO

## SAVE LIVES

#### CAN YOU READ THESE STATEMENTS WITHOUT—?—?

(Extracts from Letters Recently Received.)

- 1—Tens of thousands of feeble folk and children have no one to look after them except missionaries.
- 2—The mothers and children suffer most. The former are gone, and their little ones are with us as a legacy.
- 3—One epidemic is followed by another—Plague, smallpox, influenza and cholera, and another famine follows in their train.
- 4—Crops have failed, disease is rampant. A doctor says the people are dying like flies.
- 5—We shall have to listen to sad, sad stories of need and dire want.

#### NOT PLEASANT—BUT READ IT

- 6—Little, starving children will be brought. We will have to shake our heads and send them away to die, because we haven't the means to care for them.
- 7—Many every day, no longer able to stand, drop dead.
- 8—Hundreds of bodies floating in the river.
- 9—In villages in Gwalior State the death rate during October and November was from 20 to 60 per cent.
- 10—Cities and villages filled with parades carrying the dead to burial.
- 11—No one strong enough to refill the water jars.
- 12—Mothers found dead in the very act of crawling to the fire to cook some food for family.
- 13—How can we continue to preach the gospel of peace and good-will unless we feed them?
- 14—We visited over thirty-four villages. Often only one or two men were found on their feet.

Every minister and layman should feel their responsibility to help organize a local Famine Fund Committee in their city, town, church or Sunday School.

**THE DOLLARS WE SEND MEAN LIFE TO MANY.  
SEND YOURS NOW—TO-DAY.**



# Old Dad

By Eleanor Hallowell Abbott

Author of

**Molly Makebelieve**  
\$1.60

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## THE PLACE OF PRAYER IN RECONSTRUCTION.

(Continued from page 312.)

By this time Jones was muttering, "Sounds almost like telepathy. Well, perhaps it is. I believe in that anyway. One of the fellows over there was talking about Divine telepathy one day, and I think he described it as the personal influence of God working in the world's thought through the personal influence of His discoverers . . . that fits in all right. . . . According to that prayer would be tuning your mind to God's mind, receiving His messages and passing them on. . . ."

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I liked that thought, somehow, and it seemed to put a different construction on the thought of prayer. It wasn't asking God for what you wanted, but asking Him what He wanted done. When everybody in the old company understood the orders there was no trouble in working together to carry them out. If prayer is really a matter of finding out the orders that surely is practical enough and sensible too. I couldn't help thinking that here was where most of us had gone wrong before the war. We hadn't thought much about discovering God's plan for each stage of the advance. We had just jogged along in our own little sphere, planning as we thought best, and then wondering why our schemes clashed with those of other people and other nations. We were all evolutionists, of course, but we seemed to forget that our work was only a part of the great offensive. We had missed the idea that we ought to be co-operative evolutionists—men working in harmony with other men throughout the world, and all in accordance with God's plan. Naturally, His plan would be comprehensive enough to take in the whole world unit.

If our deduction about thought-transference had been right, and I couldn't doubt it, then surely this was just what the invitation to prayer meant. No wonder Jesus said: "Men ought always to pray."

Jones had been lost in thought, too, and I waited to see if he had anything further to say. A minute later I heard him murmur: "Except the Lord build . . . their labour is but vain." Then with a strange light in his eyes, he said: "What a chance there is now if Christians would only wake up. What a difference there could be in this old world if people only treated prayer as a divinely revealed and scientific way of discovering God's plan and applying it in reconstruction. . . . It would affect more than the Peace Conference. . . . Strange . . . a kingdom whose builder and maker is God. . . ."

I wondered if he was thinking of St. Augustine, or misquoting from the Epistle to the Hebrews. Either way it didn't matter much. Our little study had helped a good deal, and I was certain that my friend had the right idea—the kingdom of God on earth, gradually evolved according to the Master's plan as progressively learnt and applied by co-operative evolutionists amongst men.

## THE HURON TRAINING COLLEGE AT KONGWA.

(Continued from page 313.)

of this institution I feel confident we have shortened up by a good deal the road to victory. For years, the presence of the European missionary will be necessary to help in completing the foundations, but after that he should either stand to one side or pass out of sight altogether, and let the African build his own Church.

As a distinct portion of the human race he has a specific part in the world's work, and if he becomes Europeanized or denationalized in any way, neither he himself nor the world at large will profit thereby, for there is no one who can take his place.

