

Canadian Churchman

VOLUME 47. SEPTEMBER 30th, 1920.

TORONTO, CANADA

NUMBER 40

***IF the Church is to witness
without reproach for justice
and brotherhood in the world,
it must show itself serious and
insistent***

***in reforming abuses within
its own organization, and
in promoting brotherhood
among its own members.***

***Further, if Christian witness
is to be fully effective it must
be borne by nothing short of the
whole body of Christian people.
—Lambeth, 1920.***

A NATIONAL CHURCH OF ENGLAND WEEKLY

An Anchor of Security

is found in Life Insurance. It means safety of principal—certainty of return—the surest of all investments.

These are generalities. Come down to personal application by seeing what Life Insurance can do for you. Obtain rates, and dependable advice. Do so now while the subject is in mind.

You will find the Great-West Policies well worth investigation. The rates are low—the profits high.

Full particulars for the asking—and their will be no undue solicitation to insure. State age.

The Great-West Life Assurance Company
DEPT. "C."
HEAD OFFICE - WINNIPEG

WHY Are You Holding Back on Your Catalogue?

GET BUSY

We have one of the largest and best equipped plants in the business for the prompt production of catalogue, commercial and fine job printing in one or more colors.

The Monetary Times Printing Company, of Canada, Limited
Corner Church and Court Streets
Toronto, Canada
PHONE MAIN 7404

E. Y. Hutchison

UNDERTAKER

854 Bathurst St. Coll. 4638

MORRIS AND BURNE-JONES

MEMORIAL WINDOWS

BRONZES and

Church Furnishing

Morris & Company Limited

17 George St., Hanover Square
LONDON, W. 1., ENGLAND

Founded by William Morris the Poet

WILL YOU?

LATELY we have been urging our subscribers who are in arrears to remit without waiting for an account. We appreciate the effort of those who responded so promptly, but there are many more who we have yet to hear from.

If you are one of these

will you please send us your remittance at your very earliest convenience and oblige

The Canadian Churchman,
613 Continental Life Building,
Toronto.

Personal and General

Right Rev. J. F. Sweeny, Bishop of Toronto, made an eloquent plea for the League of Nations in his sermon at St. Alban's on Sunday last.

Mr. A. M. Dymond, Law Clerk of the Legislative Assembly, Toronto, has been appointed Chief Election Officer for the Province of Ontario.

The Bishop of Kootenay and Columbia returned to Canada from attending the Lambeth Conference on the C.P.O.S. "Melita," which arrived at Quebec on September 26th.

A Royal Proclamation has appointed Saturday, October 9th, as "Fire Prevention Day." As at least seventy-five per cent of the fires which occur are preventable there is urgent need for such a campaign of education.

A very impressive service was held at St. John's Church, St. John's, N.B., on Sunday morning, September 19th, when the men of H.M.S. "Constance" attended, marching to the church and joining most heartily in the singing and responses.

The many friends of the Rev. J. L. Puleston-Roberts, Rector of St. Jude's Church, Roncesvalles Ave., Toronto, will be pleased to learn that he has been completely restored to his wonted health and strength and returns to his parochial work on October 1st.

Miss Elizabeth McIntosh of Kingsclear, N.B., who has been for the past five years a missionary in the Diocese of Honan, China, is home on furlough. After a rest at home, Miss McIntosh will do deputation work for the Woman's Auxiliary among different branches.

The veteran Lord Halsbury, an ex-Lord Chancellor, who used to be a familiar figure at Church Congresses, lately celebrated his 97th birthday. He is still able to attend church regularly. He is a parishioner of All Saints', Ennismore Gardens, London.

Canon (Col.) F. G. Scott, C.M.G., D.S.O., Rector of St. Matthew's Church, Quebec, and during the war senior Chaplain and Director-General of Chaplain Services for the First Canadian Division, was the guest of the Canadian Club on Tuesday last, when he spoke on "Canada's New Outlook."

The officials of the Toronto Brotherhood Federation were advised recently, that Sir Auckland Geddes, British Ambassador at Washington, would give an official reception at the Embassy, on October 8th, to the delegates taking part in the World Brotherhood Congress which opens in Washington on October 9th.

Continental immigrants insist on coming to Canada in contravention of the regulation, and such a number of them have been turned back that the Immigration Department, Ottawa, has sent sharply worded cables to the steamship companies warning them against bringing in such people. They are mostly Poles and Russian Jews.

The Bishops of Oxford and Worcester sailed from Liverpool on September 22nd, on the Empress of France of the C.P.R. Line of Steamers, for Quebec. They are to take part in the celebrations at Winnipeg in connection with the transfer of the fund known as the Archbishops' Western Canadian Fund, and which amounts to £50,000. The Bishops will themselves formally hand this sum to the authorities of the Church in Western Canada.

It is not generally known that the British Association owes its inception

to a distinguished clergyman—Canon Harcourt, a son of Archbishop Harcourt, and father of Sir William Harcourt, the famous politician of Gladstonian days. Although it is sometimes supposed that ecclesiastics and scientists are opposed to each other, leading Churchmen have frequently addressed the Association, and Canon T. G. Bonney, D.Sc., is an ex-president.

Dinner in church sounds rather startling, perhaps, but a news item from the Motherland states that at St. Mary-at-Hill Prebendary Carlile has for many months opened his church each day from 12 to 2 (Saturdays and Sundays excepted) as a rest from rush for the workers in the City. In the Love Lane vestibule of the church anyone bringing his or her own dinner is provided with table and chair to have it in quiet and rest. Lemonade and tea can be obtained if desired. Pictures and music are provided inside the church from 1 to 2.

Five thousand school children gave a hair-raising cheer on September 1st, when Lady Burnham unfurled a huge Union Jack presented by the children of Edmonton, England, to those of Edmonton, Canada. The ceremony coincides with the visit of the Imperial Press delegation to Edmonton. The children of the Middlesex borough subscribed their pennies to the presentation of the flag to their fellow school children in the newer Edmonton, to commemorate the successful conclusion of the war and the part played in the war by Canadians

Rev. T. G. A. Wright, of Whitby, Ont., spent September at Ontera Park, Tannersville, N.Y., Catskill Mountains. This district is controlled by the "Ontera Club," a group of wealthy families from New York City and vicinity. Mr. Wright conducted the Sunday services in their beautiful little church and delivered a series of lectures on "St. Paul's Travels" on Wednesday afternoons. He returns to Whitby at the end of September.

The executive committee of the Anglican Synod of the Diocese of Caledonia met recently at the Bishop's house, with Archbishop Du Vernet presiding. There were also present Archdeacon Collison, Canon Rix, Rev. W. E. Collison, Rev. W. S. A. Larter and Messrs. de Gex, Burritt, and Bazzett-Jones.

The amounts asked to be raised by each parish in the diocese was fixed for 1921.

Rev. Mr. Larter tendered his resignation as secretary-treasurer, as he is leaving shortly to take a post graduate course at Queen's University, Kingston, Ont. C. V. Evitt was appointed to fill the vacancy until the next meeting of the synod.

The year 1920 marks the jubilee of the congregation of Christ Church, Cataraqui. The harvest thanksgiving services were held on Sunday, September 19th. The church was beautifully decorated for the occasion by the ladies of the congregation, with flowers, fruits and grain, and large congregations were present at the two services. The preacher in the morning was Canon J. W. Jones, secretary of the Ontario Synod, and in the evening, Rev. W. E. Kidd, St. George's Cathedral. During offertory Mrs. Kidd rendered a couple of very beautiful solos. The thankoffering amounted to \$130, and this is to be used as a commencement for a jubilee fund.

GEORGE, MOORHOUSE & KING
ARCHITECTS
65 Victoria Street - Toronto
Phone Main 6385

DOMINION OF CANADA WAR LOANS
We deal actively in all maturities.
Correspondence invited.
BRENT, NOXON & COMPANY
Dominion Bank Building, Toronto

INCORPORATED A.D. 1833.
BRITISH AMERICA ASSURANCE COMPANY
Fire, Marine, Hail and Automobile Insurance
HEAD OFFICES:
Corner Front and Scott Streets
TORONTO

UNION BANK OF CANADA
400 Branches Total Assets Exceed
in Canada \$174,000,000
D. M. NEEVE, Manager
MAIN BRANCH - TORONTO

The Home Bank of Canada

MONEY ORDERS ISSUED

Money Orders issued for sending payments through the mail. This method affords absolute security against loss and provides the sender with a voucher to be retained as a receipt.

Branches and Connections throughout Canada

Eleven Branches in Toronto

Canadian Provincial Bonds and City Bonds

Like Victory Bonds in form, maturing at a definite time having half-yearly interest coupons attached—these Canadian Investments are the "promises to pay" of our wealthy Provinces and most prosperous cities. They may be purchased now to yield from 5½% to 6½%.

Write for our "Bond List."

DOMINION SECURITIES CORPORATION LIMITED
25 KING ST. E. TORONTO
London, Eng. Montreal P.Q.

GE,
E & KING
ECTS
Toronto

CANADA
ANS
all maturities.
invited.
& COMPANY
ding, Toronto

D. 1833.
MERICA
OMPANY
ad Automobile
ce
CES:
Scott Streets
TO

BANK
DA
Assets Exceed
174,000,000
Manager
TORONTO

Bank
Canada

RS ISSUED
issued for
ts through
s method
e security
d provides
a voucher
s a receipt.

Connections
Canada
in Toronto

Bonds

Bonds in form,
a definite time
yearly interest
hed—these Cam-
ments are the
pay" of our
nces and most
ies. They may
now to yield
6½%.

r "Bond List."

SECURITIES
LIMITED
25 KING ST. E.
TORONTO
Montreal P.Q.



"I Call It My Toronto Home"

said Rev. Mr. Wilkinson, the other day, in speaking of THE WALKER HOUSE.

"It's a home-like place—comfortable, convenient, not fussy—and the rates are certainly reasonable. I have no hesitancy in recommending it to anyone."

Coming To Toronto?

You will be pleased at

The Walker House

"Just a step from the Union Station"

THOSE STUDYING ECONOMY SHOULD APPLY TO

E. C. WHITNEY

WORDSLEY, STAFFS., ENGLAND

For CASSOCKS, SURPLICES and CLERICAL CLOTHING

Toronto Carpet Cleaning Co. Telephone 2686 Main

Altering Carpets a specialty

67 LOMBARD STREET

You be the judge

PEOPLE of good judgment—shrewd buyers—are our oldest and best customers.

The evidence—the facts in the case carefully weighed show that we have satisfactory coal, and deliver it just when wanted

The Standard Fuel Co. of Toronto LIMITED

Tel. M. 4103.

Renew Your Subscription

A Seventy-Fifth Anniversary

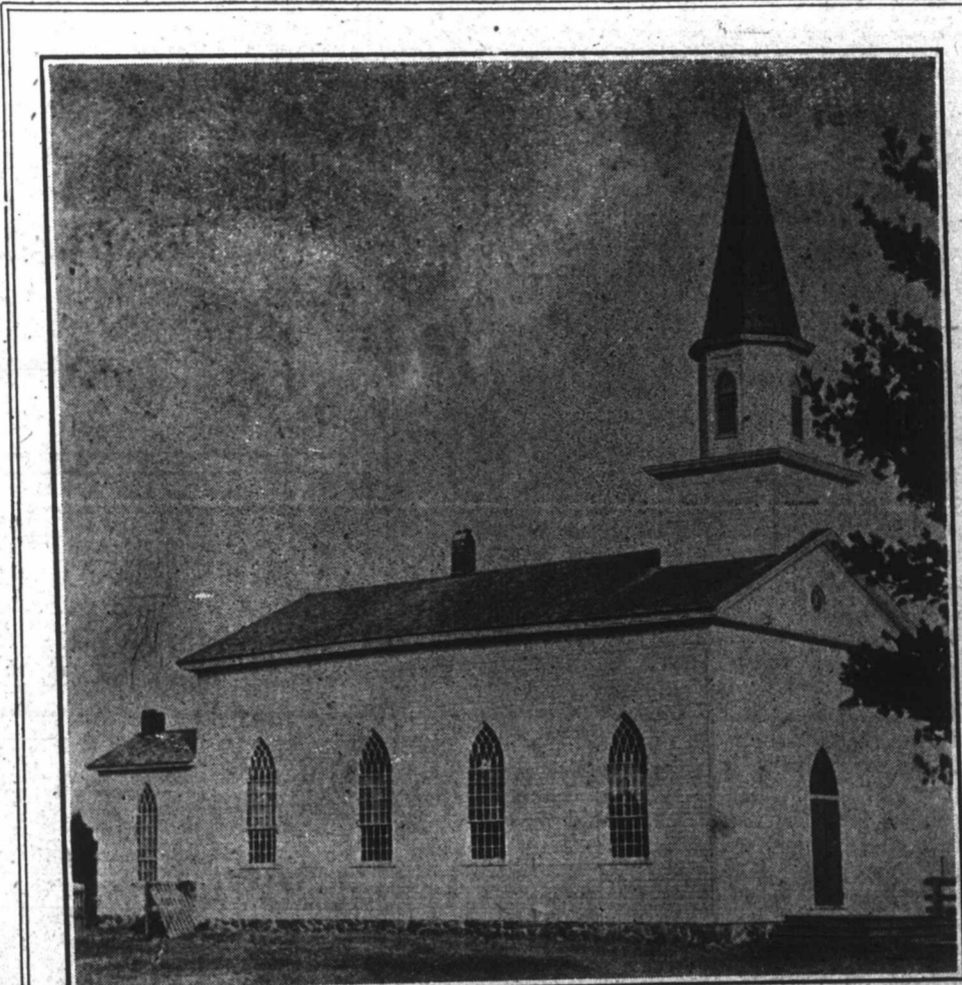
THE 75th anniversary of the opening of Trinity Church, Howard (Huron), was fittingly celebrated on Sunday, September the 5th. Morning and Evening Prayer was said by the Rector, Rev. Walter Jones; and Canon J. B. Fotheringham, M.A., Rector of Grace Church, Brantford, preached at both services.

Trinity Church is one of the oldest churches of Kent County, the first services in this neighbourhood being conducted by the travelling missionary, the late Rev. Dr. Stewart. As a result of Dr. Stewart's efforts, the year 1844 saw the commencement of the building of a permanent House of God on part of lot 83, South Talbot Street, the gift of the late John Green, Sr.

pioneers of the Talbot Street settlement were laid to rest. The upkeep of the cemetery has been a matter of pride with the parishioners of Trinity, and the closely clipped grass and cleanly kept walks are an example to many communities of far greater pretensions than the little community of Talbot Street.

In the year 1892, during the incumbency of the Rev. S. L. Smith, the church was veneered with brick and otherwise improved.

The bell that still calls the worshippers to service was the gift of the then Lord Morpeth, and which was received from England in 1845. The seats of 75 years ago are still in use, and are solid walnut, plain hewn.



TRINITY CHURCH, HOWARD (HURON).

It was a high gravel hill, sloping away gently to the south, the blue waters of Lake Erie in the distance, with the rich gardenlike land intervening, making a view not to be surpassed in this diocese.

The church, a frame structure, completed in 1845, was formally opened in September of that year. Services were held every other Sunday by the late Archdeacon Sandys, then Rector of Tyrconnell. The first Incumbent was the Rev. Mr. Holland, followed by the Rev. Canon Johnston, Rev. Mr. Lampman (father of the poet, late Archibald Lampman), Rev. Mr. Wilson, Rev. Mr. Brookman, Rev. Dr. Newton, Rev. John Downie (late Canon Downie), Rev. Freeman Harding, Rev. S. L. Smith, Rev. J. G. Hooper, Rev. E. Softley (Jr.), Rev. T. F. Whealen, Rev. W. B. Hawkins, Rev. A. W. Richardson, and Rev. Walter Jones, present Incumbent. Of this long list only the last four are living; Mr. Whealen at Ailsa Craig, Mr. Hawkins at Blyth, Mr. Richardson at Markdale.

