

TWELVE WOMEN WANTED FOR OUR INDIAN SCHOOLS

Canadian Churchman

ESTABLISHED 1871

A Church of England Weekly Family Newspaper

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

Vol. 46.

THURSDAY, AUGUST 14th, 1919.

No. 33.

CONDENSED ADVERTISEMENTS

CHURCH EMBROIDERY
of all kinds done by Miss Going, 189 Earl Street
Kingston, Ont.

WANTED—An Assistant Priest for the Parish
of Chatham, N.B. Apply to The Ven. Archdeacon
Forsyth, Chatham, N.B.

SPADINA LODGE—Church of England board-
ing house for business girls. Rates moderate.
Apply. The Superintendent, 23 Grange Road
Toronto.

WANTED—A man to act as Teacher and Boys
Master in Indian Boarding School. A good dis-
ciplinarian and returned soldier preferred. Splen-
did opportunity of doing missionary work. Apply
Box 60, Canadian Churchman, Toronto.

A MOTHER'S HELP is wanted in a Toronto
clergman's family by Sept. 1st. Two young
children. Apply by letter to 1A. Langley Avenue,
Toronto.

ONE OR TWO invalids or convalescent pa-
tients received in quiet cottage home. S. Ingle-
Neuk, Aurora, Ont.

EXPERIENCED lay-reader and organist desires
duty in either capacity within easy reach of St.
Catharines for August 17th and 31st. Box 61,
Canadian Churchman.

PROBATIONER NURSES WANTED for the
General Hospital, Medicine Hat, Alberta, in order
to increase staff to provide for new wing and the
establishment of the eight hour system of duty.
Full General course of three years instruction
given. Graduates eligible for registration. Com-
modious separate residence for students. Hos-
pital of 150 beds.

ORGANIST WANTED—A man to play pipe-
organ for Sunday Services and do office or mechani-
cal work through the week. Apply, stating
qualifications to Rev. G. H. A. Murray, Three
Rivers, Que.

ORGANIST and Choirmaster, eleven years'
experience, male or mixed choir, seeks change.
Moderate salary if good class or other position
assured. Decided Churchman and AI references.
Box 62 Canadian Churchman.

For other condensed advertisements see
also page 598

Harcourt & Son

BUSINESS ESTABLISHED 1842.

We give special attention to

CLERICAL TAILORING

CLERGYMEN visiting our
city during the summer
months will find it to their
advantage to call on us and
have their measurements taken
and registered for future refer-
ence if they are not prepared
to order now.

103 King St. West - Toronto

CONTENTS

S.O.S.	Editor
The Christian Year	Rev. R. C. Blagrove, D.D.
Indian Superstitions	Rev. Edward Ahenskew
The Girl of the New Day	Miss E. M. Knox
The Heart of Poland	W. J. Rose, M.A.
Peace Day at Woodend	Jesmond Dene
When you come to think of it	Downeaster
The Ebb and Flow	
From Week to Week	"Spectator"
The Bible Lesson	Rev. Canon Howard



OUR LAUNDRY WORK has that undisputed
look of Conscientious Expert Workmanship
and Correctness of Finish which is demanded
by people of Refined and Particular Tastes
BRIGHTON LAUNDRY LIMITED
(The Careful Laundrymen)

820-826 West Bloor St. (Cor. Shaw) Phones Coll. 583 and 584.

Church Finance

Do you know, that in the majority of congregations 10%
of the membership contribute 90% of the revenue? Also
that, where this is not the case, the envelope system, in
connection with an Every Member Canvass is used?

THINK IT OVER

New-Duplex

THE CHURCH ENVELOPE CO.

The Largest Manufacturers of Contribution Envelopes in Canada
109 Jarvis Street Main 3346 TORONTO

For the Better Kind of Kodak
Developing and Printing, take your
film rolls to



KODAK SHOP
154 Yonge Street Toronto

INCORPORATED A.D. 1851
**WESTERN ASSURANCE
COMPANY**

Fire, Marine, Automobile, Explosion,
Civil Riots, Commotions and Strikes

HEAD OFFICES:
Corner Wellington and Scott Streets
TORONTO

Toronto Carpet Telephone 2686
Main
Altering Carpets a specialty **Cleaning Co.**
67 LOMBARD STREET

**DOMINION OF CANADA
WAR LOANS**

We deal actively in all maturities.
Correspondence invited.

BRENT, NOXON & COMPANY
Dominion Bank Building, Toronto

**SIR W. ROBERTSON NICOLL'S
NEW BOOK**

REUNION IN ETERNITY

By SIR WILLIAM ROBERTSON
NICOLL, M.A., D.D., Author of
"The Church's One Foundation."