Despite the warnings of history on this subject, similar attempts are still being made, but they can have nothing but disappointing and profitless results. In order to emphasize this very important point, let me quote briefly from the Rev. Stopford Brooke's "Sermons on Christ in Modern Life." In speaking of the ancient nations of Greece and Rome, he

# Don't Hesitate

The very next time that you are buying Tea insist upon getting a packet of

# "SALADA"

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

states that neither the science of the former nor the culture of the latter, had power to spread beyond itself. "The fact was," he continues, "that Rome did not try to civilize in the right way. Instead of drawing forth the native energies of these nations (Gaul and Britain), while it left them free to develop their own national peculiarities in their own way, it imposed upon them from without the Roman education. It tried to turn them into Romans. Where this effort was unsuccessful, the men remained barbarians; where it was successful, the nation lost its distinctive elements in the Roman elements, at least, till after some centuries the

overwhelming influence of Rome had vanished. Meanwhile, they were not Britons, nor Gauls, but spurious Romans. The natural growth of the people was arrested. Men living out of their native elements became stunted and spiritless."

The objective, then, of this institution is the establishment of a native, and not an exotic Church in that part of Africa where it is situated. There is a great difference between the two. One will weather all the storms of time, while the other will go down before the first cold blast that comes along.

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"true religion, useful learning and faithful diligence." There will be routine, but combined with elasticity; there will be discipline, but with it there will be a certain amount of freedom; there will be development of body, mind and will, but all in an atmosphere truly and affectedly religious.

Then when they return to their work they will do so, not Europeanized and contemptuous of their old companions and surroundings, but able to live among them without being of them; able to stand alone as living, sober, well-instructed, high-principled, Christian lives, and will gather others round them by the daily exhibition of a standard of truth and goodness never known before.

At the launching of a great vessel, either for the mercantile marine or for the navy, it is customary for some such prayer as "God bless this ship and all who sail in her," to be offered. The opening of the Huron Training College in this Mission will be a greater event, I venture to believe, in the eyes of God, than the launching of many ships, and we, and all who read this chapter, may therefore, with greater confidence, pray that His blessing may rest richly upon it, and upon all who may ever be associated therewith.

### THE GIRL OF THE REMAKE.

(Continued from page 314.)

as contemptuously as the once famous Becky Sharp flung Johnson's dictionary out of the window on her departure from the select academy at Chiswick.

It is easy to fling her counsel aside and to depend upon yourself, but, in the first place, experience is a terribly expensive teacher; and in the second place, it is mighty poor fun making mistakes and having to abide by those mistakes. The old days of chaperoning are over, but a mother's love and counsel are never over till the day when it is too late and the world is emptier forever.

But to go back to the main point. You are now at the stage where boys, instead of being necessary evils, are intensely interesting, and very much will turn upon whether, in Charlotte Bronte's words, you are going to care for them for their own sakes, or for what you can get out of them. They have more command of money than you have and rejoice in giving you flowers and showing you attention. They are stronger and more chivalrous than your girl friends, and willing to help you over rough places. And, what is more soothing to your vanity, they are inclined to idolize you and think you perfect. Your dealing with them at this juncture is the touchstone of your character. You are face to face with the question as old as Cain and Abel: "Am I my brother's keeper?" Can I flit hither and thither as fickle as the wind, or must I consider my influence over my boy friends? Need I worry as to how far they can really afford to give me flowers and candy, for one thing is clear: you must either take it altogether or cut it out altogether. You cannot tell one boy he is wealthy and, therefore, you will take his candy; and the next boy he is hard up and, therefore, you will take nothing at all, for in so doing you would injure the second boy by wounding his self-respect more cruelly than you would wound his purse by accepting his presents. St. Paul decided that if meat caused his brother to offend, he would eat no meat so long as the world endured. If accepting flowers and candy is going to keep a boy from putting away the money which would enable him to marry, for, as

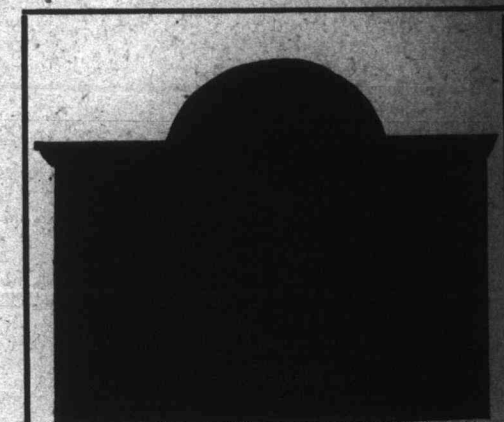


Mrs. Poyser in Adam Bede remarks: "Christians can't be married, like cuckoos, upon nothing," then you have no right to take it.

There is a still more serious side to the question. In your reckless selfishness you may plunge the boy, who is trying to express his goodwill and affection, into debt and tempt him to advance money to himself out of the bank or business in which he is working.

"The trouble of a woman is, she is forever wanting something," said a poor boy condemned the other day for forgery. "I promised to give her everything she asked and I had to get it somehow."