At the time of the erection of the church it was decided to convert the surrounding land into a churchyard, and here the remains of the sturdy

On Monday, September 6th, a social evening, in the form of a garden party, was held, by the kind permission of Mr. David Wilson, on his beautiful lawn, which is situated next to the church. A very pleasant evening was spent by all present; both supper and the programme were par excellent. The 75th anniversary will long be remembered by all.

CIVIC PLAYGROUNDS.

The need for teaching the young child to play as well as to work is one of the discoveries of modern days, or one of the rediscoveries, and the organized playground holds a place as important, at least, as our night schools in the education of the race. The spirit of sportsmanship is developed, and the spirit of rivalry is fostered but restrained by the curb of honor and chivalry, and if these two virtues are implanted in the young Canadians by means of the playgrounds, they will have paid for themselves in dividends of national virtue.

CHILDREN'S SHOES

No line of our footwear renders better or more satisfactory service to the public than our children's shoes.

We pay the some careful attention to fitting the feet of the little ones as the grown ups.

The New Fall Shoes are pleasing to look at and equally pleasing in their durability. May we have the pleasure of showing them to you. Hosiery as well.

H. & C. BLACHFORD LIMITED

286 Yonge Street
Opposite Dundas St. East.

VICTOR LANTERNS



Electric—Arc, Electric Bulb, Electric Storage Battery
Gas—Acetylene, Prest-O-lite

General Board of Religious Education
133 Confederation Life Building, Toronto

J. WIPPELL & CO. Limited

Lounge Suits of reliable quality

Made entirely to measure.
Black from 6½ guineas.
Grey from 7½ guineas.

Patterns on application

and DUNCANNON ST. CHARING CROSS, ENGLAND.

Christ's Vision of the Kingdom of Heaven

By JAMES STIRLING

It leads to a very fruitful and illuminating study of the Parables one by one, and many fresh points are brought out by the author. Price \$2.50, Postpaid.

The Lord of Life and Death

By Rev. J. D. JONES, D.D.

The book bears throughout the stamp of fresh thinking and its fifteen chapters leave few aspects of the great theme of the miracle of the raising of Lazarus unexplored. Price \$1.50, postpaid.

Upper Canada Tract Society

JAS. M. ROBERTSON, Depository
8 & 10 Richmond Street East, Toronto

FROM WEEK TO WEEK

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

"SPECTATOR" had the privilege of attending the banquet given by the Board of Trade of Toronto to the members of the Imperial Congress of the Chambers of Commerce. Between four and five hundred men representing practically every unit of the Empire, men of substance and influence, were present, and in their hands in no small degree lay the production and transportation of commodities that minister to the convenience and comfort of a large portion of the world. The president was a member of the House of Lords, there was a knight or two, but beyond these the men that make and move our commerce are plain citizens who have not attracted to themselves the honours of public life. We are disposed to think of Canada as the young man's place of opportunity, but among the British delegation there were those who seemed to have quite recently emerged from boyhood. Without any embarrassment or apparent self-consciousness they presented resolutions of international bearing, and were received with the same attention in the deliberations of the Congress as those of larger and more extended experience. At the banquet referred to the writer could not but feel that our Imperial visitors had hardly a fair opportunity to judge Canadian hospitality at its best. He is not, of course, referring to the menu, but to the intellectual part of the refection. The speeches which were almost all made by Canadians located in Ontario had manifestly for their inspiration the extension of Canadian commerce, the larger investment of British capital and the encouragement of immigration. Both the Dominion in general and the Province of Ontario in particular were held up to the presumed admiring gaze of our guests. They were turned about so that they could be viewed from every angle, from their area to their activity, from their men to their metals, from their corn to their cataracts, thus these men from the ends of the earth were fed up with the story of our esteem for ourselves and our possessions. Towards midnight, the toast to "our guests" at length arrived, and the giver of the toast, true to the form of the evening, forgot all about the guests and the countries from whence they came and added his tribute to the hosts! One waited in vain throughout the banquet for a whole-hearted recognition of some of the achievements of at least one spot outside our Dominion. Have we no debt to acknowledge in poetry, art, literature, political organization, social ideals, commercial worth, military achievements, naval guardianship, men who stand before the world as its greatest leaders? The guests didn't supply the omission, possibly, because after all they had heard—like the Queen of Sheba—there was no more spirit in them.

In the excellent speech delivered by Sir George Foster at the banquet given to the Imperial Chambers of Commerce, his most impressive passage was an appeal to the leaders before him to give more attention to the humanities of trade and industry. He pointed out that the starting point of commerce was the exchange of the necessities of life. Men had to live before they did business. The very beginning of all these great enterprises that girdled the earth today was the primitive effort of one man supplying another with those

things on which life depended, and receiving in exchange something which was equally necessary for himself. The second step in the development of commerce brought in the element of profit. To-day the latter feature of trade has a tendency to obscure the former. Sir George warned the captains of industry before him, that if they hoped for peace and understanding in the conduct of their industries they must give more attention to the humanizing features of their business. The wellbeing of humanity takes precedence over dividends. Some few months ago "Spectator" ventured to address exactly the same advice to the men who lead in the commercial world, asking them to make this very thing a prominent subject of consideration at their congresses and conferences, and to let the world know that they were doing so. A correspondent hastened to rebuke him as ignorant, stupid, and the Lord knows what else. He was the one man on the face of all the whole earth that didn't know that all this is being done and had been done to perfection. Would the correspondent in question now direct his attention to George Eulas Foster, Knight, Minister of Trade and Commerce for the Dominion of Canada?

There is one point in the position taken by the Bishops at Lambeth, regarding the hoped-for ministry, "acknowledged by every part of the Church," that ought not to escape the attention of either Anglicans or non-Anglicans. "Spectator" refers to the suggestion that "if the authorities of other Communion should so desire, we are persuaded that terms of union, having been otherwise satisfactorily adjusted, Bishops and clergy of our Communion would willingly accept from these authorities a form of commission or recognition," etc., and to "the hope that the same motive would lead ministers who have not received it to accept a commission through episcopal ordination," etc. This appeal is addressed "to all Christian people." That includes Roman Catholics as well as Methodists. If this offer, suggestion or hope means anything, is it not intended to hold in a far wider sense than some of our non-Anglican Protestants seem to think. Doesn't it mean that when we come to that full and final union of the whole Catholic Church—"all Christian people"—we have laid down the principle to which we ourselves may be called upon to submit? Let us project ourselves into the future. We will assume that the non-Roman branches of the Christian Church have been united in spirit and in deed on the lines set forth at Lambeth. We have come to the final act of unification. We are earnestly wrestling with the problem of union with the Roman Catholic authorities. The "terms of union having been otherwise satisfactorily adjusted" there remains the point of Anglican Orders. It is the last rock that stands in the path leading to a magnificent attainment. The Roman authorities say: "Our Bishops and priests will gladly receive a commission so that they may minister acceptably in your congregations; we hope that your ministers will accept a commission through 'Catholic' ordination, and thus attain a ministry throughout the whole fellowship." They further add that "in so acting no one of us could possibly be taken to repudiate his past ministry," etc. Now what shall be the issue? Judging by the whole spirit of "the Ap-

THE FIRST INVESTMENT

THE first investment a married man should make is in the insurance of his life for as much as he can afford, to protect his family if he dies. This is NOT AN EXPENSE, but a safe investment, in the same class as Victory Bonds, and the premiums paid are not lost if he does not die. The Policy is payable in cash in old age, at maturity, or by its cash surrender value. The ready cash provided by a Continental Life Policy is considered to be the most valuable part of any estate by all Executors, and is a necessity for the payment of Succession Duties. Save your dependents the hardship of having to pay these out of income BY GETTING INSURANCE NOW, while in good health, which is a pre-requisite.

A few desirable positions for good Salesmen. Apply, stating experience and references to S. S. Weaver, Eastern Sup't, at Head Office. Write for Booklet,

"OUR BEST ADVERTISERS," then

See our nearest Agent, or write to Head Office for full particulars, stating your age at nearest birthday.

CHAS. H. FULLER,
Secretary and Actuary

GEORGE B. WOODS,
President and Managing Director

THE CONTINENTAL LIFE INSURANCE COMPANY

HEAD OFFICE TORONTO, ONT.

WHEN

When attendance is good and interest alive, use the Lantern or Safety Cinema to increase and sustain.

When attendance slackens and interest lags, 'twould surprise you how the Lantern or Safety Cinema would increase and quicken.

Perhaps we can help you. Let us try.

R. DOUGLAS FRASER

Church and Gerrard Streets, Toronto

peal," the Report and the Resolutions of the Bishops, "Spectator" is convinced that although the principles laid down have been applied in one direction only, they are applicable and intended to apply to the eventuality assumed. Let us not scoff at the possibility of such circumstances arising. Wonderful things have and are happening, and we dare not say that anything is impossible. It may help, therefore, to bear these things in mind.

"Spectator."

The greatest corn crop in the history of the United States is in prospect for this year's harvest. Forecast of production based on September 1 conditions, was placed at 3,131,000,000 bushels by the Department of Agriculture. Such a yield would exceed by six million bushels the previous largest crop on record, which was in 1912. A crop of even larger proportions will be harvested if frosts hold off until late and permit maturity of much late corn now rated as of doubtful promise.

U
TT
d
N
A CHIN
ing to t
for an s
Catholic
woman v
The mai
marriage
The ma
by the
Superior
claring
So w
ecclesias
null and
a Roma
falls in
And Ca
decision
flouted.

W
tested
Courts.
ment st
tion of
that th
of the
illegal.
The
permit
this is
ligious
wish to
sacredn
ligious
in pres
marrie

H
O
lowing
"The
big da
ing if
questic
tractin
Downe
and e
Metho
accent
olics t
ping t

C
sionar
Ell
Christ
a few
ture,
BUSH
follow
1.
exten

Canadian Churchman

Thursday, September 30th, 1920

Editorial

UTTERLY aghast are we at the latest development in the annulment of "MIXED MARRIAGES" in the Province of Quebec. A CHINAMAN, who describes himself as belonging to the religion of Confucius, has petitioned for an annulment of his marriage to a Roman Catholic young woman. He says the young woman was a minor at the time of her marriage. The main ground alleged is that it was a "mixed" marriage performed by a Protestant minister. The marriage has been declared null and void by the Roman Catholic Archbishop and the Superior Court is asked to confirm that by declaring the marriage invalid as a civil contract. So we get some idea of the process. The ecclesiastical court declares "mixed" marriages null and void if performed by any one except a Roman Catholic priest. The Superior Court falls in line and backs up the ecclesiastical court. And Canadians are treated to the spectacle of a decision of the Supreme Court of Canada being flouted.

WE are glad to hear that the BISHOP of MONTREAL and the Executive Committee of the Diocese of Montreal have protested against these decisions of the Superior Courts. Last Friday they issued their pronouncement stating that such annulments are a violation of the rights of the Anglican Church and that they constitute a menace to the moral life of the nation; and that these annulments are illegal.

The pronouncement concludes: "I dare not permit our lawful marriages to be annulled, as this is a direct attack upon our civil and religious liberties. I, therefore, appeal to all who wish to preserve the sanctity of marriage, the sacredness of the human body, and equal religious privileges and rights, to be united with us in preserving the civil status of those who are married according to law."

HOW different things are in Ontario where there is no Superior Courts to follow ecclesiastical courts is shown by the following from the *Catholic Record*:—

"The 'marriage notices' column of one of the big dailies of a few days ago threw a penetrating if melancholy side-light upon the 'leakage' question in Ontario. Among the dozen or so contracting parties about half bore Irish names—Downey, McQuillan, McKenna, Fitzgerald, etc., and every one of them was married under Methodist or Presbyterian auspices. It served to accentuate the responsibility resting upon Catholics to do each one his individual part in stopping the leak."

CONDUCTING business along the lines of the Kingdom is a venture which some native Christians take seriously. A missionary journal gives the following:—

ELDER YUAN, a Chinese layman active in Christian service, opened a new line of business a few years ago, including aniline dye manufacture, and called it "THE UNITED WITH HEAVEN BUSINESS." God was made a partner, and the following principles were laid down:—

1. One-tenth of all the profits to be devoted to extending the Kingdom of God.

2. The whole of Elder Yuan's share to be thus used.
3. No drinking or gambling to be permitted on the premises.
4. A Gospel meeting to be held every evening.
5. No business to be done on the Sabbath.
6. Only earnest Christians to be employed.

Need it be said that the business has prospered. We are bound to say that we know of few businesses conducted on these lines in so-called Christian countries. Such complete dedication of energy and life to the Kingdom will some day change the centre of gravity of Christendom unless we improve.

IN casting up accounts about India and the unrest there it is not to be forgotten that of the many Sikhs who served during the war some six thousand and more were Christians. As transport drivers, hospital orderlies, clerks and labourers they worked, at times showing Christian loyalty that was remarkable. On one particular occasion in South India, troops were asked to sing on parade, a writer in "The Christian" records. They struck up "Christ is the King of Glory," following it with other Psalms. Well-pleased with the deep-voiced enthusiasm of the men, the reviewing general called a subordinate and asked what songs they were singing. "The Psalms of David, sir." "No, but those martial songs?" insisted the general, and, much to his astonishment, received the same reply.

AN article in the *Glasgow Herald* on "Religion in Germany" states that the past six years of war and internal political turmoil have not passed over Germany without leaving deep traces on the religious life of the country. "Let us put aside the cheap sneer that, as Germany had no religious life before the war, and has none now, her position from the point of view of religion is negligible," says the writer. "Before the war, it is true, Germany was steeped in materialism and irreligion, and was rapidly losing her grasp of those profound truths which gave Luther and the Reformation of the sixteenth century to the world. But there was always a remnant among the people of those strong men and women who regulated their lives in accordance with Bible precepts, as they understood them, and strove to walk in 'the fear of the Lord.' A residue of these people still exist. Their numbers are not great, their influence is dwindling, and the confusion and helplessness among their leaders is extreme; but in the midst of orgies of unbelief around them, amidst the tumbling ideals of the German people, they still hold fast to the faith once delivered to them. In their 'Gemeinschaften' and confraternities outside the sphere of what was once the State churches, in their 'Erbouungs' and 'Getbetstunden,' they seek to hold aloft the torch of the simple Christian life."

of Christ," be he Pope, Archbishop, priest, minister or layman, "he is none of His." The blessed path to Christian reunion is opening before us under the supreme leadership of the Holy Spirit. We can only follow that path on terms of frankly admitted and perfect equality in Christ Jesus. It is the path that shineth more and more unto the perfect Day. We who tread it have One Father, One Redeemer, One Comforter, One Bible, One Fellowship, and we are on our way to one eternal Home.

All One in Christ Jesus

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

ST. PAUL closes the Third Chapter of First Corinthians with a remarkable warning: "Let no man glory in men. For all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's." In other words, there is absolutely nothing in the Christian heritage which does not equally belong to all believers. No body of Christians enjoys a monopoly of "the unsearchable riches of Christ," whether for this life, or for that which is to come. Let us examine this statement a little more closely.

(1.) There is above all no monopoly of Christ. All sinners have an equal claim on Him Who tasted death for every man. "Come unto Me, all ye that labour and are heavy laden, and I will give you rest." "If any man thirst, let him come unto Me and drink."

(2.) There is no monopoly of the Bible. No body of Christians can claim the Sacred Scriptures as their exclusive possession. The Word of God is (or ought to be) enthroned in the whole community of Christians, as the joy and blessing of all believers. To withhold the Bible from any of God's children would be an act of spiritual high-treason.

(3.) There is no monopoly of Baptism. It is equally open to all believers, and to all their children. It is a grievous mistake to speak of any one as baptized a member of the Church of England, or of the Presbyterian Church, or of the Church of Rome. There is only one Church, and that is the Church of Christ. Baptism is the outward sign and assurance of membership in that Church. We Anglicans, for instance, are baptized into Christ, and not into the Church of England. Any person baptized in the name of the Holy Trinity is a member of the whole visible society of Christians, and passes, normally, from one Communion to another without re-baptism.