Price \$1.50 Postpaid

This book deals with Reunion. Immortality
is assumed as certain. The first part is a
series of articles discussing various aspects of
the subject in Dante, Luther, Melancthon,
Browning, Tennyson, etc. The second part
is a series of arranged quotations on the
subject chosen from a wide field. The third
part contains letters from various authorities.
Prof. A. S. Peake writes on Reunion as con-
ceived in the Old Testament. Dr. T. E. Page
writes on the classical treatment of the sub-
ject. The Rev. Canon Barry writes on Reunion
as taught by the Church of Rome, and Mr.
Arthur Edward Waite writes on Mysticism
and Reunion.

Upper Canada Tract Society
JAS. M. ROBERTSON, Depository
2 Richmond Street East, Toronto

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

IN ANSWERING ADVERTISEMENTS, PLEASE MENTION "THE CANADIAN CHURCHMAN."

Personal & General

The Rev. E. R. James, B.A., Rector of Omeme, has charge of St. Mark's, Parkdale, during August.

The Rev. G. W. Legge is removing immediately from Manville to Duck Lake, Sask., in succession to Rev. A. Love.

The Rev. P. R. Soanes, B.A., Rector of Aurora, is in charge of St. Anne's Church, Toronto during the month of August.

Rev. R. M. Luckraft, of Saskatchewan diocese, has returned from overseas and is expecting to engage in educational work.

Rev. I. J. Jones, B.A., Battleford, has returned from his service as Chaplain at the front. He is accompanied by his family.

The Bishop of Saskatchewan has left Prince Albert for his visit to the Northern Indian Missions. He is to be away for some weeks.

Mrs. J. B. Bunting, wife of the clergyman at Forest Hall, Sask., has gone to England in consequence of her mother's death. It is expected her sister will return with her.

Two Canadian airmen have made a new record by flying from London to Cairo, a distance of 3,000 miles, in 3 days. The names of the airmen are Lieut. Yates and Lieut. James Vance, of Toronto.

Miss Boutflower, sister of the Rt. Rev. Cecil Boutflower, D.D., Bishop of the Diocese of South Tokyo, Japan, was a recent passenger from the Orient to England, via the C. P. R. and Montreal.

The Rev. G. H. Broughall, Rector of St. Michael and All Angels', Winnipeg, has returned from overseas. At the morning service on August 10th, he preached at St. Stephen's, Toronto.

Dr. Rexford, the Principal of the Montreal Diocesan Theological College is a passenger on board the "Megantic" which sailed from Liverpool for Quebec and Montreal on August 9th.

Captain the Rev. F. Ward Waite, Rector of Lunenburg, N.S., has been elected Chaplain of the Grand Lodge of the Orange Order in Canada, for the fourth time, at the recent meeting of the Grand Lodge of that Order held in Ottawa.

The Rev. E. W. Gardner, who has been doing duty at Blaine Lake, Sask., is spending a little while with his wife and family at Bobcaygeon, Ontario, before proceeding to Prince Edward Island where he is to work on behalf of the Canadian Bible Society.

Mr. Davidson Ketchum, son of the late Judge and Mrs. Ketchum of Cobourg, has accepted a position on the staff of Trinity College School, Port Hope. Mr. Ketchum was studying music in Germany when the war broke out and he was interned there during the whole period of hostilities.

Kenneth D. Rogers, of the staff of the G.P.O., Toronto, who went overseas with the 1st contingent as a member of the A.M.C., died on August 2nd, from pneumonia. He was invalided home last December. Deceased, who was 27 years old, was a member of the choir of Holy Trinity, Toronto.

Captain the Rev. F. G. Sherring, M.C., who has just returned from overseas, where he was awarded the military cross, has been staying in Port Arthur. While there his engagement to Miss Mabel Mansell, formerly deaconess of St. John's Parish, was announced. Captain Sherring has gone to Bracebridge, of which place he is to be Rector.

Military authorities in Kingston are investigating the discovery of

drugs found on soldiers there, according to the *Khaki Call*. One soldier suspected was searched and a needle and some dope were found on him. This led to a whole batch of men being lined up for search, and the doctors were shocked at discovering about five thousand morphine tablets.

News has been received of the death of Mrs. C. F. Johnson (nee Margaret Tims), wife of the manager of the Choutla Indian School, at Carcross, July 21st. The funeral took place the 23rd, Archdeacon Whittaker officiating. She was buried beside her son, Sheriden who was accidentally shot a few years ago. Not only to the family but also to the Church this sad loss will be grievous for Mrs. Johnson has given herself so unselfishly to the work of the School through the years.

As representatives of the Christian Men's Brotherhood Federation in Manitoba, Rev. W. J. Southam, Rector of Holy Trinity, Rev. M. C. Flatt, Rev. David Christie and J. E. Hansford leave Winnipeg this week for London, Eng., where they will attend the conference of the international brotherhoods. Delegates from all parts of the British empire will meet in the City Temple, London, from September 13 to 17. Following the conference the colonial delegates will be conducted over the battle lines in France and Belgium.