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 " St. I  
 Ottawa, South  
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 Pembroke, H  
 Pembroke, R.  
 Perth, St. J  
 Richmond, St  
 Richmond, St  
 Russell, St. I  
 Westboro', A  
 Woodlawn, S

DIO  
 Arcola, St. C  
 Assiniboia, S  
 Balcarres, Sa  
 Cupar, St. M  
 Irvine, Alta.,  
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 Loreburn, St  
 Maple Creek  
 Moose Jaw, S  
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 Manitoba, M  
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 Middlechem  
 Minnedosa  
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 Nings, St.  
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 Scanterton  
 Selkirk, M  
 Sturgeon  
 Swan Riv  
 Transcona  
 Virden, M  
 Winnipeg,

DIO  
 Clouston,  
 Duck Lak  
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Allandale  
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 Brampto  
 Campbel  
 Cobourg  
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 Tim



SUNDAY SCHOOL WAR MEMORIAL.

(Continued from page 316.)

Table listing church names and amounts for the Sunday School War Memorial, including Ottawa, St. Luke's, St. Matthew's, etc.

DIocese of QU'APPELLE.

Table listing church names and amounts for the Diocese of Qu'Appelle, including Arcola, St. George's, Assiniboia, St. Boniface, etc.

DIocese of QUEBEC.

Table listing church names and amounts for the Diocese of Quebec, including Beebe, All Saints, Coaticook, St. Stephen's, etc.

DIocese of RUPERT'S LAND.

Table listing church names and amounts for the Diocese of Rupert's Land, including Bethany, Man., St. Mary's, Boisbivain, St. Matthew's, etc.

DIocese of SASKATCHEWAN.

Table listing church names and amounts for the Diocese of Saskatchewan, including Clouston, The Ridge, Duck Lake, All Saints, etc.

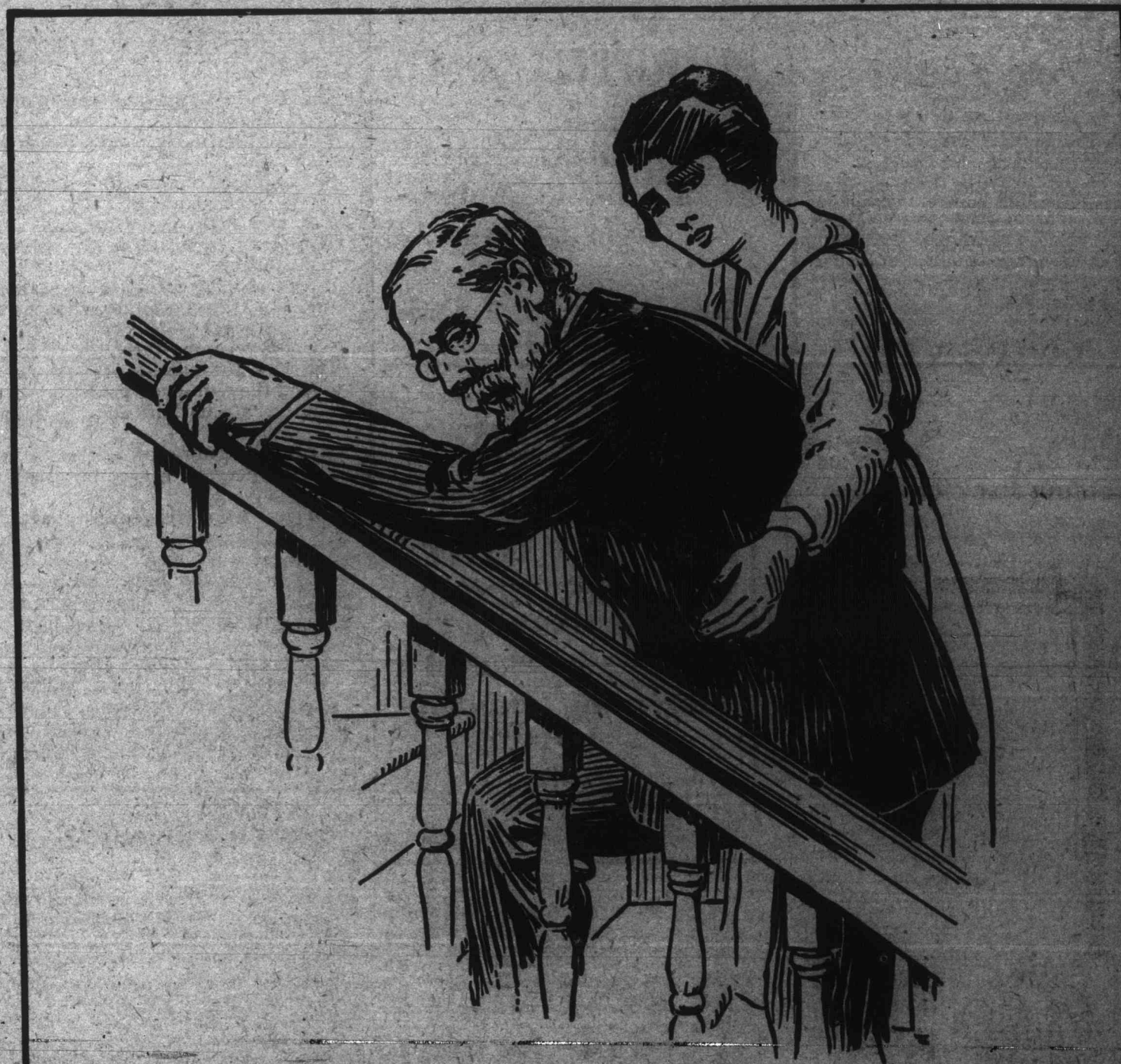
DIocese of TORONTO.