(4.) There is no monopoly of the Holy Communion. All the children of God have an equal right to the children's Bread. No baptized believer should ever be denied access to the Lord's Table—unless, indeed, he should have fallen into open and notorious sin. The Table is the Lord's, and only ours in so far as we are His invited and welcome guests. He is the Host and the Master of the Feast. As Dr. Carnegie Simpson has nobly said—"There is but One Sacrament, and Christ is the One Celebrant."

(5.) There is no monopoly of the ministry. The Holy Spirit is the Supreme Minister, and every true member of the ministry is called and sent by Him. The glorious Appeal of the Lambeth Conference almost reaches the full truth that all ministries owned and sealed by the Holy Spirit are equal in the sight of God. Episcopacy may be more venerable and possibly more useful in binding together the Church as a whole, but not more valid in the eyes of the all-seeing Father than the ministry of Spurgeon, of whom we are told that he had no human Ordination, but was clearly called and sent by the Spirit alone. It is the seal of the Spirit which is the *sine qua non*. "If any man have not the Spirit

(Continued at foot of previous column.)

Social Viewpoint

CANON C. W. VERNON, M.A.,
General Secretary of the Council for Social Service of the
Church of England in Canada.

THE QUESTION OF DIVORCE.

"The Conference affirms as our Lord's principle and standard of marriage a life-long and indissoluble union, for better for worse, of one man with one woman, to the exclusion of all others on either side, and calls on all Christian people to maintain and bear witness to this standard."

—Resolution of the Lambeth Conference.

THE current Bulletin of the Council for Social Service deals with the subject of Divorce, a subject which has been much in the public mind of late, and upon which there needs to be a very firm and very definite stand taken by all Christian people if our modern civilization is not to go down to ruin, based upon the destruction and disappearance of family life. The welfare of the state is based upon the welfare of its families, and the very existence of family life as it is known in Christian lands is based upon monogamous marriage, viewed as a sacred and indissoluble union of man and woman.

The Book of Common Prayer, according to the use of the Church of England in Canada, has the following among the rubrics preceding the service for the "Solemnization of Matrimony":—"Note, That no clergyman within the jurisdiction of the Church of England in Canada shall solemnize a marriage between persons either of whom shall have been divorced from one who is living at the time." Here we have the definite rule of the Church, a rule to which the attention of all people should be called from time to time.

We may take it for granted that the agitation to extend the grounds and enlarge the facilities for securing divorce in Canada is not over. During the last session of Parliament the Council for Social Service of the Church of England in Canada sent a communication to the Prime Minister urging that no steps be taken to extend the grounds for divorce. No divorce legislation was passed last session, but further efforts in this direction are almost certain. At the annual meeting of the Council for Social Service a carefully worded statement setting forth the stand taken by the Anglican Church is likely to be presented.

The Roman, like the Anglican Church, does not sanction the remarriage of divorced persons, but with characteristic inconsistency the Roman Communion gets over the difficulty in many cases when people wish to separate and marry again by declaring the marriage null and void. This can be done, for instance, when the marriage of any Roman Catholic, even thought to a non-Roman, took place before any one but a Roman priest. In the province of Quebec the Judges of the interior civil courts are adopting a policy of simply rubber-stamping the decisions of the Roman Ecclesiastical Courts, even though the Supreme Court of Canada decided that such "mixed marriages" are legal. The Roman Church and the judges of the interior courts in the Province of Quebec are thus in an unholy and scandalous alliance to "enable," as Canon Scott has pointed out, "persons by consent to secure the nullification of the sacred obligations of marriage and bring unhappiness and the sting of illegitimacy upon innocent little children. The Church of England must lead in a dignified opposition to this scandalous attempt on the part of the Roman Church to give ecclesiastical sanction to "progressive polygamy" under any guise whatever.

Opposition to divorce alone will never stop the downward trend. In the interest of social welfare attention must be given to the positive need of putting the emphasis on "holy" in "holy matrimony," in recalling the ideal of the Christian Church set forth when she speaks of "the solemnization of matrimony," and when she insists upon it as "an honorable estate," "signify-

ing unto us the mystical union that is betwixt Christ and His Church."

Skylark marriage, hasty jazz marriage, commercialized marriage, perverted marriages of girls to men old enough to be their grandfathers, the marriage of the socially diseased, the marriage of the feeble-minded, the purposely childless marriage, the loveless marriage, these are some of the many gateways through which men and women approach the tragedy of divorce. We must raise the conception of marriage from being in the minds of many a fitting subject for unseemly jokes to its real status as a sacramental rite of Holy Church; from being regarded merely as the legalized way to satisfy desire to, as Crockett described it in "The Lilac Sunbonnet," "the union of two souls on their way to God." We must teach more clearly respecting its purpose, its obligations, and its sanctity.

The ideal marriage is Christian marriage, contracted between "Christian man and maid," in a Christian Church, and with a Christian service. Marriage is a civil contract, but it is far more.

Some united effort on the part of all Christian people—above all, of all Christian ministers—is necessary to reduce the number of ill-considered and hasty marriages. Our present system of marriage licenses is responsible for much that is undesirable. The ancient custom of the publication of banns was to ensure publicity. Those who are unwilling to have their banns published might well be required to publish their intentions in the newspapers for 14 days previous to the marriage. In any event the clergy of all Communions might well agree not to perform the marriage ceremony between people unknown to them till they have been able to obtain reasonable assurance of the bona fide character of the proposed marriage, the ability of the man to support a wife and to establish a home, and the ability of the woman to keep the home when made.

The Church and Social Vice

The following resolutions were passed at Lambeth, 1920:—

The Conference, moved by responsible statements from many nations as to the prevalence of venereal diseases, bringing suffering, paralysis, insanity, or death to many thousands of the innocent as well as the guilty, supports all efforts which are consistent with high moral standards to check the causes of the diseases and to treat and, if possible, cure the victims. We impress upon the clergy and members of the Church the duty of joining with physicians and public authorities in meeting this scourge, and urge the clergy to guide those who turn to them for advice, with knowledge, sympathy, and directness. The Conference must condemn the distribution or use, before exposure to infection, of so-called prophylactics, since these cannot but be regarded as an invitation to vice.

The Conference urges the importance of enlisting the help of all high-principled men and women, whatever be their religious beliefs, in co-operation with or, if necessary, in bringing pressure to bear upon, authorities both national and local, for removing such incentives to vice as indecent literature, suggestive plays and films, the open or secret sale of contraceptives, and the continued existence of brothels.

With regard to the education of the young in matters of sex, the Conference presses upon parents that the duty of giving right teaching on these subjects rests primarily with them, and that it is the duty of all persons giving such instruction to prepare themselves for this responsible task. Boys and girls should be guarded against the danger of acquiring knowledge of sexual subjects from wrong persons and in wrong ways.

Bearing in remembrance the example of our Lord, and the prominent place that He gave in His ministry to protecting the weak and raising the fallen, the Conference deplors the common apathy of Church people in regard to Preventive and Rescue Work, and urges on Bishops, Clergy, and all Christian people the duty of taking a more active share in this essential part of the Church's life.

The Bible Lesson

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

Nineteenth Sunday after Trinity, Oct. 10th, 1920.

Subject: Joshua's Last Address, Josh. 24:1-28.

1. Their Noble Traditions.—There were great men and great events in the story of their past. The Israelites loved to hear of these. Joshua goes back to the time when their forefathers were heathen people. He traces the history of the patriarchs. The sojourn in Egypt, the deliverance of Israel from bondage, the journey of the wilderness and the settlement in the land of promise. In all this he shows how the hand of God was with them. They had been providentially led. They had, in fact, experienced far more than what is usually called "Providence." God had wrought mighty wonders for them. Their triumphs had not been won by their own power, but by the direct and mighty power of God.

2. Their Responsibility.—Joshua charges the people with unfaithfulness to God, Who had done such great things for them. The taint of idolatry was still upon them. Strange gods were cherished, and secretly, if not openly, worshipped. Joshua urges upon them their responsibility to God, and bids them give Him whole-hearted service.

3. Their Choice.—Joshua tells them that they must take a definite stand. God's service cannot be mingled with the service of other gods. There are three ways open to them. First, they might choose to go back to the old heathenism of their forefathers; or, secondly, they might throw in their lot with the modern heathenism of the people round about them; or, thirdly, they might give their whole devotion to the Lord God. This last he urges them to do.

If we interpret this threefold choice for ourselves it appears like this. The duty that we owe is to the living God. He should be the Lord of our life. There are, however, two forms of temptation which tend to keep us from His true service:—

1. There is the past, either of heredity or of habit. There are sins which claim us and assert their authority over our life because they are habitual, and we feel that we cannot shake them off.

2. There is the present, with its environment of temptation. We are tempted to do as others do and to live as they live, although we know that such a way is wrong. In habit or environment, we find the false gods which claim our hearts. We, therefore, need decision. We must take our stand on God's side against all other claims which present themselves to our life.

4. The Example of Joshua.—The example of one strong, good man is of tremendous value. Joshua was a man of clear convictions and of decided courage. His words come to us to-day as the expression of a noble devotion and a splendid example: "As for me and my house, we will serve the Lord." There is no doubt that the example of men who occupy high positions of trust and responsibility is of immense power upon many people. Let those who have this pre-eminence among their fellowmen see what a power they may be for God, and may God give them grace to be as sincere and strong as Joshua was.

5. The Covenant.—Joshua pledged the people by a solemn covenant after they had declared that their choice was for the Lord God. He dedicated a pillar to be a token of the covenant which they had made with God. He advised them to avoid temptation by putting away all their idols, and he charged them to be faithful to the choice which they had made.

Their temptations were different to ours; but one thing was common to both them and us, and that is the fact that God wants our whole heart. Habits and circumstances do tempt us to be unfaithful. If we have not already done so, we should definitely choose for God and then live in faithfulness to the covenant of Baptism into which we have entered.

The Town Dominant*

PRESIDENT REYNOLDS, M.A.,
Ontario Agricultural College, Guelph, Ont.

THE remarks that I shall make are to be understood as a statement of the point of view of farmers with respect to our modern industrial system and its effect on the national welfare. This point of view may seem to you extreme, and some of the conclusions may seem entirely wrong. But we shall never get anywhere in Canada until we learn to take into account the other fellow's views, and the other fellow's rights. And these views which I now attempt to give you explain what is known from east to west in Canada as the Farmers' Movement. Starting in Western Canada as a co-operative movement for the protection of the farmers' economic interests, it has spread to Eastern Canada. There it has taken political form and has resulted in a Farmers' Government in Ontario. The next Dominion election will probably see a strong contingent of farmers elected in nearly every province.

RURAL NEGLECT.

The occasion for this movement may be summed up in a phrase which has been on the lips and on the pen of every speaker and writer on the rural question for the last twenty years. The phrase is Rural Neglect. Evidences of rural neglect, of the neglect by government of rural interests, are quoted from every English-speaking country, not only in Canada, but quite as much in the United States, and even more so in England. The decay of rural life in England has for more than a generation alarmed her economists and her statesmen. In the United States this decay prompted Mr. Roosevelt to appoint his Country Life Commission. In Canada experiment stations and agricultural colleges and rural credit societies and United Farmers' organizations have thus far been unable to stop the rush of population to the cities. In Manitoba, with the richest soil in the world, there are only 49,000 farmers in a population of more than half a million, and more than half of that population live within the city of Winnipeg. We have witnessed an era of industrial and speculative development, accompanied by the abnormal growth of cities and rural decline. It is time to pause and consider if all this change is for the good of the nation. Personally, I should prefer to come to you with a cheery message, and an assurance that all is well. But it is only the false prophet who proclaims "Peace, peace," when there is no peace. So I take this occasion of presenting what is not merely a rural problem, but is essentially a national problem, and presenting it as fairly and accurately as I can from the farmers' point of view.

"Preliminary estimates of the United States census for the year 1920 are said to indicate that the farming population of that nation has dropped to 35 per cent. of the total. Forty years ago 70 per cent. of the people of the United States lived in the country. A decade ago 55 per cent. of the population was rural, but now it is estimated that only 35 per cent. live in the country."

The story that is told in this report is a story true of all English-speaking countries. In England, Ireland and Scotland, in United States and in Canada, slightly different causes have produced the same effects of hugely overgrown towns and a declining rural population. I propose to mention some of the causes, and to trace some of the effects of these changes as they have happened here in Canada within the memory of men who are still comparatively young. It may be that nothing can be done about it. It may be that a national change, a change in the life and char-

*An address given at the Luncheon of Trinity, Victoria and Wycliffe Alumni Associations, September 23, 1920.

acter of a whole people, must be allowed to carry on to its proper conclusion. But in any event, we should not close our eyes to facts and consequences of such great moment, nor mistakenly pronounce a thing good which may be evil. I shall try in this address to show:—

1. That the dominance of the town is the result everywhere of the industrial development.

2. That in Canada the dominance of the town has been fostered by our political and social ideals.

3. That the abnormal growth of towns is responsible for many of the economic and social ills from which we are at the moment suffering.

The nineteenth century is distinguished among the centuries as the era of industrial development. Science and inventive genius in the nineteenth century accomplished more in speeding up the processes of industry than had ever been accomplished in all the centuries preceding, since Cain began to till the soil and Tubalcain worked in brass and iron. At the first half of the nineteenth century the sower went forth to sow just as did the sower of the parable, casting the grain with his dispensing palm aside, and the harvester cut the grain with the sickle, as did the harvester in the fields of Boaz. At the beginning of the twentieth century the seed was sown by clock-work in a huge drill drawn by two, three or four horses, and with the self-binder one man could reap and bind as much grain in a day as ten men could do a half century earlier. Machinery has replaced hand labor in every industry. That is the industrial revolution.

BOLT SEVENTEEN.

The invention of machinery has been accompanied by an economic discovery of even greater significance—namely, the principle of the division of labor. It was discovered that a man could do more work, could become more expert and "efficient," if he were kept at one single operation requiring the same motions hour after hour. The motions both of his mind and of his body became automatic, when confined to a narrow round. Greater accuracy and greater speed resulted, and consequently greater production and a higher economy in production. Any large factory to-day furnishes endless examples of this division of labor.

Without guidance of the vision which forsee the finished whole, the skill of the individual workman will be in vain. He can make his wheel, his screw, but he can neither make the engine nor run it. He is not so unlike, as he may think, to that workman lent by special favor to one of the new munition factories in America. The man came with a record of nine years' service in the greatest motor works in the world. "What did you do there?" his new employer asked hopefully. "I put in bolt seventeen." "Not for nine years?" "Yes, for nine years."

It will be quite apparent that the division of labor is impossible in the system of small separate shops and factories such as existed in Canada a generation ago. Hence began the combination and amalgamation of separate industries in one big factory, and the elimination of the small village shop and factory. The craze for economy of production included transportation, and factories must be placed convenient to lines of railways. The amalgamation of factories made necessary by the division of labor and the locating of factories at railway centres have produced the great modern manufacturing centres.

Great combinations of capital, represented in the modern factory, have been made the means of securing political action which has favored the city industry by protective tariffs. Under a protective tariff, the manufacturer does not need to care how much he pays for his labor, for the pro-

tection enables him to charge a profit not only on the cost of his raw material, but also on the cost of his labor. Hence for forty years the farmer selling in an open market has competed in his bid for labor with the manufacturers selling in a market protected by tariffs high enough to prohibit or to reduce outside competition.