Mrs. Cooke, widow of the late Rev. G. B. Cooke, who was for a number of years Rector of Acton, Ont., died on August 6th, at Hamilton. The deceased lady was a former resident of Guelph, where she was well known and highly respected. She leaves 8 children, 5 sons and 3 daughters, to mourn her loss. The funeral took place in St. James' Church, Guelph, on August 8th. One of Mrs. Cooke's daughters is Mrs. Ford, the wife of the Rev. R. Ford, now Rector of Troy, N.Y., and formerly curate of St. Matthew's, Toronto.

A world peace stamp has been issued in Copenhagen, and 400,000,000 are to be printed for distribution all over the world. The idea of raising funds this way to rebuild the Cathedral of Rheims comes from a Danish author, Mogens Falck, and committees have been formed in different countries for carrying it out. The stamp is green, with a picture of the cathedral, behind which is the word "pax" on the sky, and below is the inscription "Veritas, Libertas, Justitia." It is hoped that throughout the world in the coming months this emblem of peace will be found generally on letters.

Much regret is felt at the departure from Port Arthur of Mr. and Mrs. R. B. Harstone, most faithful and devoted members of St. John's Church, who have just gone to Vancouver to live. Regular attendants at the services, when their health would permit, and generous supporters, they will be greatly missed. Their two only sons have been overseas, and both of them have distinguished themselves and have both been wounded. The elder is Lieutenant-Colonel J. B. Harstone, D.S.O., O.B.E., and the younger is Lieutenant R. E. Harstone, who wears the decoration of the Cross of St. Stanislaus, Russia. Lieut. Harstone lost a leg in France.

Miss Caroline Moffat whose lamented death occurred at the Victoria Memorial Hospital, on Aug. 5th, was elder daughter of the late Mr. and Mrs. Lewis Moffat, and the niece of the late Colonel Moffat. The family resided for many years on Beverley Street, and were members of St. George's Church. After the death of her parents Miss Moffat lived in New York City for some time. At the beginning of her last illness she felt it desirable to come to Toronto, where her sisters, Mrs. N. W. Hoyles and Miss Minnie Moffat live. Mr. Lewis Moffat was one of the "pioneers" of Toronto and an early member of St. James' Cathedral.

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.

DO NOT FORGET

OUR ADDRESS IS
62 Church St., Toronto

OUR PHONE IS MAIN 7404

We are prepared to execute large or small orders efficiently, promptly, and at reasonable prices. A trial will convince you.

The Monetary Times Printing
Co. of Canada, Limited

ACCIDENT SICKNESS INSURANCE

THE
Dominion of Canada
Guarantee and Accident Insurance Co.
TORONTO

THIS Laundry Service includes all minor repairs—such as sewing on of buttons, darning of hosiery, underwear, shirts, etc.—free of charge. You'll find it a great convenience.

"WE KNOW HOW"

Putting Off

Life Insurance has robbed many a family of a fortune.

Life Insurance is easy to secure. A little money and good health are the requisites.

You may have the money next year—but the good health may have gone. So arrange your protection now, and arrange it in the Company charging lowest rates and paying highest profits—that is

THE GREAT-WEST LIFE
ASSURANCE COMPANY
HEAD OFFICE - WINNIPEG
Ask for a Memo-book free

THE HOME BANK OF CANADA

EVERY facility extended for the opening of savings accounts. One dollar deposits invited. Full compound interest at highest bank rates allowed on deposits of one dollar and upwards.

Branches and Connections
throughout Canada
NINE OFFICES IN TORONTO

Union Bank of Canada

310 Branches in Canada
Total Assets - \$110,000,000
D. M. NEEVE, Manager
Main Branch - Toronto

GARDEN PARTIES Perrin the Entertainer

NOW BOOKING ENGAGEMENTS
Address: 888 Queen St. West, Toronto
Phone College 3832

New Method Laundry

THE REAL WHITE WAY
Telephone Main 7486

Milnes Coal

Quality and Service of The Very Best

HEAD OFFICE - 88 KING STREET EAST
TELEPHONE MAIN 5596

HEROIC

der, in C
once as te
Schools. A
count of th
sore pressed
with the ca
ing in our
Devotion to
self, is a w
war has ac

With the
are release
hands are
leadership
woman's gi

The call
West, when
love of Ch
good woma
tion. It v
times of 1

If God
strength a
not give s
task of sal
teers for t
let a pass
The Love
out the w

The ser
The need
highest—C
those who
ments for
but amply

Why ca
strong, ar
not go?
except th
women of
avoid ans
ponement,

Let us
own land
ears of tl
selves for
may the
respond 1

In the
it that s
which ca
ment and
be offere
tions. H
tions on
in the Ch
dian scho
be a for
result.