Table listing church names and amounts for the Diocese of Toronto, including Allandale, St. George's, Alliston, Aurora, Trinity, etc.

Table listing church names and amounts, including Cookstown and Pinkerton, St. John's and St. Luke's, Cooper's Falls, St. George's, etc.

Table listing church names and amounts, including Port Credit, Trinity, Port Hope, St. Mark's, Rosemount and Mulmur, etc.

Table listing church names and amounts, including Toronto, St. John's (West Toronto), (Bula Matadi and Choir Boys' B.C.), St. John's S.S., etc.



"I Am So Short of Breath"

"IT MUST be your heart, Grand Dad." "Yes, I suppose it is. I am getting old, you know."

"Oh, you are not so old. You have got run down after the cold you had and will be all right when you get your blood built up again."

"Well, I hope so, dear."

"You remember how weak my heart was, Grand Dad, when I used to be pale and anaemic. It was no joke for me to climb these stairs then."

"You are all right now, aren't you?"

"I never felt better in my life, Grand Dad, and if you will use Dr. Chase's Nerve Food for a while you will get strong and well, too. That is what cured me."

"But do you think that the Nerve Food is any good for old men like me?"

"I am sure it is. I often read letters in the newspapers from old people telling about what a great benefit it has been to them by enriching the blood and increasing their vitality."

As an example of what Dr. Chase's Nerve Food does for people of advanced years, here is a letter from Mr. James Richards, 73 Dundas St., Belleville, Ont., who is 89 years of age. He writes:

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**THE GOBLINS' PARTY.**

The Grisly Grum and the Wam-bellee Woe,  
And the fierce, old Ketch-a-boy Man,  
Got together one day in a dark, lonesome way  
A nice little party to plan.  
The party came off in the Wirebrier Wood,  
And the big Boo-Boo was there,  
And the Gilly-go-lump, with the two-story hump,  
Came creeping forth out of his lair.  
The Hip-pi-o-hop-i-o-nos-si-ri-nos  
And the pink-eyed Pil-li-cum-blame;  
The monstrous Miff and the Billy-go-biff  
And the Snip-snap-scizzor all came.  
The supper was served in remarkable style;  
There were fricassees, roasts and plain stews  
Made of girls and boys full of mischief and noise  
Who advice of their parents refuse.  
The party broke up at an hour very late,  
And all the goblins agreed  
That cantankerous boys, full of mischief and noise,  
And bad girls are a blessing, indeed.  
—Arthur J. Burdick.

\* \* \*

**A WITTY CORPORAL.**

The French still possess the quickness of wit and neatness of phrase for which they have long been famous. A nameless corporal who was in Gen. Gouraud's army in Champagne is the latest to uphold the reputation of his race.

A very raw French sentry, mistaking this corporal for an officer, saluted him. The "non-com" unaware that Gen. Gouraud was close behind him, promptly returned the salute, although he knew that in the circumstances it should not have been given.

When he got back to his quarters he found an order for him to attend before his commander-in-chief.

When he reported, Gen. Gouraud rated him soundly and asked why he returned the salute when he must have known that he was not entitled to it.

The man was not in the least abashed.

"Sir, I always return anything to which I am not entitled," he said.

His reply turned Gen. Gouraud's disciplinary indignation into a burst of hearty laughter.

\* \* \*

He was a wounded Tommy who had been badly wounded in the hands. "Doctor," he said, anxiously, "shall I be able to play the piano when these mits of mine heal?" "Certainly you will," assured the doctor. "That's good, doctor," murmured the patient. "You worked a blooming miracle. I never could before."

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