Forty years ago Canada started out to build cities. Her economic policies could end in nothing else. To her economic policy have been added her educational and social ideals. She has adopted the policy of universal education, and the educational ideal she has set up has been an escape from the necessity of labor. It was not to be thought of that the brilliant High School pupil should choose some useful, productive industry for his calling. He must go into one or other of the professions. Our technical schools have not produced artisans or mechanics. The successful students of our technical schools have become civil or electrical engineers or technical experts! The unsuccessful have drifted into some business or other. It is charged that even the agricultural colleges have failed to produce farmers. It would be a wonder if they had, with the current so strong against them. I cannot forget the reproach that was the lot of the country boy when first he went to high school in a small Ontario town. A tanned face was a thing to hide, unless the owner could proclaim it the product of a season at camping. The farmer has been classed as a labourer in Canada, and the labourer is not respected, however much we may rant about the dignity of labour.

POISONED BY THE CITY.

Our industrial system has defeated its own ends, and has failed. It has built up the cities at the expense of country life, and the present-day Canadian city as an expression of a well-ordered, well-balanced British democracy, is a failure. Our industrial system has as its foundation and the justification of its existence the principle of economical production by division of labor. And to talk of economy of production in the face of present-day prices is a travesty of fact and a perversion of economic truth.

A manufacturer in a New England city a short time ago informed a friend that he was on the lookout for a new factory site. The conditions of living in the New England city had become intolerable. The city had sucked the life out of the surrounding country, so that the abandoned farms round about were no longer able to supply food for the city inhabitants. The boasted co-operation between town and country, by which the town could supply the needs of the country and the country the needs of the town, had failed. The blighting shadow of the town had destroyed the country round about. Milk, meat, eggs, vegetables needed by the town were no longer produced by the surrounding country. Cost of transportation and middlemen's charges had made high food prices. Rent, taxes, congested living conditions added to the tale of woe. Every increase in wages to the operatives was absorbed by corresponding increases in the cost of food, clothing and shelter. This particular manufacturer was seeking to escape from it all by locating a site for his factory in a part of the country which had not been poisoned by the neighbourhood of a great city.

ABSOLUTE FAILURE.

By reason of the dominance of the town the country is fast losing its distinctive appearance and character and individuality. The very trees and standing crops are no longer green in June as of yore, but bear an ignoble load of dust churned up from the road by the wheels of flying motors. The telephone has invaded the quiet of the countryside, and the rural mail delivery brings the city newspaper with its city news, its sensations and its inaccuracies and its sporting columns. City fashions in dress and sport and amusement have taken hold of country tastes. Teachers for country schools, and preachers for country churches are trained in city schools and colleges, and carry with them to the country city ideas and ideals and the fond hope that they may before long be called to a city charge. The city mail-order house is filching away the business that used to be done in the country store, and

the village smithy no longer stands beneath the spreading chestnut tree, but has long ago fallen into ruin.

Our industrial system has failed, and failed signally, in economy of production. The small shop of forty years ago, with its master workman, a journeyman or two, and an apprentice, was much more efficient than its present-day substitute, the huge factory in the city. Then the boss and the men and the boy all knew their customers as neighbours. Night or day a farmer could get necessary work done. Hours were not counted as the measure of a workman's obligations so much as a neighbour's need. Workmen were no more skilled then than now, and I believe no better at heart. But the system was infinitely better in its social relations. The relationship between shop and customer then was personal. The relationship between master and workman was personal and with the personal relation went the possibility of give and take. Then, a workman could see his work from beginning to end, a chair, a wagon, a set of whiffle-trees. He could look upon the work of his hands as a complete article, and see that it was good. To-day, he puts in Bolt Seventeen. To-day, factory hands are no longer persons in their factories, they are machines, or slaves to machines. Interest in their work they have little or none. All is mechanical and impersonal. The loss in efficiency is due to the loss of individuality. A man can work ten hours a day without undue weariness of body. It is the weariness of spirit which demands shorter hours, and since the workman must have a living wage, be his hours long or short, the continued demand for shorter and shorter hours has reduced labor efficiency.

TOWN BOOSTERS.

The building of great cities and the massing of growing families there have created another social problem and caused further loss in national efficiency. The farm is the great opportunity for occasional employment. The boys and girls on the farm need not be overworked, need not be kept out of school, and they need not grow up without habits of industry and a familiarity with labor. The hordes of idle youths of both sexes in the city are idle because there is nothing for them to do. City business does not lend itself to family partnership. In the city the head of the house must earn for the whole family. On the farm the boys and girls serve apprenticeships to useful labour, and society is the better off for what they do, since they usually work for nothing. If the production of the farm were charged for at so much an hour for labor expended, and charged for at the rate the mechanic in the city must have in order to support his family, the food we eat would be the dearest of our commodities, instead of, as it is now, the cheapest.

The town, having found a place on the map, must justify its existence, and must grow to keep pace with the other towns. Hence we have town boosters, whose aim is to make the town bigger, to attract industries to the town, to fill it up with population and sell more and more subdivisions farther and farther out from the centre. From the craze for town building we have the encouragement of industries that make nothing useful; we have company promoters whose object is to foist something on the public for a consideration; we have real estate agents who earn nothing, but sometimes manage to collect a good deal of money earned by other people. The whole economic fabric of the city tends more and more to making the dollar, instead of useful commodities produced by honest labor, the measure of national wealth.

Through our existing industrial system, we have lost all sense of economic value. Our protective tariff enables the manufacturer to dictate his own price for his commodity. Therefore he cares little whether his commodity is produced economically or not. He cares little how inefficient his labour is, or how high-priced. He has the means of "passing the buck" to the consumer. The fostering of needless and useless industries by town boosters and company promoters has enormously increased the number of men who draw wages for producing articles the nation can

(Continued on page 637.)

Australian Letters

Rev. C. V. PILCHER, M.A., B.D., Toronto.

III.

HONOLULU.

Dear Mr. Editor:—

Old Father Neptune is no respecter of persons, and although the SS. "Sonoma" was carrying Uncle Sam's mail, the aged proprietor of the sea gave her a good tossing about as she cleared the Golden Gate. He even forced a little of his "drink" through the closed window of the saloon on to the table where I was sitting at dinner. I suppose he thought we might like it, as we were leaving bone-dry territory; but he found us an ungrateful crew.

A gay element, largely drawn from the theatrical and movie professions, was prominent among the passengers, and fancy-dress balls and dance and song were the order of the day, or rather of the night. But as it takes all kinds of people to make a world, so it takes all kinds of people to make a ship's company, and it is interesting to notice how, before the voyage is over, the various groups are sorted out, and birds of a feather have flocked together.

A Bishop Strachan School girl was on board. She carried the fresh breath of Canada with her, and was a welcome bit of Toronto in mid-Pacific. Nor will your correspondent, Mr. Editor, ever forget a dear old American sailing-ship captain from Cape Cod. His tales of the sea were alive with human interest, as he recounted the savage barbarities of the old days before the mast, or sent his audience into a fit of inextinguishable laughter by some yarn of an infinite humour. He was a Christian soul, luminous with the quiet radiance of old age. I asked him what had made him a Christian. "My Mother," he replied, "did that. She could do more with me than anyone else. When I went away to sea she gave me a Bible, and wrote in it various passages she wanted me to read and added 'From Mother.'" One tale he told us was of a young fellow who was proud to call himself an atheist. He was always insisting to his mates that there was no God. Everything happened of itself. It was just "Nature." One day he fell overboard, but was rescued with some difficulty. No sooner was he placed safely on deck than he cried out, "Thank God, I'm saved." The old captain was too wise to rub it in at the moment, but getting a quiet opportunity he pointed out the glaring inconsistency of the man's word. "Don't you understand, Captain," he answered. "There's all the difference in the world between spinning a foc'sle yarn and feeling you're drowning."

Six days out from San Francisco we came in sight of the Sandwich or Hawaiian Islands. We passed Molokai, the island where Father Damien worked among the lepers, and steamed on to the Port of Honolulu, the capital of Oahu. I confess that at my first sight I was disappointed. The whole region had been over-advertised in the tourist booklets. Not half had been told the Queen of Sheba, and so she was prepared for the exuberant appreciation of surprise. About double had been told us. One had been reminded *ad nauseam* of Mark Twain's words about the Hawaiian Islands: "No alien land in all the world has any deep, strong charm for me but that one." One expected Eden. When one saw the place one pitied Mark Twain. Either his taste was peculiar, or the poor man had never travelled. Perhaps he might pity us in turn, but each must speak as he himself feels. When, however, I had got over the shock of the disappointment of impossible expectations, I could appreciate the really remarkable beauties of Oahu. Seen from the sea, the volcanic origin of the archipelago impresses the traveller. Cones and broken craters arise in all directions, bare and dry from summit to base. The vegetation runs in rivers of green along the valleys. Back of Honolulu extends the central chain of the island, here a dark green, and rising about 3,000 feet above sea level. A shoal of brown-skinned boys, diving for coins, surrounded the ship as we moved slowly to the quay. The Captain allowed us six hours on shore.

We formed a party of four to see the sights. Just beyond the dock a line of taxis awaited the visitors. We booked an auto for the day with a Japanese chauffeur. The guide books advise you to eschew Japanese drivers on the ground that they are reckless. All I need say about ours is that we lived to tell the tale. In a few moments we were passing through the streets of Honolulu—a modern American city. Electric street-cars moved hither and thither, while dusky policemen under huge umbrellas directed the traffic at the street corners. But mark the marvellous cosmopolitanism of this city at the cross-roads of the Pacific! Rudyard Kipling wrote that "East is East, and West is West, and never the twain shall meet." He could never, surely, have been to Honolulu. Look about you. There Chinamen are doing business in a Chinese shop. Here a Chinese lady in her white trousers meets you on the street. Yonder are two Japanese ladies in the dainty costume of Japan, with babies in slings on their backs, and straw sandals with a thong through the toes on their feet. And then you encounter a group of Hawaiians to remind you that, after all, you are on Polynesian soil. As a matter of fact, though the Stars and Stripes flies overhead, the Japanese are far the most numerous element of the population. You half feel you are in Japan with the beautiful Japanese gardens, Buddhist temples, and the unmistakable art of the Japanese Shinto gate.

We motored up the road to the Pali, passing avenues of royal palms, our non-tropical eyes surprised at times by the gorgeous crimson of the bouganvillea or the red scarlet of the hibiscus. The track led up to a pass over the mountains, but just as we breasted the ridge—a low concrete wall blocked the way, and we stared over it down a precipice which yawned over a thousand feet beneath us. To right and left rose the sheer faces of the mountains, while in front, from the foot of our precipice, the island stretched away in level green to the shores of a boundless sea. This was the famous Pali, over which some Hawaiian king had once hurled his defeated foes.

We might have motored on (as I did later) over a road engineered down the face of the precipice with wondrous twists and turns, and driven over the level country to a village by the sea, where two Hawaiian old men will take you out in a glass-bottomed boat to the fringe of a coral reef. There you cover your head with a black cloth, like a photographer, and gaze down, through the glass and bluish-green water, to a submarine fairland, where coloured fish dart among the coral forests of cream and white and brownish-red.

But on this occasion we turned back, circled the extinct crater called the Punch Bowl; visited the Bishop Museum, where you may study, if you will, the mumbo-jumbos of the Pacific; drove through a park, where we noticed (it was now noon) that the sun was casting no shadow; and then crossed the city to the famous Waikiki Beach, overlooked by Diamond Head. For some reason or other no brown-skinned youths were riding the breakers on the surf-boards. Not a tourist was experimenting with the unusual thrill of the foam-borne outrigger canoe. But we solaced ourselves with an interesting lunch at the Moana Hotel, where we sampled weird and untried products of the tropics.

There remained the Aquarium, with its marvellous fish of grotesque form and of every variety of luminous and living colour. And then to the ship again!

Before I went on board I bought a Honolulu paper. It advocated the prosecution of an aggressive missionary policy in the Islands. So far so good. But the motive urged was this—that *Christianization meant Americanization*. That may or may not have been good policy, but I could not help feeling that it was bad religion. The Christian missionary should go with no aim which could by any possibility be interpreted as selfish. His purpose is to carry the unspeakable boon of a knowledge of the Christ and of the Christian ethic. Each nation should then work out a Church that is truly national—not a mere copy of our Western ways. Only so will the nations bring the peculiar contribution of their own glory and honour into the completed city of God.

Yours faithfully,

VIATOR AUSTRALIS.

very well d
of a recei
significantly
with some
end too sc
speculators
men, and
tive occup
cities, and
there for
greed of
workers in
now set u
wages and
trades unie
and increa
by orderir
of work w
a day. F
bricklayer
day, a bri
bricks as
of produc
of unempl
is done in
last long
is fixed b
of a livin
ditions th
expensive
industry
ture and
artificial
wages ha
towns, la
going un
earnin
forgotten
earnin
from the
duce by
to the la
of earnin
that star
the land
the city
coming
mand, ti
create a
vices.
professi
producti
unions
their ow
divided
duction,
No trad
ing to
has bec
which
twice v
sion. T
their ov
suffer
the was
society.
dians a
men an
Canada
cannot
system.
most p
business
laboure
unskill
non-Can
tions,
courag
and th
superic
our fe
Canadi
the ir
Sociali
that n
courag
and is
of the
You
this ir
tem is
do ab
unions
cities
our
cities
armie
count
The
but

THE TOWN DOMINANT

(Continued from page 636.)

very well do without. As the writer of a recent economic article very significantly remarks, "The trouble with some of the strikes is that they end too soon." Land and housing speculators, brokers, jobbers, middlemen, and a host of other unproductive occupations find harborage in cities, and increase the cost of living there for the actual workers. The greed of capitalists has forced the workers into trades unions, who have now set up their own standard of wages and hours of service. The trades unions have limited production and increased the cost of production by ordering the maximum quantity of work which a workman may do in a day. For example, while a good bricklayer can lay 1,800 bricks in a day, a bricklayers' union has set 800 bricks as a day's work. The limiting of production is based on the fear of unemployment. If too much work is done in a day, the work might not last long enough. The wage schedule is fixed by the unions on the basis of a living wage in the midst of conditions that make living difficult and expensive. The whole round of town industry has been divorced from nature and economic laws. While these artificial standards of living and wages have been established in the towns, land in the country has been going out of cultivation and the real earning power of a man has been forgotten. What natural measure of earning power can be found divorced from the land? What a man can produce by rightly directed labor applied to the land is the only true measure of earning power. Yet men refuse that standard, and will not work on the land. Work must be found in the city for them, and if not forthcoming as a result of economic demand, the rules of the trades union create an artificial demand for services. The manufacturers began by professing to cheapen the cost of production by division of labor. The unions have adopted the principle as their own, and have divided and subdivided trades, not to cheapen production, but to increase employment. No tradesman dare do a job belonging to another trade. Industrialism has become a monstrous tyranny, in which the workers themselves are twice victims of their own oppression. They are slaves to the rules of their own order as workers, and they suffer the economic consequences of the wasteful system with the rest of society. Meantime native-born Canadians are hard to find among tradesmen and mechanics and labourers in Canada. Real Canadian democracy cannot endure the tyranny of the system. Native Canadians for the most part are engaged in farming, business or the professions. City labourers and mechanics, skilled or unskilled, throughout Canada are non-Canadian. Thus the free traditions, the individual liberty, the encouragement of individual excellence, and the right to enjoy the rewards of superior achievement, blessings which our fathers secured on the soil of Canada, are being filched from us by the invading hordes of European Socialism. All this is traceable to that much-lauded policy "for the encouragement of native industries" and is the evidence of the dominance of the town in the life of Canada.

You may say, "Granted that all this indictment of our industrial system is true, what are you going to do about it? Machinery and trade-unions have come to stay, and the cities are built. Shall we smash all our machinery and pull down our cities and disband our industrial armies and all go and live in the country?"

These would be simple measures, but not remedies. For with these

changes the habits and capabilities and character of the people would remain the same. City-bred people cannot be made farmers in a day, nor can they learn the rural way of living merely by being driven into the country.

It is something to point out the danger. The prudent man foreseeth the evil and hideth himself; the simple pass on and are punished.

But we must get at the root of the matter. The complete remedy may be made the theme of another discourse, and there is time now only to indicate lines of action.