"W

liance of
acter of
acter is
people d
fluence,"
the Pro
waiting
Andrews
of such
of chang
the unt
strong, s
The fro

Canadian Churchman

Toronto, August 14th, 1919.

S. O. S.

HEROIC service, that only women can render, is the absolute need of our Church in Canada. Twelve women are needed at once as teachers and matrons in our Indian Schools. Already the work is suffering on account of the lack of help, and the workers are sore pressed by the extra labour. Young women, with the capability of making good, are not lacking in our country. War-work has shown that. Devotion to a high cause at the risk of life itself, is a work of noble womanhood to which the war has accustomed us.

With the coming of peace numbers of women are released from war-given tasks, and their hands are free to take up new work. Christian leadership and service is the sphere where woman's gifts come richly to their own.

The call of the needy children in the North-West, where hearts are waiting to open to the love of Christ taught by the words and life of a good woman, points to a service rich in satisfaction. It will be a bit of hard service, with its times of loneliness and sacrifice.

If God has blessed you with health and strength and you are free to go, why should you not give some years of your life to the great task of salvaging a nation for Christ? Be volunteers for the work. Let duty point the way and let a passion for service enflame your devotion. The Love of Christ will search out and send out the workers that are needed.

The service is heroic. The wages are poor. The need is overwhelming. The task is the highest—God's messenger by word and life to those who know Him not. Here are all the elements for the greatness of life. Poorly paid but amply rewarded.

Why can you not go? If God has made you strong, and capable, and free, why should you not go? Is it true that you have everything except the *will to go*? This call comes to the women of our church. Do not think you can avoid answering it. Your avoidance, or a postponement, will be your answer.

Let us pray that the cry of the children in our own land seeking the light may sound in the ears of those who can go until they offer themselves for this noble work. For the love of Christ may the devoted womanhood of our church respond to the importunity of this need.

In the meantime, let those responsible see to it that something more than a mere pittance, which can be regarded only as an acknowledgment and not a payment of services rendered, be offered for work under such difficult conditions. How can a girl meet any home obligations on such a salary? There is lots of money in the Church—never more. Increases in our Indian school teachers' and matrons' salaries would be a form of memorial worthy in motive and result.

WE have won in this great war not because of the greatness of our numbers, the strength of our finances, the brilliance of our leadership, but because of the character of our soldiers. The reason for this character is that the Church has built it into the people during generations of education and influence," said SIR DOUGLAS HAIG to Dr. Sloane, the Provost of St. Andrews, when they were waiting together to receive the freedom of St. Andrews. It is good to hear this from the lips of such a stalwart Christian. In these times of change and unrest we are inclined to magnify the untoward and disturbing, and pass by the strong, steady currents of the life of the nation. The froth at the foot of the rapids is easily seen,

but it collects *only in back eddies*. The current which runs deep and strong clears the stream.

OUR congratulations to Bishop Reeve who, fifty years ago, was ordained in St. John's Cathedral, Winnipeg, by Archbishop Machray, for work at Fort Simpson, N.W.T. The late Bishop Bompas advanced him to the priesthood at Fort Simpson in 1874. After staying at Fort Rae for seven years, he went to Chipewyan in 1881, and was Archdeacon for a number of years. On his consecration as Bishop of Mackenzie River, he returned to Fort Simpson in 1891. Later, having in addition the care of the diocese of Athabaska, he moved to Athabaska Landing in 1904. Three years afterwards he came to Toronto as Assistant Bishop. As a pioneer worker in the Great West, Bishop Reeve has earned the gratitude of the Canadian Church, and as Assistant Bishop of Toronto he has, with great acceptance to all concerned, taken a share in the heavy work of the diocese. Comparatively few men are privileged to gather a full sheaf in the harvest field of service, such as the Bishop has done. Our readers will rejoice in his remarkable recovery and wish him abundant years and health.

We Shall Remember Them

They sleep beneath no immemorial yews;
Their resting place no temple arches hem;
No blazoned shaft or graven tablet woos
Men's praise—and yet, we shall remember them.

The unforgetting clouds shall drop their tears;
The winds in ceaseless lamentation wail,
For God's white Knights are lying on their biers.
Who pledged their service to restore the Grail.

They gave their lives to make the whole world free;
They cared not to what flag they were assigned,
The Starry Banner, Cross, or Fleur-de-lis—
Their sacrifice was made for all mankind.

For them the task is done, the strife is stilled;
No more shall care disturb, nor zeal condemn;
And when the larger good has been fulfilled,
In coming years we shall remember them.

How can the world their deeds forget? In France
White crosses everywhere lift pallid hands,
Like silent sentinels with sword and lance,
To keep their memory safe for other lands.

What need have they for holy sepulture?
Within the hearts of men is hallowed ground—
A sanctuary where they rest secure,
And with Love's immortality are crowned.

And far-off voices of the future sing,
"They shall remain in memory's diadem";
And winds of promise still are whispering
That same refrain, "We shall remember them."—JAMES TERRY WHITE.

The Christian Year Divers Gifts of the Spirit

(TENTH SUNDAY AFTER TRINITY)

IN the twelfth chapter of first Corinthians St. Paul gives us a picture of wonderful works which were familiar to him and his contemporaries, but are strange to the life of the Church for centuries. The spirit wrought decidedly supernatural works in the early Church, works so palpable and obvious that there was no gainsaying them. A few lessons emerge from the epistle for to-day which should be specially noted.

GOOD AND EVIL SPIRITS.

It is implied that there are two kinds of spirits—the spirit which is of God and a spirit of evil. That spirit is of God which is indicated by the witness it bears to Jesus Christ. The evil spirit is supernatural as well, and drives in a different direction, denying that Jesus is the Son of God. This is the spirit of anti-Christ. Hence Christians are warned to "try the spirits, whether they be of God." Those who are experimenting in spiritualism should take note of the recognition given these various kinds of spirits in St. Paul's time. Their existence is no new discovery. The Holy Spirit alone can be relied upon to deliver the truth.

The word "spirit" is variously used among us without having, as a rule, a very definite meaning—St. Paul used it too, in a general way. "The spirit of Christ" indicates, sometimes, the Christian spirit or disposition. There is a spirit of man—"whom I serve with my spirit." There is a spirit of the world—"Not the spirit of the world, but of God," 1 Cor. 2:12. Spirit, in these senses, means the quality of the life, the disposition or spiritual tendency. But in the epistle "spirit" is plainly identified with the spirit of God and the Holy Ghost. "No man can say that Jesus is Lord but by the Holy Ghost. Now there are diversities of gifts, but the same spirit." In the indiscriminate use of the terms "spirit," "Lord," "spirit of God," "Holy Ghost," there is an undesigned revelation of the Trinity. The apostle apparently feels himself justified in predicating "God," "Lord," "spirit," *without difference*, in any spiritual function or activity, "diversities of gifts but the same spirit—differences of administrations, but the same Lord—diversities of operations but the same God." Spirit, Lord, God, a vital unity, is the source and power of all spiritual activities.

There are nine different functions of the spirit referred to as operating through believers. These are divided into two classes, of which, the first, consisting of wisdom, knowledge, faith, is on the level of the normal; while the latter contains gifts which seem to be above nature and are therefore thought of as supernatural. The action of the spirit in the gifts of wisdom, knowledge, faith, is not so obvious as in the case of healings, miracles, and so forth. These miraculous gifts have not functioned to any high degree since the great days of the apostles. Prophecy, discerning of spirits, and divers kinds of tongues are activities of the spirit with which we are not familiar in practice. The power of healing as preserved in the Roman Church is associated with pilgrimages and shrines in which there is little semblance to the "healings" of the epistle. The resources of the spirit are, without doubt, as available for effective work to-day as ever. For the purpose of the time, and subject to the will of God, the spirit is operating through the Church, just to that extent to which, ultimately, this modified and restrained action will best serve the spiritual life of mankind.

THE HEART OF POLAND

WILLIAM J. ROSE, M.A.,
British Student Movement Secretary in Silesia.

FROM "THE TIMES" OF APRIL 5TH.
2,000,000 POLES DESTITUTE.

Sir Esme Howard, chief of the British Mission to Poland, in a letter from Warsaw to the Lord Mayor, makes an appeal to the public for the assistance which is urgently required for the relief of Polish refugees.

It appears that some 2,000,000 Poles are returning to their country. Nearly all of these people arrive in a state of complete destitution and in rags, and although most of them are anxious and willing to work, there is practically no work to give them in the country, as the factories are nearly all stopped owing to the Germans having carried away the machinery or essential parts of the machinery.

At the refugee camps at Warsaw the people get two plates of soup a day and half a pound of black bread. It is impossible to give them more. They have to lie on the floors of the buildings in which they are housed, which, up to the date of the German evacuation, were used as a German barracks. One of the greatest needs of the moment is to obtain shirts, socks, underclothing and boots.

The address of the Polish Relief Fund is 24a Regent St. S.W.1.

CHAPTER VII.

THE POLISH WHITE CROSS.

ONE of the first things I noticed on entering the rotunda of the Hotel Bristol was a quaint alcove on the left, under which two ladies were sitting, and over which a great white cross on a red background was hanging, together with the inscription, "Bialy Krzyz Polski." My usual curiosity was at once aroused, and I discovered later that the White Cross was an organization just being launched by Pani Paderewska, with ends in view very similar to those of the Red Cross and the Red Triangle combined. I was at once advised to call and see the energetic founder, as it was apparent that all the already existing agencies for relief work were meant, sooner or later, to be federated under one aegis. This obtains both for soldier and civilian needs.