1. We must remove the original cause of rural neglect. All industry must be put on an equal footing before the law. We must destroy by a tariff revision the privileges enjoyed by town industries, so that agriculture can bid for labour and capital in the open market on an equal basis with other industries.

2. We must encourage rural organization for business and even for political purposes. The farmers know pretty well what they want, and what they want is for the good not only of their order but for the good of the nation likewise.

3. Agriculture and country life must be fostered by community organizations, rural credit societies, and agricultural research and instruction in the schools and colleges.

4. These reforms would bring about a change in our educational and social ideals, whereby labour would be honoured, and because of improved conditions country life would be sought instead of being shunned.

Such a result would mean a return to a type of Canadian democracy we are fast leaving behind. For it is as true now as when Aristotle said it that "where husbandmen and men of small fortune predominate government will be guided by law."

THE SUPREME DECORATION

Did you ever think of it—those wonderful words in Daniel 9:23, where the angel Gabriel tells Daniel that he is "Greatly Beloved" and the statement is repeated twice in the next chapter. What a marvellous distinction! As we study the history of Daniel we feel that he deserved that distinction. What a splendid man he was, and how nobly he stood up for the things of God in the face of tremendous difficulties! Yes, we think he deserved the honour.

But here is where the wonder comes in. This supreme decoration may be claimed by each one of us. "God so loved the world"—surely that includes you and me—"that he gave"—what? "the whole world;" no, more than that. "The world with its whole solar system;" no, more than that. "The whole planetary system of the universe;" no, more even than that. The supreme test of love is self-sacrifice, and so God gave what was of more value to Him than everything else; He gave His only Begotten Son. Does not that indicate that each one of us is "Greatly Beloved?" What a marvellous level for us to live up to!

H. M.

The Union Jack Club, London, England, which is already the largest club in the world, is to be extended. There is at present sleeping accommodation for 900 in bedrooms and dormitories. During the war the club has provided sleeping accommodation for 1,116,562 soldiers and sailors, and no fewer than 3,000,000 meals have been served.

CHATS WITH WOMEN

"Arrangements for the admission of qualified women to degrees next Michaelmas Term are being made in Oxford," is the word from England. The academical dress prescribed for women undergraduates is the ordinary gown and a soft square cap of special design, on the lines of that worn in the sixteenth century. Rumour says that the Vice-Chancellor and Proctors have taken a great deal of interest in the matter, and that the final selection of a cap of this type is due to them. It will be permissible, and probably desirable, for women graduates to wear the same cap at the degree ceremony, at sermons, and in Convocation."

"A good many women will probably take their degrees on October 14th, when they will be presented by a member of Convocation who is also a member of the Governing Body of their Society. The Registrar is kindly undertaking to consider applications sent in by the Societies before the Statute actually comes into force. It is understood that degrees are likely to be conferred by decree on the Principals of the women's societies, and it is thought that a similar compliment may be paid to at least the senior women tutors, several of whom had not the opportunity of qualifying fully for a degree before they began their professional career, and who can hardly be expected to enter for minor examinations as undergraduates. The so-called revolution in the University seems to be proceeding very quietly and to be quite of the rosewater kind."

On October 6th, 1920, the centennial will be observed of the sweetest singer whom the world has produced, JENNY LIND. Why did she gain and hold such a unique place in everyone's heart? The answer has been well given by the poet, Nathaniel P. Willis, who came to enjoy the favour of her friendship while she was in the United States, 1850-52. Willis writes: "After having once seen her, the worst man's heart, we sincerely believe, drops to its knees, on hearing but the whisper of her name. Through the angel of rapt music, as through the giver of queenly bounties, is seen honest Jenny Lind."

Charles Ingraham has written an appreciation of Jenny Lind in *Americana*, and in speaking of the effect produced on Willis, says: "She stirred to life within him the deeper and better springs of his nature."

"She despised sham and pretence, cared not for superficial demonstrations, but preferred the quiet of seclusion, and the few tried ones from whom she might derive sympathy and strength. She threw into her work her own sincere and unique individuality, so that in her songs there breathed out over the silent multitude something strangely moving; and which listeners never forgot."

At the zenith of her fame, her honesty compelled her to abandon the stage. "She heard the call of her womanly heart, of the home and domestic side of her nature, and while she sang no more in the great operas, the lullabies for her children were a more soul-satisfying employment, and their cooing voices sweeter than any applause of thousands." Her honest nature is shown by a simple remark which she made when her singing had brought much money for unfortunate children: "It is beautiful that I can sing so!"

Her compass was from B below the staff to G on the fourth line above,

two and five-eighths octaves, with perfect voice control.

What did Mendelssohn say of her, he who knew her so well? "I have never in my life met so noble, so true, so real an art nature, as Jenny Lind is. There will not be born in a whole century another being so gifted as she."

After a brilliant triumph at Berlin and Vienna, she wrote, in December, 1845: "I have the old homesickness all the same! My only wish is to get into quietude, away from the stage. And a year hence I go home, and remain at home, my friend! Ah! how I shall enjoy life! Peace is the best that there is!"

"Her songs were the beautiful pinions upon which the soul of Jenny Lind flew to the bosom of every listener, making there its nest, while the listener felt struggling to life within him an angel which had never been known to exist." Or, "transfigured in singing her face shone as an angel's."

During her London engagement she made her home in a furnished residence at the outskirts of the city, and when she was not engaged in her art she spent her time with the coachman's children, teaching the older ones and caring for the baby. While ladies of the nobility would have liked to be enjoying her hospitality she preferred to be with the coachman's children in the hay mow, her favourite resort, delighting herself in this humble employment, rather than in listening to the empty words of praise and idle worship." It is said that she wrote every day to this family with "a tenderness of broken English which was as touching as it was curious," and that during her absence from these children her encores were most frequently "Home, Sweet Home."

Her engagement in 1848 to Captain Claudius Harris, of India, was broken, because she could not agree to some of his proposals. This left a deep impression upon her soul. She wrote: "It has passed over my soul like a beneficent storm which has broken down all the hard places of my being. I have only one prayer, that I may yet live long, and that in the evening of my life I may be able to show a pure soul to God!"

All sorts of descriptions of the wonderful dresses of public singers are given in our paper, and that is what we most often hear from people who frequent the operas. "Yes, her voice was good, but what a wonderful dress!" So the people of New York received a surprise at Jenny Lind's first appearance. Five thousand people looking for an elaborately appareled person saw a pleasant-faced young lady in simple white with a rose in her hair, standing before them!

She was honest, she was pure, and after her marriage she settled with her husband in England, where "she found peace and delight in her home life, and "her children were a source of joy unspeakable."

As we read in the papers of the disgraceful intrigues of public artists, whether singers or players, when every sacred tie seems torn into shreds, can we conjure up about these people any such beautiful pictures as are here portrayed of honest Jenny Lind?

JEANNE ACADIENNE.

There's nothing but what's bearable so long as a man can work.—GEORGE ELIOT.

Canadian Churchman

(Established 1871.)

A National Journal of the
Church of England
in Canada

Published Every Thursday.

Executive Committee of the Board of Directors:

GEORGE B. WOODS - - - - - President
THOMAS MORTIMER, - - - - - Vice-President
J. M. McWHINNEY - - - - - Treasurer
M. RAWLINSON WALTER F. CAMPBELL

THE REV. W. T. HALLAM, D.D.
Editor

ANDREW C. STEPHENSON
Business Manager

British Representative:
FREEMAN & Co., 33 Paternoster Row, E.C.4,
LONDON, ENG.

Subscription Rates

Canada and Great Britain - \$2.00 per year
United States and Foreign - \$2.50

All subscriptions are payable in advance.

1. **Remittances** should be made payable to Canadian Churchman, Limited. Postal Notes or Post Office Orders are preferred.

2. **Receipts:** The label indicates the time to which the subscription is paid. Unless subscriber sends stamp for receipt none other will be sent.

3. **Change of Address:** In asking for this both the old and new address should be sent.

4. It is assumed that subscribers wish the paper continued unless definite word to the contrary is received.

Advertising Rates will be submitted on application.

CANADIAN CHURCHMAN, LTD.,

613 Continental Life Building, Toronto.

Corner of Bay and Richmond Sts.

Phone: Main 5239.

**WAR MEMORIAL BRASSES
and BRONZES**
OF BEAUTIFUL DESIGN
ARE EXECUTED BY
F. OSBORNE & CO., LTD.
27 Eastcastle St., London, W.1, England
Est. 1874. Send for booklet 55.

**JONES
AND WILLIS**

Ecclesiastical Art Workers

Wood & Stone Carving, Metal Work, Stained Glass, Mosaics & Paintings, Embroideries
MEMORIAL WINDOWS and TABLETS

Write for Illustrations
43 Great Russell Street
London, England
Also at Birmingham and Liverpool

**BRONZE
MEMORIAL
TABLETS**
ROLLS-OF-HONOUR
*Send your inscriptions
we will make you up a
Design and Price free*
ARCHITECTURAL
BRONZE & IRON WORKS
LANSDOWNE AVENUE
TORONTO
Phone Kenwood 2008

LETTERS TO THE EDITOR

The Bishop of Qu'Appelle has given his consent to the publication of his letter regarding Bishop Fallon as a pamphlet. We have \$25.00 in hand for this purpose.

THE TAIL AND THE DOG.

To the Editor, Canadian Churchman:

Sir,—Do allow me to thank you most heartily for your timely and sorely needed catechism on "The Tail and the Dog." As you know, I spent many years in Montreal, and my righteous indignation has been deeply aroused by the notorious abuse of privilege on the part of the Roman Church in reference to the laws of marriage. The "Ne Temere" Decree is an outrage upon the liberties of British subjects, and strikes at the very root of our family and national life. It is high time that this injustice should be exposed and the scandal put to shame. It should be well known that even in Italy the civil law forbids the priest to meddle with family life and the marriage relation on pain of fine, or imprisonment, or deprivation of his office, according to the nature of his offence. Nowhere in the world does the Roman Church enjoy greater privileges than in the Province of Quebec, and we rejoice that her members should equally share with us in civil and religious freedom; but it is simple justice that there should be one Marriage Law for all Canadians, and that a British Law.

G. Osborne Troop.
September 24th, 1920.

LECTURES OF A. M. BEALL

To the Editor, Canadian Churchman.

Sir,—I would be glad if you could afford me some of your valuable space to say something of a visit to our village school lately paid by Mr. A. M. Beall, M.A. Mr. Beall is working under the direction and auspices of the Department of Education, and lectures on Eugenics and Personal Hygiene.

I feel sure that there must be many among our clergy who do not know of the excellent work being done by Mr. Beall. He goes and lectures free gratis wherever he is asked. And what lectures they are! Here he held the attention of the pupils of the school with wonderful fixedness over a period of five days, lecturing always once and sometimes twice during the day.

I was present with the other clergy of the village at three of these lectures, and they were certainly masterpieces. His arrangement of addresses on Personal Hygiene and Personal Purity were so admirably worked out, that one felt sure the boys and girls must have carried away a great deal of most valuable information concerning themselves. The first of the addresses were given to boys and girls together. The last two to boys only.

The blackboard was used freely throughout. There is a tone of deepest reverence pervading his entire theme. Mr. Beall is firstly an earnest Christian man and eminently fitted to do this work. His fundamental idea is that the "body" is the Holy Temple of God. And as such, the result of his instructions of course is to inspire his young hearers with wonder and awe at the workings of it.

One leaves these addresses feeling they ought to be more freely used. And that instead of Mr. Beall working single-handed, the Department of Education would be well advised to give him all possible assistance, and establish in connection with the Department a Bureau of Eugenics, composed of a good strong staff, fashioned, if possible, after the pattern of this God-fearing man.

Mr. Beall's address is Whitby, Ont. Thanking you, Mr. Editor.

James E. Fenning,
Rector of Clarke and Rural Dean.

DEPARTMENT FOR THE WELCOME AND WELFARE OF THE NEWCOMER.

"A Church, a Welcome and a Home for Every Student."

To the Editor, Canadian Churchman.

Sir,—May I, on behalf of the Department of Welcome and Welfare of our Council for Social Service, be allowed the use of your columns to draw the attention of the clergy and of Church workers generally to the need of ensuring on behalf of the Church a welcome and every effort for their spiritual and social welcome for the many Anglicans among the students who at this season of the year are entering upon their work at our colleges and schools. All agree that the safeguarding of the young manhood (and womanhood) of the Church in the principles and practices of the religion of Christ is of vital moment. Those who leave home to enter any of our educational institutions are at an exceedingly impressionable age and their future relationship to the Church of their Fathers is likely to be moulded by the character of the welcome and the reality of the interest in their social and spiritual welfare shown by the Church of their temporary residence. To insure this welcome and interest it is of the utmost importance that every clergyman should at this season of the year secure the names and present addresses of such of his young parishioners as have left home to attend college or school, and send them on with such particulars as he may deem helpful to the clergy whose fields of work are near these educational institutions. In case the local Rector does not know to whom it would be best to write, the Department of Welcome and Welfare of the Council for Social Service, 136 Confederation Life Building, Toronto, will be glad to receive the name and address and pass it on.

It is of equal importance that wherever there are educational institutions receiving students from outside, the local clergy, aided by the Brotherhood of St. Andrew, the Social Service Secretaries of the W.A., branches of the G.F.S. and of the A.Y.P.A., should at once arrange for a welcome to be given these young Church people. Not only should those be visited of whom they have been formerly notified, but an organized effort should be made to secure a complete list of names and addresses of Anglican students. It would be most helpful if Church people would seek to give these newcomers not only a warm welcome to their Church and its privileges, but an equally warm welcome to their homes and hearts. Our watchword should be, "A Church, a Welcome and a Home for every student."

C. W. Vernon,
General Secretary.

MENEELY BELL CO.
TROY, N.Y. AND
100 BROADWAY, N.Y. CITY
BELLS

MEMORIAL WINDOWS
FINEST ENGLISH DESIGN
WE INVITE YOU TO SEE OUR WORK
LUXFER PRISM CO. LTD.
296 RICHMOND ST. W. TORONTO

MEMORIAL WINDOWS
ENGLISH ANTIQUE
STAINED GLASS
LYON GLASS CO.
141 3 CHURCH ST. TORONTO ONT.

STAINED GLASS MEMORIAL WINDOWS
designs & estimates on request
specialists for sixty years
ROBI M'CAUSLAND, L.L.M.
111 3 SPADINA AVE. TORONTO

MEMORIALS AND DOMESTIC ART GLASS
DOMINION STAINED GLASS
EST. CO. 1884
380 ADELAIDE W. TORONTO
Booth & Mackey, Props.

Church Brass Work
MEMORIAL BRASSES
RAILS, VASES
PRITCHARD ANDREWS
CO. OF OTTAWA, LIMITED
264 Sparks St. OTTAWA.

Stained Glass Memorial Windows
for Churches
Public & Private Buildings.
Best British design and
Craftsmanship Estimates
submitted upon receipt of
sizes and particulars
City Glass Company
Charing Cross Mansions
Glasgow, Scotland

We have a Beautiful Range of Woollens
In all the newest shades



Will be pleased to have a call from you.

Berkinshaw & Collier
Merchant Tailors.
316 Yonge Street, Toronto.

McShane Bell Foundry Co.
BALTIMORE, MD.
CHURCH, CHIME and PEAL BELLS
Memorials and Specialists

Organ Blowers
Direct Connected No Belts
FOR PIPE OR REED ORGANS
MANUFACTURED BY
L. E. MOREL, 410 Spadina Ave. Toronto, Canada

BLMYER BELL CHURCH BELLS
UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE OUR FREE CATALOGUE TELLS WHY.
Write to Cincinnati Bell Foundry Co., Cincinnati, O.



In this quaint old Church—Wimborne Minster—we re-cast eight bells and supplied two new ones—all in perfect tune.