The very next day I reported at the Head Office of the Society, on the second floor of the Bristol, and was cordially received by the chief lady in the land, who was at the moment despatching a heap of orders and regulations put before her to be signed.

"Oh yes. I know all about your Red Triangle! Welcome to Poland! You'll find just as much to do here, or even more, than you had in France. Only in view of our existing conditions, you will not be able to do any religious work. Our Society is just starting. The constitution is to be approved to-day by the Diet. We are launching out into an unknown land, for we have virtually nothing to work with, and yet our faith is great that the needful will be found. At present we need one thing above all—underwear for our troops. They are almost naked. We hope to get a lot from private people. Our boys are at the front at the four corners of the land. Your Commission is doing all it can to get truces established, but it is not so easy. How much there is to be done!

"You would like to see what is needed? Well, come to-morrow afternoon, and I'll go with you in the car to look at the worst of our immediate wretchedness: that of the prisoners of war and the labourers, now returning from Germany. The White Cross has not touched this task yet, but it means to take it over as soon as it can undertake it."

"Welcome once more, to Warsaw!" were Pani Paderewska's parting words. "I hope your party will be here soon, with General Haller's army."

At the hour appointed I appeared and was shown into the President's office. Here Pani Paderewska was forced to inform me that she could not go herself, but that the adjutant would take me as soon as the automobile was free. I

was then to come back the following day and recount my impressions.

Half-an-hour later we were on the way. The heavy snowfall had made the streets difficult of passage, but a drive of twenty minutes brought us out of the city, past the great Roman Catholic and the little Mohammed cemeteries to a huge collection of storehouses and barracks at a railway siding, where the work of receiving the travellers and distributing them to their various points of destination was going on. There are four such centres, and at present the number passing through this one daily is about 3,500. Last week it was smaller, when the fine weather permitted many to find their way home themselves. It may be smaller again, but it may also be much larger.

The first surprise I got was this; to discover that the 600,000 workmen transported by the Germans, for the most part per force, to their ammunition factories, took their wives and even their children with them. In any case they have children now to bring home, and that of every age, so that any where up to two-and-a-half million people have to be repatriated from Germany before the work can be completed. This will certainly be a task of some months. In addition to these there is an unknown number of Russian prisoners in Germany, and a very large number still of German and Magyar prisoners in Russia. I saw samples of every nationality—all on the way home.

Four large wet canteens were standing in a row at the end of a large barracks, dealing out hot tea to all and sundry. A long queue was waiting to be served. Near by a crowd was bundling its baggage into a waiting train of freight cars. On the next line a second train was standing, loaded to the limit, with the doors shut fast, with people crowded together so as to keep warm, without light or heat—all glad to be off on the home stretch of their long journey.

I enquired here and there how long they had been travelling. One said three days, another three weeks. All were incredibly glad to be back at last among their own people. There was not the slightest sign of disorder or discontent. The patience and satisfaction were universal—at last they had got free from German clutches.

The scene in the barracks reminded me of what one used to find years ago in the C.P.R. station in Winnipeg, when a huge immigrant train had come in from the East. Baggage everywhere in heaps, and babies, too. No end of children. I was told that many of the weaker ones had died of cold and hunger on the way. I asked the mothers where they were going, and got a great variety of answers.

The Germans had taken them by violence, either singly or in groups; sometimes surrounding a church or even a funeral procession and "pressing" all who could work. In the hospital were two lads, one lying in bed, the other wandering about in his shirt. Neither had any clothes and the chances of getting any were not promising. They had been led off by the Germans, one at thirteen, the other at fourteen years of age. The former knew that his mother was still living; the latter had no friends in the world.

Two things interested me greatly—viz., the baths which I could not see because of a battalion of 150 women engaged at the time in getting rid of the marks of toil and travel; and the huge kitchen. Of the former I did see certain parts: the place for medical examination; the machinery for gathering and washing, drying and mending the underwear (if the rags most have can be called by that name); and then the ovens for disinfecting the clothes. The look of satisfaction on the faces of those who had just come out, "clothed and in their right mind," was unforgettable. What did it matter to them that they went in with one set of clothes on and came away with another?

(Continued on page 528.)

When You Come to Think of It

BY DOWNEASTER

THAT blessed word Reconstruction is on everybody's lips. To speak frankly, I have no use for the word or what it is supposed to mean. What we need is adaptation. Our institutions are the slow development of about fifteen centuries. Like Topsy, they were not made, they "just grew." They were never "constructed and therefore cannot be reconstructed. They have slowly broadened out down the centuries, like the river or the oak. Who in his senses would wish to tear them to pieces and start them afresh." Our constitution is so elastic, adaptable and popular, in the best sense, that it automatically accommodates itself to the public will. As Macaulay has pointed out, it contains within it the capacity for self adaptation which for all time precludes the necessity of any sudden or revolutionary changes. Therefore, I repudiate the word unconditionally and all that it suggests.

* * * *

What a marked decline there has been in the last ten years, or less, in the church-going habit. The automobiles have cut our congregations at least in half, and the end is not in sight. How few people to-day systematically attend church. Time was when a goodly percentage of church-people went to church on a fixed principle, and turned out on Sunday morning to public worship, as they did to breakfast or to their office, or store, or shop. A few still carry on, but to the great majority church going, when it conflicts with their convenience, their pleasure making, or momentary mood, is dropped with apparently no conscious twinge. It is the first thing to go, and the last to be taken up. Sunday pleasuring is coming in like a flood, and carrying away with it all our old ideas in regard to the right observance of the day. Twenty-five years ago, the average Protestant used to hold up his hands in horror at the Roman Catholic observance of Sunday. "What kind of religion is this, to go to church in the morning and to picnics and all kinds of merrymaking in the afternoon?" I have heard people say. To-day, a large number of the people who said this, and the vast majority of the younger generation, are spending the whole day in this fashion, and live for weeks and months, if not the whole year, in deliberate disregard of public worship. But the Roman Catholic still goes to church, if he does continue to recreation in the afternoon. The main evil of this present state of things is, that tens of thousands of young children are growing up to regard the Lord's Day as purely a day of pleasure and self indulgence, and as having no spiritual claim whatever upon them. The older generation may yet cherish some lingering respect for Sunday, even if they do manage to stifle their qualms as to its practical secularization, but in the case of children, who are allowed to run loose and to unrestrainedly follow their own devices, the day has become, alas that I should say it, in thousands of nominally Christian families, one practically devoid of all religious obligations or observances.

* * * *

To-day the English working man is asking for Equality as well as Liberty. It used to be said, with much truth, that while the Frenchman demanded Equality, regardless of its conditions, the Englishman demanded Liberty on the same terms. A generation ago the English working man said: "You keep your place and I'll keep mine. Give me freedom to go and come and do as I please and you can go your own way." But this is all changed now. The English working man demands the means of living in the same fashion and on the same scale as everybody else. He refuses to go his own way and let others go theirs. He recognizes no superior. What others have he must have.

* * *

My friend is not perfect—no more am I—and so we suit each other admirably.—Pope.

EVERY of the eral through th had more the magic l wonderfull people, eve eral enligh The Cre early envi tracting o which he r expanse— swallowed ness of ce Hemispher unknown more than man's int secret rec her servi broken an the paran great aw great un religious driving ir trained i liefs—son

The fir sonality. white pe mentions an Angl for him, where C attitude selves su lieved to time ge Indian he is pr body. serve in tendance springs the We dians w gregate of whic among over hi close to ridiculo realize ment w it is tr half-he more e the We are no his pre He i but me a man into th himsel irressis certain the on help e to bul by an with : up as his a unto found attac The j fear, he co encan slung to bo

INDIAN SUPERSTITIONS

Rev. EDWARD AHENAKEW, Onion Lake, Sask.

EVERY nation has its superstitions. Born of times when ignorance was more general and people saw the world as it were through the eyes of children, when everything had more the air of unreality, with a touch of the magic land, these superstitions have persisted wonderfully and are still believed in, by many people, even in these matter-of-fact days of general enlightenment.

The Cree Indian has his superstitions. His early environment was favourable to the contracting of them. A great lone continent in which he roamed, as only a tiny speck in a great expanse—all the noise he was able to make was swallowed up and absorbed into the great stillness of centuries which prevailed in the Western Hemisphere. The hugeness of the universe the unknown powers of land and sky impressed him more than they do us, in these latter days, when man's intellect is slowly delving into the most secret recesses of nature conquering, and making her servile to his wishes; when the silence is broken and life succeeds in making its presence the paramount reality everywhere. It was the great awe, born of his ignorance and of the great unmolested nature, which excite his deep religious instincts and which in turn gave a driving impetus to his highly imaginative but untrained intellect that led him to form many beliefs—some of which I will mention in this article.

"WETIKO" THE CANNIBAL.