Church Bells
"Like Sweet Bells, jangled, Out of tune and harsh."

SHAKESPEARE had no liking for bells that were out of tune. There is no reason however, why anything but sweet music should issue from the belfry tower, for Messrs. Gillett & Johnston, the Bell-founders of Croydon have replaced the old method of haphazard tuning by one so scientific that every bell, even the smallest, is sent out perfect in tune.

On the same principle—known as Canon Simpson's—old bells which are cracked, or otherwise faulty in tune, can be recast and perfect harmony of tone produced.

For full particulars of numerous contracts successfully carried out, write to

Gillett & Johnston
Founders of many famous bells,
Established 1844.
Croydon .. England

ECZEMA
You are not experimenting when you use Dr. Chase's Ointment for Eczema and Skin Irritations. It relieves at once and gradually heals the skin. Sample box Dr. Chase's Ointment free if you mention this paper and send 2c. stamp for postage. 60c. a box; all dealers or Edmanson, Bates & Co., Limited, Toronto.

All Over the Dominion

Dr. Cody was the preacher at the annual service of the Canadian Order of Foresters which took place at St. Paul's, Bloor St. East, Toronto, on September 26th. His subject was the "Parable of the Good Samaritan."

Rev. O. W. Howard, professor of Montreal college, who was in Winnipeg on his way east from Vancouver, where he spent the summer, was the preacher at the morning service, and in the evening the sermon was preached by the pastor, Rev. W. G. Nicholson.

At St. John's, Florence, on Sept. 12, the annual Harvest services were held afternoon and evening. This church, one of the handsomest of the small churches in the diocese, was nicely decorated for the occasion, and the music rendered by the choir good. The Rector, Rev. P. H. Streeter, conducted the services and preached. The attendances were large and the offerings very liberal.

Special Harvest Thanksgiving services were held Sept. 12 in St. James', Winnipeg. The church was beautifully decorated with flowers, fruits and vegetables, supplied by members of the congregation, and which were placed in the church by the Ladies' Aid of the church. At both services all available space was taken up, and in the evening the attendance was so large that many could not get into the church.

All interested in the helpful work of the Girls' Friendly Society, which is now affiliated with the Council for Social Service of the Church of England in Canada, will regret to learn that Miss Bessie Charles, the Field Secretary of the Girls' Friendly Society, has found it necessary to give up work on account of ill health. Her many friends will wish her a speedy recovery to perfect health and vigor.

A special vestry meeting of St. Hilda's Church, Fairbank, was held on Monday evening, September 20th, the Rev. Canon Brain presiding.

A resolution was passed and will be forwarded to the Bishop of the Diocese asking that St. Hilda's be set apart as a self-supporting parish, and that the Rev. H. R. Young, be inducted as its first Rector. This suburban Church is rapidly growing in membership and has recently secured the old Presbyterian Church on Vaughan Road in which to carry on the work, especially among the boys of the neighborhood.

It is reported that at the meeting of the Provincial Synod of Rupert's Land next month a motion will be made to provide an Assistant Bishop in the Diocese of Qu'Appelle, according to the agenda paper which has just been issued. The claim is made that the Diocese comprises 90,000 square miles, and the number of rectories and missions is constantly growing, and has already reached a point where one Bishop cannot supervise the work.

During a service at All Saints' church, Winnipeg, recently, a very impressive ceremony was carried out in the dedication of two gifts recently presented to the church.

The first, a beautifully carved credence table of Gothic design was given by George W. Allan, M.P., as a thankoffering to God in that he had been restored to health. The second gift which was dedi-

cated is a very handsomely engraved brass memorial tablet and was presented by the former pupils of Crescentwood Preparatory school in memory of their late schoolmaster, Leonard M. Wallich, who passed away on April 12, 1918.

The general secretary of the Anglican Brotherhood of St. Andrew, Lieut. Walter Burd, M.C., will visit Winnipeg for a month from October 9 to organize and reorganize chapters in the city by a special campaign during the centenary celebrations of the Anglican Church. He will be assisted by Mr. Evelyn Macrae, of Toronto, vice-president of the Dominion council. To plan co-operation with Messrs. Burd and Macrae a meeting of all Brotherhood of St. Andrew men was held in Holy Trinity church house at 8.15 p.m. on Monday, September 20.

The burning of St. Philip's, Milford, N.B., means the loss of one of the old landmarks of that village. It was a frame structure erected many years ago, and had long been the Church home of the Anglicans of that vicinity. The fire started in the belfry immediately after being struck by lightning. Owing to the lack of water and fire fighting appliances, it spread to the main building, which was soon in flames. The memorial tablets, Holy Table and ornaments were saved, but everything in the vestry was lost, including the register, Bible, hymn and prayer books, linen, vessels, font, etc.

Bishop Bidwell, when asked whether definite steps would be taken in Canada toward the achievement of union in accordance with the declaration of the Lambeth Conference, said that a meeting of the Bishops of the Canadian Church had already been called, to take place in Winnipeg, beginning on October 10th. At this meeting the matter will be dealt with specifically, with the object of opening the way for the realization of the ideals so earnestly expressed in the appeal of the Archbishop of Canterbury. But much liberty of action is left in the hands of the Bishops themselves, and Bishop Bidwell purposes issuing a letter to the clergy of the Diocese of Ontario on the subject at once.

September 19th was a red-letter day in the history of St. Matthew's Church, Florence, in the Diocese of Huron. There were special Harvest Thanksgiving services both morning and evening, the Preacher being the Ven. J. B. Richardson, D.C.L., Archdeacon of London. The Archdeacon's sermons were able and timely, and will long be remembered by those who heard them. At the morning service after the Third Collect, a fine oak Holy Table was solemnly dedicated by Dr. Richardson in memory of the late William Bilton, who for many years was a faithful and devoted member of the parish. Mr. Bilton will long be remembered for his regular attendances at church, his devotion to his family and his goodness to the poor. The Holy Table was donated by the family. The attendances at both services were the largest in many years and the collections amounted to over \$126.00.

DEATH

VICARS—Entered into rest, at 22 Ross Ave., Toronto, Edward Johnstone Stannus, eldest son of the late Rev. Johnstone Vicars, and grandson of Rev. Matthew Vicars, Exeter, England.

WHEN USING
WILSON'S FLY PADS
READ DIRECTIONS CAREFULLY AND FOLLOW THEM EXACTLY



Far more effective than Sticky Fly Catchers. Clean to handle. Sold by Druggists and Grocers everywhere.

Women Officers in the Church

More and more you are taking important places in the Church councils. Do you read each week what the Church is doing in other places? Are you doing all you can to make every Church woman connected with your own organization interested in and intelligent about national Church matters by reading the only National Church of England Weekly, "The Canadian Churchman?"

Why not start a campaign in your Parish for new subscribers by getting each Women's Society to take part? You will at the same time increase your funds and your knowledge of Church affairs. Write for our new special offer.

To the Subscription Department, "The Canadian Churchman," Toronto.

It's Always Best

—To Be Well on the Safe Side

When buying Tea, insist on getting

"SALADA"

The Tea with a Quarter of a Century of Unrivalled Public Service.

B520

CHURCH FURNITURE

ALTARS, CHAIRS, PULPITS, LECTERNS

OUR catalogues show a complete line of Church furniture and we will be pleased to prepare special designs to suit your particular requirements. If you will give us an idea of sizes and style, stating also the material and finish wanted, we will promptly furnish you with all the information you wish. We have made a speciality of church furniture for over thirty years and are glad to place the benefit of our experience at your service.

Write us also in reference to seating of any kind.

The Valley City Seating Co., Ltd.
Dundas Ontario

PRINCIPALS and TEACHERS

See that your pupils enter this competition; and also arrange suitable programme for

FIRE PREVENTION DAY, OCTOBER 9

We will present one thousand gold plated and enamel medals as

PRIZES

for essays on Fire Prevention topics, to be competed for by the boys and girls of Ontario in the 3rd and 4th Forms.

High School, College and University Students are eligible to compete for nine grand prizes.

TWO SOLID GOLD MEDALS
SEVEN SOLID SILVER MEDALS

Text Books and full particulars free on application:

ONTARIO FIRE PREVENTION LEAGUE, INC.

in affiliation with

The Ontario Fire Marshal's Office,
153 UNIVERSITY AVENUE, TORONTO.
GEORGE F. LEWIS, Sec.-Treas.

Subscribe for *The Canadian Churchman*

A Challenge to the Men of the Church of England in Canada

MEMBERSHIP OF A CHURCH INVOLVES RESPONSIBILITY.

No man who belongs to a Church should fail to pray and work for its extension. The call has come for the men of the Church to take part in extending Christ's Kingdom by bringing others to the Church services. A united campaign is to be launched in November, and the help of every man who calls himself a Christian is needed. *You can do your bit.* There is nothing difficult. You will be provided with printed canvassing cards and cards giving reasons why a man should attend the Church. All you have to do is to take the cards around and invite people to the services where they can hear the Gospel of Jesus Christ. The objective aimed at is a 50 per cent. increase in the attendance at the churches throughout Canada. If everybody will bring only one person each the increase will be 100 per cent. Will you do your share? Your fellow-men need you, the Church needs you, and God needs you. Without your help the work will not be as efficient as with it.

The campaign commences on November 1st, and all preparations should be made in October, so as soon as possible call the men of your parish together and make definite plans. If you have not received literature, write at once to the General Secretary, Brotherhood of St. Andrew, 33 Yonge St. Arcade, Toronto, who will send samples free and quantities at cost.

CAMPAIGN NOTES.

Hamilton.—The Church Attendance Campaign is being taken up with great enthusiasm in Hamilton. The Brotherhood General Secretary was there on September 20th to introduce the scheme and obtain the approval of Dean Owen, who is the Bishop's Commissary, and of the other clergy whom he interviewed.

Dr. Renison is organizing a mass meeting of men representing each parish at the Church of the Ascension school house on Tuesday, September 28th, when Mr. Walter Burd will fully explain the plan of action, then each parish will go ahead with the formation of its committees.

Toronto.—The men of Toronto are endeavouring to establish a lead in the campaign, and a meeting of Brotherhood men and all men interested in Church attendance is called for 8 p.m., October 5th, at St. Paul's school room. Mr. R. W. Allin will speak on the need of the campaign, the Rev. Dr. Seager on the results we may expect, and the General Secretary and District Chairman will speak on the method. Opportunity will be given for discussion. Every Churchman in Toronto is invited to be present.

St. Matthew's Chapter, Toronto.—On Sunday, September 19th, eleven members of this Chapter were initiated into the Brotherhood at the 8 o'clock service by Dr. Seager. Over one hundred members of the congregation were present and the ceremony made a great impression.

News in Brief

ST. JOHN'S, PORT ARTHUR, NOTES.

Lately there have been some improvements made to the furnishings of the church. The local lodge of the Sons of England, Lodge Winchester, No. 99, has placed on the eastern wall of the church a memorial window and tablet, the latter bearing the names of seven members of the lodge who paid the supreme sacrifice. The window, which was designed and executed by McCausland, of Toronto, depicts St. George and the Dragon.

Another memorial tablet has been erected in the church in memory of Mrs. Harriet Dyke, one of the benefactresses of the church from the early days, who died in November of last year. The tablet is of marble, neatly framed in oak.

Rev. O. L. Jull, who has been in charge since the former Rector, Rev. John Leigh, left in February to enter upon his new duties as Rector of St. John's, Maple Ridge, B.C., was married on Monday, August 29th, to Miss Nellie Fisher, daughter of Mr. and Mrs. Thomas Fisher. Rev. and Mrs. O. L. Jull left for their new home at Elkhorn, Man., the same evening, where Mr. Jull has been appointed Rector.

Rev. C. Ensor Sharpe, Rector of St. Thomas', Toronto, has been spending a month here this summer. He has been on a strict holiday, and St. John's people did not have the pleasure once of hearing him preach,

though he officiated at the early service in St. George's mission every Sunday while here.

RUPERT'S LAND NOTES.

The thirteenth anniversary of St. Alban's Church, Winnipeg, was celebrated on a recent Sunday. There were celebrations of the Holy Communion at 8 a.m. and 11 a.m.

Rev. T. D. Painting has returned from the East to his parish at Deloraine.

In connection with the dedication of the extension of the church special services were held in St. George's Church, Brandon, recently.

Rev. H. L. Roy, assistant general missionary for the Diocese of Rupert's Land, has been ill and unable to attend to his duties in the Synod Office in Winnipeg.

Rev. C. W. Dawson, who spent the summer in the Old Country, has returned, and commenced his duties as one of the assistant masters of St. John's College.

The parish of Elgin has forwarded to the Synod Office, Winnipeg, \$659, collected in connection with their Forward Movement financial campaign. A total of \$959 in all was subscribed.

A parochial gathering was lately held in connection with St. Matthew's Church, Brandon. An address on the history of the past hundred years in Rupert's Land was given by Archdeacon Thomas.

Church

NOTES.

Church Attendance taken up with in Hamilton. The Secretary was 20th to introduce to introduce the approval of the Bishop's the other clergy.

rganizing a mass representing each h of the Ascension Tuesday, September Burd will fully action, then each d with the forma-ees.

en of Toronto are establish a lead in l a meeting of nd all men inter- tendance is called 5th, at St. Paul's R. W. Allin will of the campaign, on the results we he General Secre- hairman will speak pportunity will be n. Every Church- is invited to be

hapter, Toronto.— mber 19th, eleven s Chapter were brotherhood at the Dr. Seager. Over ers of the congr- ent and the cere- t impression.



FREE
Hallam's
1921 BOOK OF
Fur Fashions

It contains 48 pages, over 300 illustrations from actual photographs of beautiful furs, showing the furs as they really appear. It is full of real bargains from cover to cover, showing the latest models in fashionable Fur coats and sets—every garment fully guaranteed, and the prices are the same to everybody—everywhere in Canada. Send for your copy to-day. We will gladly mail it to you free of charge.

Scarf as illustrated above is extra large and of finest Silky Black Wolf, about 35 inches long and 9 inches wide. Silk lined and silk frill around edge, trimmed with head and tail.
M349. Price, delivered to you... \$28.75

Muff to match, measuring about 13 inches in width and about 30 inches in circumference, trimmed with heads, tails and paws, lined with velvet and soft bed, complete with wrist cord and ring.
M350. Price, delivered to you... \$28.75

The above scarf or muff will be promptly mailed to you on receipt of money.
Address in full as below.

John Hallam
Department No. 440, Toronto
The largest in our line in Canada

EAST YORK DEANERY

Rev. Rural Dean Durnford and his programme committee have arranged an excellent programme of services and addresses for the next meeting at Cannington on October 12th and 13th. The opening services on Tuesday evening, October 12th will be preached by Captain Rev. E. A. Appleyard, M.C., of Woodstock. The programme for Wednesday, October 13th, includes Morning Service and sermon followed by chapter business, also important addresses in the afternoon on Bible and Prayer Book study, and on Sunday School and other departments of church work—and in the evening, Evening Prayer and sermon.

Complaining is the camouflage of conceit and jealousy.

DOES YOUR PAPER REACH YOU REGULARLY?

If not, please write or phone us; it is our only way of knowing you are not getting service.

The Canadian Churchman
Phone—Main 5239

Churchwoman

This column is for the discussion of matters of general interest to Churchwomen. We shall be glad to receive short contributions. Please mark envelope, "Churchwoman."

THE Woman's Auxiliary of the Protestant Episcopal Church of the United States will celebrate this year its golden jubilee. As a thankoffering, every woman in the church is being asked to give from fifty cents up, to form the nucleus for a "Missionary on Furlough" fund. The money will be used by the missionaries while at home, either for recreation or study, and it is hoped that a Furlough House will be established, probably in New York.

Now, that is just what we are in dire need of in Canada—a Furlough House for our missionaries! Have the women of our Church ever thought seriously and sympathetically about the homecoming and the home-keeping of our missionaries while on furlough? Where do we find them located when we want to get in touch with them? Sometimes in a few bare upstairs rooms of a second-rate lodging house, sometimes in a boarding-house, sometimes with relatives, but nowhere in particular. This is no credit to us.

The Church of England in Canada can never plead poverty again, and since the Forward Movement Committee has not included in its budget any provision for our missionaries on furlough, what better work could the Woman's Auxiliary do than to ask every woman in Canada to subscribe something towards procuring permanent quarters for missionaries while on furlough. The obvious place for this is, of course, Toronto, where are the headquarters of the M.S.C.C.

Our missionaries, the heroes and heroines of the Church, are allowed to come home with a very silent welcome. We hear only by chance that so and so is home from China, Japan, etc. There is no welcome given them; not that they desire fuss or publicity, but it is our duty and our privilege to give them every honour and care. Mrs. J. Cooper Robinson once said that the greatest honour which came to her was in entertaining missionaries in her home in Japan. Can we say as much? We shall be glad to hear from our Churchwomen about ways and means for establishing a permanent home, so that the reproach of not taking care of our missionaries will be taken from us.

IN a paragraph in the Churchwoman's column of the *Canadian Churchman*, September 16th, the following words occur: "The real work of the W.A."

What is the real work of the W.A.? The real work of the W.A. is often misunderstood or lost sight of. In the Diocesan Constitution of Rupert's Land, and I presume in that of the other dioceses also, we find the real work of the W.A. to be—

- (a) To promote individual and united intercessory prayer for missions.
- (b) To awaken missionary zeal among the women of the diocese.
- (c) To diffuse missionary intelligence.
- (d) To raise money for missionary objects.

What are we to understand by the words mission and missionary in the W.A. Constitution? In a general sense, these words have a wide significance. You may hear of diplomatic, political, economic

and other kinds of missions. Social Service, including every philanthropic endeavour under the sun, is a mission—an excellent one, too. In the W.A. we mean by missions the sending of the Gospels of our Lord Jesus Christ to the millions of heathen who have never yet heard of His love. "The task of evangelizing the non-Christian world is enormous; it calls for immense expenditure of men and money." A task this, by no means yet accomplished. Even in bending our every energy to it, we of the W.A. are only contributing to its accomplishment an infinitesimal share. We have neither time nor strength for conglomeration of any kind, no matter how excellent the material offered to us may be. Conglomeration would weaken our hands by diverting us from our main aim, our real work. *The miserable inadequacy of the work we are trying to do was once strikingly brought home to me in a Winnipeg street car. I was with Miss Locke-King, an honorary missionary in South China. We were on Notre Dame Avenue, near a spot where five or six large churches, within a stone's throw of one another, were visible. I pointed them out to her, excepting a congratulatory response. Instead of this, her eyes filled with tears, and she said: "Oh! all those large churches for a radius of a few hundred people, and in China one only, and often not even that one, for thousands." A great work still lies before us. It was the burden of our risen Lord's command, "Go ye, therefore, teach all nations," laid by the Holy Spirit on the hearts of the seven women who founded our Auxiliary in Canada, that prompted them to offer their services to what was then "The Domestic and Foreign Missionary Society. Our real work, our one aim, then, is to help to carry the glad tidings of the Gospel "unto all nations."*

It will be objected to this that we have heathen at home. True! But they have a hundredfold more opportunity for hearing the Gospel than the innumerable multitude of heathen and Moslems in the lands of the East.

In one clause of our Parochial Constitution we read of working "for the local needs of the parish in any way sanctioned by the Incumbent." Does not this suggest an answer to the wish expressed "that every branch of woman's work in the Church should be brought under a central head?" Should not the Incumbent in the parish, the Bishop in the diocese, be that head? Dr. Headlam in the Bampton lectures on reunion for 1920 strongly insists on Episcopacy as the best form of government for a reunited Church, for no other reason, he says, but that Episcopacy promotes unity. Does not such unity include women's as well as men's work?

One of the Church activities suggested for inclusion in the W.A. is Social Service. A strong objection to this is that Social Service is the work of Churchmen as well as Churchwomen. You will say, but we only want to undertake that part of it that belongs to women. True. But why leave the other out? It is said, "Let us begin by little things and trust." If you begin unwisely your trust may end in disaster instead of success. Many varied motives, many contradictory opinions may end in a tangle of confusion.

"The woman's cause is man's cause. They rise or sink together, dwarfed or Godlike . . . self-reverent each, distinct in individualities." In the case of Social Service, would it not be wise of the Auxiliary to pause before breaking into the ranks of the Social Service workers?

Another consideration is forced upon us in the matter of indefinitely enlarging the boundaries of the Auxiliary work. As it is, our work necessitates Social Service of a kind in



the Dorcas Department, the Hospital work, the Educational work, but these are only means for our one end. Yet even this indispensable side of our work, its material side, may be made too prominent. Some thirty years (Continued on page 642.)



Youth and Age

THERE is no time in woman's life that she cannot benefit by the use of Dr. Chase's Nerve Food in order to keep up the supply of pure, rich blood and to ensure a healthful condition of the nervous system.

Headaches, neuralgia, sleeplessness, nervous spells, irritability, tired, worn-out feelings, soon disappear when the vigor and energy of the nerves are restored by the use of this great food cure.

50 cents a box, 6 for \$2.75, all dealers, or Edmanson, Bates & Co., Ltd., Toronto.



EDUCATIONAL

WINIFRED HICKS-LYNE
CONCERT SOPRANO

LONDON, ENGLAND

Studied in Paris, Berlin and London Soloist of St. Paul's Anglican Church
Engagements accepted for Concerts and Oratorio
Teacher of Singing
Interview by Appointment only. 576 JARVIS STREET, TORONTO

St. Agnes School BELLEVILLE ONTARIO.
A Church School for Girls

Patron—The Lord Bishop of Ontario
Advisory Board—His Honor Judge Wills; H. F. Ketcheson, Esq., Ex-Mayor;
J. Elliott, Esq., Manager Standard Bank.
Junior School and preparation for the Universities, Ernest Wheatley, A.R.C.O.,
Musical Director. Special A.T.C.M. Course. Handsome, well-equipped building,
beautiful grounds, all outdoor sports, swimming pool and rink.
FOR CALENDAR APPLY TO MISS F. E. CARROLL, PRINCIPAL

CHURCH OF ENGLAND
DEACONESS AND MISSIONARY TRAINING HOUSE

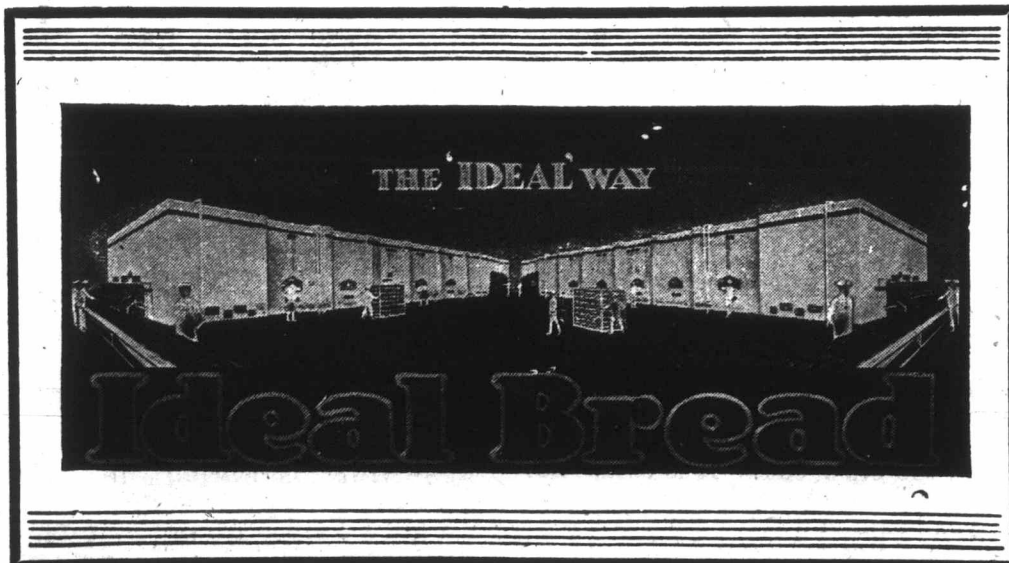
179 Gerrard Street East Toronto

Thorough training afforded in all branches of Deaconess and Missionary Work. The
Courses of training consist of Lectures in Scripture Knowledge and Church Teaching,
Practical Christian Work, Physical and Voice Culture, and Practical, Medical and Surgical
Work under the supervision of a Resident Trained Nurse.
Apply to MISS T. A. CONNELL, Principal. Mr. W. D. THOMAS, Treasurer.
Fall Term opens September 28th, 1920.

WYCLIFFE COLLEGE
TORONTO

¶ Federated with the University of Toronto.
¶ College buildings are on the University grounds and adjacent to
the newly opened HART HOUSE, the centre of the student activities
of the University.
¶ Preparation for the Christian Ministry and Foreign Mission Fields
in accordance with the principles of the Reformation.
¶ Courses leading to L.Th., B.D., and D.D.
Rev. Canon T. R. O'Meara, LL.D., H. Mortimer,
Principal. Registrar.

LAUNDRY ECONOMY It pays to send your laundry here, because
our processes of washing, ironing, and finishing
are so gentle and easy on fabrics that you get
the longest wear possible out of them. And
the laundering itself is unsurpassed.
WE KNOW HOW THE REAL WHITE WAY
NEW METHOD LAUNDRY Telephone Main 7486



Milnes Coal

Quality and Service of The Very Best
HEAD OFFICE 88 KING STREET EAST
TELEPHONE MAIN 5596

SASKATCHEWAN NOTES

The quarterly meeting of the Executive Committee of diocese of Saskatchewan was held in Prince Albert on August 17th. There was a splendid attendance of both clergy and laity, the latter displaying the same keen interest in the work of the Church as was displayed during the meeting of Synod at North Battleford. The financial report presented by the Finance Committee was very satisfactory, the income for the quarter for carrying on the ordinary work of the diocese being in excess of the expenditures by a good margin. The extra-parochial receipts available for the Mission Fund amounted to about 50 per cent. increase upon that usually available for a like period. From the Anglican Forward Movement the sum of \$5,176.60 was received as our share of our contributions. Of this, \$1,388 has been paid out in special bonuses to augment stipends of missionaries.

The following committees were appointed:—

Finance and Standing Committee.—The Bishop, Archdeacons, Canons Smith and Strong, Rev. H. Sherstone, Messrs. W. H. Clare, V. F. Ferguson, G. Hazen, Wiljames Thompson, A. Turner, E. A. Moore, F. Taylor, H. G. Dawson, T. C. Davis.

Investment Committee.—The Bishop, Archdeacon Dewdney, Messrs. E. A. Moore, R. H. Hall, F. Taylor, G. H. Carr, with Rev. H. Sherstone to act in the absence of either the Bishop or Archdeacon.

Indian School Committee.—The Bishop, Archdeacon Mackay, Canon Matheson, Rural Dean Fraser, Rev. A. E. Minchin, Mr. R. Beatty, and Miss E. L. Newnham.

In order to provide the means required to put all the clergy on the Superannuation Fund and to provide retiring allowances in special cases, besides providing for special expenditures required in carrying on the work, a special Laymen's Committee was appointed to raise at least \$5,000 by a special appeal to laymen. The following committee was appointed:—Mr. Wiljames Thompson, chairman; Mr. V. F. Ferguson, secretary; and Messrs. H. G. Dawson, G. Hazen, P. Booth, and F. Taylor.

The resignation of the Rev. James Taylor was received and accepted, and it was resolved to advertise for a suitable successor, the appointment being left in the hands of the Standing Committee.

Considerable detail work was dealt with, including the approval of the purchase of residences for the Rector of North Battleford, Rev. I. J. Jones, and the Incumbent of Macklin, Rev. A. T. Leach.

The Council of Social Service for the province has been constituted the Organizing Committee for the Referendum to be taken throughout the Province of Saskatchewan in October next. In all urban centres having 1,000 or more population every person to be entitled to vote must personally register within a certain period. All persons, male or female, 21 years of age or over, may register. The vote, if favourable, will empower the provincial authorities to prevent the shipping of liquor into or out of the province and thus make more effective the legislation of the Provincial Government in curtailing the sale of liquor. At the meeting of Synod in North Battleford a strong resolution was passed endorsing the Referendum and pledging the Church to support it. Every self-respecting citizen of the province should give his voice and vote on behalf of the right of the province to regulate the trade be-

tween this province and others in respect of intoxicating liquors.

Rev. A. Cross has been offered the position of superintending and van missionary for the Humboldt Mission Belt. The new railway lines now in building and the many small groups of English-speaking people in the midst of a large foreign population make an appointment to this district very necessary.

Rev. Dr. Lloyd preached in St. Alban's, Prince Albert, on Sunday morning, August 29th, on behalf of the Referendum, in connection with which his assistance has been secured by the Social Service Council of the province for a period of five weeks. In the evening he addressed a united meeting of all the churches of the city.

The Indians of Devon Mission, The Pas, are engaged in the erection of a church on their Reserve. The building is to be 30' x 60'; already they have provided about \$1,000 worth of materials. They have \$1,750 on hand from the sale of their historic church at The Pas to the White congregation. The building is estimated to cost about \$5,000. An appeal has been sent to the Dominion W.A. for assistance.

Mr. and Mrs. E. V. Bird have been appointed to Red Pheasants, in charge of the improved day school there. Mr. Bird is teacher and Mrs. Bird is matron. Mrs. Benjamin, for some time a member of St. John's Church, Saskatoon, has been appointed senior teacher at the Onion Lake Indian Boarding School. Mr. and Mrs. Butcher have offered for Indian work at Grand Rapids, Mrs. Butcher as teacher of the Indian school, and Mr. Butcher as missionary catechist.

Rev. George Hindle has completed a survey of the large district north and northeast of Tisdale, and also the district south of Crooked River. He also crossed the Saskatchewan River and visited the White Fox district. He found in the territory covered only scattered Anglican families except in the Elkhorn School District, near Lost River, where the Church of England is largely represented. In the whole territory covered by Mr. Hindle there are five agents of other bodies working. Most of these are not ordained.

CHURCHWOMAN.

(Continued from page 641.)

ago, when we were framing the Rupert's Land first Constitution, we came to a clause, "All meetings shall be opened or closed with devotional exercises." And we were told of one of our out-of-town branches that objected to this because they had so much work to do that they had no time to pray. No time to pray! We have to be very careful not to overburden ourselves with work that will leave us no time to pray. It is so easy for the external and material to crowd out the spiritual.

Our American sisters have with their change of work also changed their name, they have given over their old name of Auxiliary to the Board of Missions. Missions, I take it, had then the same meaning for them as we have found it has in our Constitution. Will it be wise to follow their steps into broader fields where other interpretations will be given to the word missions, and where our special W.A. interpretation of this word will certainly have a strong tendency to disappear?

N. Roy.

Norman, Ont.

September

MAKE KN

The Ca

through th

Rates for a

as follows:—

One cent

address. Ca

ment inserte

Address Cla

ment. THI

MAN, Toron

WANTED a co

three after

ORGANIST w

training Ri

Eng. Good refe

St. Toronto.

WANTED a

worker for

to Ven. Arch. J

St. Montreal.

WANTED, a

morton.

annum, with co

and bathroom).

once to Mr. Jam

SITU.

A BIG \$5 PR

card samp

workers; repres

ten dollars daily

sary; immense

guaranteed, I

PANV, Brantfo

Original

Entertaining. F

Occasions and

colours address

Ont.

GENERAL A

during wor

care of stock

Indian Boardin

CURATE wan

or deacon.

Address, Ven.

Ont.

HE

LOCH

Ideal winter

of Canada.

Country and

vice to Hamil

Drawer 126

HAF

FUNERAL, 3

455 Queen

Nurses can

without lea

sent free.

149, Toronto.

Establishe

COI

(1

Private U

FLE

BURI

685 C

If you

a Cla

in the

will h

MAKE KNOWN YOUR WANTS

to the readers of The Canadian Churchman through the Classified Department

Rates for advertising in this department as follows:—

One cent for each word including the address. Cash with Order. No advertisement inserted for less than 25 cents net.

WANTED a companion to sit with invalid lady three afternoons a week. Telephone H. 4886.

ORGANIST wants position. Three years' training Royal College of Music, London.

WANTED a Deaconess or Social Service worker for the Diocese of Montreal.

WANTED, a rector for St. Paul's Parish, Edmonton, Alberta. Stipend \$1,200 per annum.

SITUATIONS VACANT

A BIG \$5 PRIVATE CHRISTMAS greeting card sample book free; spare or full-time workers; representatives already making five to ten dollars daily.

Original Rhyming Word-Puzzles

Entertaining, Educational, Excellent for Social Occasions and Private Recreation.

GENERAL ASSISTANT to take Charge of boys during working hours. Must understand the care of stock.

CURATE wanted for large town parish. Priest or deacon. Unmarried. Stipend \$1,200.00.

HEALTH RESORTS

LOCH SLOY REST HOME

Ideal winter or summer home in the garden of Canada. Just the environment for rest.

HARRY R. RANKS

FUNERAL DIRECTOR & EMBALMER 30 Years' Experience 455 Queen St. W. Tel. Adelaide 2024

NURSING

Nurses can earn \$15 to \$30 a week. Learn without leaving home. Descriptive booklet sent free.

Established over 30 years Phone N. 331

COLIN E. BURGESS

(HOPKINS-BURGESS) UNDERTAKER 529 Yonge Street Private Chapel Private Mortuary

FLEURY and Embalmers

BURIAL CO. Motor Ambulance Phone Gerrard 3704 685 Queen St. E. Toronto

If you have anything to sell, a Classified Advertisement in the Canadian Churchman will help you dispose of it.

BIRDS OF THE MERRY FOREST

By LILIAN LEVERIDGE

(COPYRIGHT APPLIED FOR)

CHAPTER XXIII.

The Hummingbird's Nest.

THOUGH their majesties, the Kingbirds, had claimed as their royal rights the first attentions of the little bird students, there were plenty of others none the less welcome and interesting.

A little above them, among the honeysuckles on the hillside, a Catbird kept up his constant complaining mew, a familiar note by which he was recognized before they caught sight of his dark grey coat and black cap.

"You foolish bird!" called Boy Blue. "You sound as if you were out of sorts with everything and everybody and the world didn't suit you—and you know it couldn't be any nicer than it is—especially when there's no seven times table hanging over your head. What makes you so cross, anyway?"

"I'm not cross," the Catbird answered with some spirit. "Why don't you sing, then?" asked Dimple.

"Why don't you sing yourself?" the bird retorted. "We did sing just a little while ago," Dimple replied. "Nobody wants to be singing all the time."

"That's just it," the Catbird said. "I was singing just a little while ago, too."

"Won't you please sing again?" Boy Blue asked. "I think your song is just lovely."

The bird was evidently pleased. "I don't mind if I do," he said. "I know quite a lot of songs, but I'd like to learn one of yours. Will you sing for me if I sing for you first?"

"Oh, yes! Of course we will," the children answered together.

The bird hopped a little closer, perched on the top of a hazel bush, and, after a few little nods and quirks, began to sing. It was a wild, sweet, rollicking song, made up of many varied strains, partly borrowed from other birds, but mostly quite individual, every note overflowing with love and happiness.

All else was forgotten while the children listened. "It's a truly lovely song," sighed Boy Blue, contentedly, when it was finished. "Do you know when we first heard you this spring, Dimple and I were a long time trying to find out who the musician was. We followed you along the river bank and through the cedar swamp, but couldn't get a glimpse of you at all until you led us to our own old garden and we found your nest with the pretty eggs in it in a lilac bush."

The bird laughed. "I knew you were following me, and I led you a chase just for fun. But now it's your turn to sing."

The children sang a Swing Song that all the birds were fond of, and while they sang quite a number of their friends, old and new, came near to listen.

"Let's keep right on singing," whispered Boy Blue when they had come to the end. "You see how they all like it. I don't feel like talking today, but I just love to watch the birds."

"All right," Dimple nodded, and they started another song. The birds gathered closer and listened for a little while, then voice after voice joined in, each singing its own song to its own tune, but always beautifully in harmony with the rest; there was never once a jarring note of discord.

For a long time the children were greatly puzzled by the appearance on the top of a dead tree a few rods

away of a living thing which looked no larger than a grasshopper. Was it bird or insect?

As they watched, it suddenly dropped, as straight and swift as a marble into the undergrowth below. By-and-by it reappeared on the same twig, then, after a short interval, again dropped, and again reappeared.

The children kept their eyes fastened upon it, pausing now and then in their singing to whisper a question or remark to each other. Finally they decided that it was a bird. But what bird?

At last it flew to the honeysuckle bushes just below them, and the mystery was solved. It was, after all, an old friend of theirs, the Ruby-throated Hummingbird, known to them intimately as Jewel-in-the-Sun.

These beautiful little creatures, the Hummingbirds, had long been quite familiar to the children. As soon as the early fruit blossoms were fairly out, while there was still a hint of coolness in the air, they would come and remain, uncertain but very frequent visitors, till the autumn frosts had nipped the garden blooms.

One never thinks of Hummingbirds apart from flowers. Flowers form an essential part of their existence, and an atmosphere laden with flower fragrance is the breath of life to them. An animated flower, a winged jewel, a dream come true, seem equally suitable terms with which to describe this tiniest of birds.

It is only about three and a half inches in length, including its very long and slender bill. As to colour, it is a ruby in an emerald setting, and as it flashes in the sun above the blossoms the ruby seems to radiate light as well as colour. Its food is the nectar of flowers and the insects that are attracted thereby. This food it extracts with its long bill from the flowers over which it hovers, keeping its position in mid-air by the rapid, humming vibration of its wings.

On several occasions the family in the Red Cottage had known a Hummingbird to fly right into the room, attracted by the flowers in the window. Having sipped the sweets, the tiny visitor would attempt to fly out again, but would come at once in contact with the glass—just as the Nut-hatch and Chickadee had done in the schoolroom—and find the experience as terrifying as they had done.

Only last week, Dimple herself had set free from imprisonment one of these frightened little creatures—not their own Jewel-in-the-Sun, who would have felt no fear, but his shy, little mate. Dimple spoke tenderly to it, and told it that she would not hurt the tiniest feather on its tiny body. But it did not understand, and still the little body quivered and the little heart throbbed pitifully.

When it felt her fingers relax their slight pressure and opened its eyes to see the blue sky above it, it seemed for a moment almost too good to be true. A second or two it waited, motionless, then darted away like an illuminated drop from a rainbow cloud.

(To be Continued.)

WHY, INDEED!

Youngsters have curious ideas about age—rather surprising to their elders. Little Marie was sitting on her grandfather's knee one day, and, after looking at him intently for a time, she said: "Grandpa, were you in the Ark?"

"Certainly not, my dear," answered the astonished old man.

"Then why weren't you drowned?"

EDUCATIONAL



Branksome Hall

10 Elm Ave. Rosedale, Toronto A Residential & Day School for Girls

Hon. Principal, Miss M. T. Scott. Principal, Miss Edith M. Read, M.A.

Pass and Honor Matriculation, French House, Art, Music, Domestic Science, Special Course in Dietetics, Large Play Grounds, Outdoor Games, Primary School for Day Pupils.

Autumn Term will begin Sept. 15th. For Prospectus apply to the Principal.

Ontario College of Art

Normal School Building, St. James' Square, Toronto.

Session 1920-21 opens October 4th, 1920. Drawing, Painting, Modelling and Design Short Courses in Commercial and Applied Art. Prospectus on application. G. A. REID, R.C.A., Principal.

OTTO JAMES, A.R.C.O.

Organist and Choirmaster, Church of the Redeemer, Toronto

SINGING AND PIANO

Pupils prepared for Examinations. Studio: Nordheimer's Free Lectures. Sight Singing Classes now being formed. 10 One Hour Lessons \$5.00. Residence: Phone North 3148

16-17 PATERNOSTER ROW LONDON, E.C.4.

VERY HEART OF THE BOOK WORLD

WRITE TO-DAY FOR LISTS OF GOOD BOOKS AT VERY LOW PRICES

YOU WILL BE AMAZED AT THE BARGAINS WE OFFER.

SIDNEY KIEK & SON

(DEPT. T.) 16-17 PATERNOSTER ROW, LONDON, E.C.4.

GEORGE CRAWFORD

Organist and Choir Master St. Simon's Church

TEACHER OF SINGING

Tel. Pl. 1450 1373 KING ST. W., TORONTO

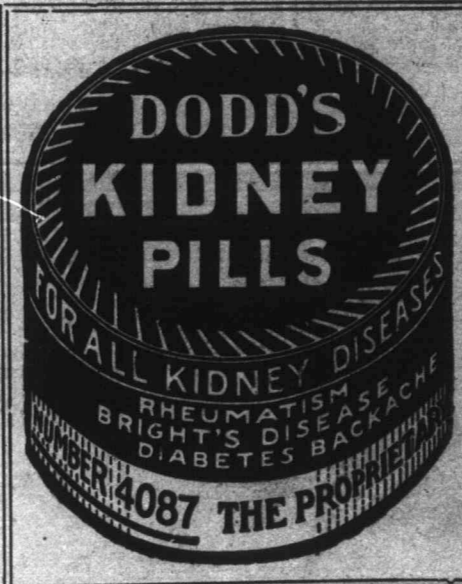
BOOKS

Over 1,000,000 volumes in stock. Second-hand and new at lowest prices.

WE HAVE THE BOOKS YOU WANT

State your wants and send for Catalogue No. 32A. post free.

W. & G. FOYLE, LTD., 211 to 125 Canning Cross Road London, Eng.



4087 THE PRO...



**Send Your Orders
in Now**

That is the only way
to insure prompt
delivery

The Church Envelope Company
The Largest Manufacturers of Contribution Envelopes in Canada
109 JARVIS ST. M 3346 TORONTO

BESIDE THE CAMP FIRE
Notes on Scoutcraft
by Commissioner Rev. Geo. W. Tebbs

A BRIGHT BOY WANTED.

HE was a clever boy, who seeing the above sign in a window took the card in his hand when he went into the office to apply for the position, and on being asked what he meant by doing so, replied, "You want a boy, don't you? Well, I'm here." His manly confidence in himself inspired confidence in others and he secured the position. Never has there been a greater demand for boys than at the present time, and the insistence of the demand is thrusting large numbers of boys into positions of responsibility and of opportunity at an earlier time in life than is usual. The drain and diversion of the war has made large inroads upon the young manhood of the nation, and the depleted ranks must be filled by boys from the homes of the land.

The schools invite the enlistment of boys in the ranks of the student class there to be fitted by education for larger and better attainments and accomplishments; the farms and factories are looking to the boys to fill up the ranks of the producers of the world's necessary supplies; the Church calls to the boys to enrol in its ranks in preparation for service in the fields already white to the harvest; and, sad as it is true, the forces of evil must look to the boyhood of the nation to recruit the ranks of the degenerate, the vicious and the depraved.

4. Fishing pole.
5. Mast for small sail.
6. Self-defence (Master at arms) mad dog.
7. Vaulting ditches and streams.
8. Forming scrum to keep back a crowd.
9. Emergency brake for wagons.
10. Sit at ease.
11. Drill.
12. Flag pole.
13. Hill climbing.
14. Aid in skating.
15. Feeling way in dark.
16. Wall scaling.
17. Use in games.
18. First aid in ice accident.
19. Measuring distance, height, etc.
20. Punting; also as rudder.
21. Signalling.
22. Improvised splints.
23. Making bivouac or shelter.
24. Emergency tongue for trek cart or as shafts.
25. Emergency wireless poles.
26. Emergency raft.
27. Camouflage (hat on pole in enemy's sight).
28. Use as cache.
29. Make ladder with lashings.
30. Crutch.
31. Support for clothes line.
32. Pot carrier in camp.
33. Tripod over camp fire.
34. Beating carpets for mother.
35. Temporary table legs.
36. Yoke for carrying buckets of water.
37. Breaking windows in case of fire.
38. Sounding for depth of water.
39. As bar or support for door.
40. To tighten ropes.
41. Ice breaker.
42. Roller under trunk.
43. Holding up trap door.
44. Attacking and tripping up a thief, etc., etc., etc.

Fortune Is Built On Saving

If you have to work hard for your money make your money work hard for you.

Our Savings Department pays 3% per annum and this interest is added to your principal twice a year.

THE DOMINION BANK

486

TO SAVE—

It is no less a duty to save now than during the war. Every Canadian owes it to his country and to himself to put aside a part of his earnings regularly. Open a Savings Account with this bank, where your money will be absolutely safe and receive interest compounded half-yearly.

**THE CANADIAN BANK
OF COMMERCE**

72A

PAID-UP CAPITAL	\$15,000,000
RESERVE FUND	\$15,000,000

The Canadian Churchman

National Church of England Weekly and Family Magazine
618 Continental Life Building
Toronto

--- Mail this Coupon Now ---

Please enter my name as a subscriber to **The Canadian Churchman.**

I enclose \$.....
(\$2.00 for 12 months. \$1.00 for 6 months.)

Name

Address

The call is first to the fathers and mothers of the country to give up the choice treasures of their homes to supply the needed workers. Shall the boys be consecrated, trained and sent forth to engage in promoting the things that will tend to the world's highest good, or shall the forces of evil capture and control them?

The call is also to the youth of the land to face the great issues involved and to choose wisely and well as to their personal relationship toward them and as to how and where they will invest their lives for their own good and for the best interests of the community and state. Shall the call be carelessly considered, thoughtlessly ignored, or seriously heeded?

Scouting will help to mould the boy's character at its most susceptible time, and will encourage and develop his individuality. The Scout Movement is of real public benefit as an organized body which trains boys first, last and all the time for public service.

The boys of Bronte Village, Ont., asked the writer last week to organize them into a Troop of Scouts. A meeting was held in the Memorial Church at which nearly all the boys of the Lakeshore village were present. With the help of a set of lantern slides Scouting was explained to the lads, and a goodly number at once began their work as Tenderfoots. Every success to them!

The Hamilton Scouts were called out last week to aid in the search for a missing young lady, but so far without success.

Now is the time to enlist the services of doctors and others who will through a series of winter meetings prepare the boys for their badges.

- 44 Uses of the Scout Stave.**
1. Bridge building.
 2. Tent poles.
 3. Stretcher.

Captain Joe Bernard and A. Anderson have arrived at Nome, Alaska, with their vessel, the *Teddy Bear*, after four years spent in the Arctic, during twenty-five months of which time they were icebound at Taylor Island in Victoria Strait, near King William Land. Captain Bernard brought with him a native of the land of Stefansson's famous blond Eskimos, but declared that after two years' search of that district he was unable to locate any of the blond natives. He found sod houses, evidently of great age, in East Coronation Gulf, he said, and brought back pieces of old ivory and other curios uncovered in the ruins.

WHICH EXPLAINED IT.

The Vicar was addressing the children at the village school.

"This morning, children, I propose to offer you an epitome of the life of St. Paul. Now, children, can anyone tell me what an epitome is?"

There was an awful silence. The word had paralyzed the youngsters, so the good man went on—

"Epitome, children, is, in its signification, synonymous with synopsis!"

WANTED THEM TO LAST.

An old couple had saved hard all their lives and with the money had bought a beautifully furnished house. One day the old woman missed her man and called out to him:—

"Where are you, Thomas? Not on the couch, I hope!"

"No, on the floor."

"Not on that carpet!" came in tones of anguish.

"No; I've rolled it up!"—Western Veteran.