The first one is a creature of terrorizing personality. His name is not unknown among the white people. Longfellow in his "Hiawatha" mentions him as the Wendigo. This is perhaps an Anglicized-Ojibway form of the Cree name for him, which is "Wetiko." Except in places where Christianity and the white man's cynical attitude to such things, has penetrated themselves sufficiently into Indian life, he is still believed to be a reality. In some reserves in spring time generally, he is invariably seen by some Indian who spreads the terrorizing report that he is prowling around in hopes of eating somebody. Some years ago, while teaching in a reserve in the Prince Albert district, my school attendance was sadly depleted for two successive springs through a report being circulated that the Wetiko was around. The effect on the Indians was absurd. Towards evenings they congregated together in certain houses, the windows of which were barred. The most manly person among them (who is now chief) had a rifle slung over his shoulder as he plowed in the day-time close to his house. This I know will sound ridiculous and overdrawn to many who do not realize the extent to which lack of enlightenment will affect an ignorant people, nevertheless it is true and I can mention other instances, in half-heathen reserves, equally incredible. The more enlightened Indians may still believe that the Wetiko did really exist at one time, but they are not affected in the least by any reports of his presence now.

He is supposed to be made like a human being but most powerful. Indeed he might have been a man or woman at one time, but, having got into the power of some evil spirit, had brought on himself the curse which henceforth gave him an irresistible appetite for human flesh, and also a certain amount of magic power. No man, but the one gifted with the most powerful of spirit help could prevail on him. He was invulnerable to bullet, arrow or the blow of an axe dealt him by an ordinary man. His body was filled up with a cake of ice and his own lips were eaten up as far as his teeth were able to reach. At his approach he gave a most terrific yell, like unto the noise of thunder. Unless any one was found to have sufficient spirit power to counter-attack with a louder yell, then hope was gone. The yell of the Wetiko numbed all hearers with fear, so that they were not able to move and he could go right in and slaughter the whole encampment. He is said to have had a kettle slung on to his back and in this he was wont to boil human flesh.

Such is the Indian superstition about this apparently little-known being. How the belief in him came to be so well grounded into Indian life I do not know, but certain it is that in many reserves, he is still not without his fear inspiring influence.

This is the only vestige of a possible instance where a cannibal may have, at some time or other in the history of the Cree, been in existence. The fact that he is unknown as to his exact appearance, and that a large element of the supernatural seemed to be wrapped up in the conception of him proves the rareness of his appearance.

There is a rumour this spring that one of my people up north, an old woman, is suspected of turning into a Wetiko. From time to time she has given occasion for such rumours and I was sent for once to go and pray for her. In her case, the trouble seems to be that her mind is somewhat inclined to be unnormal. Coupled with this is her naturally scowling aspect of looks, which may easily lead any mind to stray to almost anything. Her lot would indeed have been a sad one had she lived thirty or forty years ago.

The reason for this remark will be explained by the following: In the same room with me at present is a clever boy who is writing for his High School entrance. He is sitting, calmly oblivious of what I am writing, measuring angles with his protractor. At the time of the rebellion when the Indians were moving up from Frog Lake to sack Fort Pitt, an old woman turned into a Wetiko. A council meeting was held and the boy's great-grandfather, who, has now been dead for some twenty-years, was known to be the only one who could cope with her. Ordinarily he was as good an Indian as any, and much braver than most in the Prairie battles. With the solemn conviction that he was saving the whole camp from a terrible death, he with the help of another man attacked the old woman with hatchets. Only the other day I passed the grave.

NORTHERN LIGHTS SUPERSTITION.

To pass on to another superstition, perhaps the most beautiful spectacle which nature has bestowed upon our North West country is the Northern Lights. Up till recent years mostly every man had his own explanation for this wonderful phenomenon. Just before the rebellion our chief standing at the door of his teepee one night shouted to his people these words: "My children, stand out of your teepees, and see the Departed dancing. Lo, the light is red. Prepare your minds for some pestilence on our land, or may be, it is blood. When the Ghost Dance is in red, calamity is at hand. So taught our old men." The rebellion broke out soon after. The people looked out and I was told that the play of the Northern Lights was indeed most beautiful, and there was a sort of dull red colouring to it which was uncommon.

I was coming home from a trip some time ago and I camped at a homesteaders in the Fort Pitt district. About ten o'clock or so the woman called to us to come out and see the Northern Lights. It was the most wonderful display I've ever seen. I told them the above story as we stood looking at it and I added laughingly that had our chief been alive it would surely have excited his prophetic powers. The next morning I came home, and at the gate I met one man who told me that a wire had just come to the effect that war had been declared. I have outgrown these superstitions, but I could not help casting my thoughts to that display of Northern Lights the night before. There may be no spirits there up in the northern sky, but it is not uncivilized nor unchristian to think that God may signalize some great events in the world with phenomenon. At the death of His Son did not strange events take place in connection with the workings of nature?

The Indian believes that it is the spirits of the departed who are dancing in the sky. He claims that when one whistles at them they increase in

magnitude and seem to come nearer. The only sound that these departed ones are able to make that is audible to mortal ear is whistling. It may seem somewhat out of keeping with out ideas of the decorum of the other land that dancing should be practiced so extensively but when one comes to consider that according to the Indians all dances had a religious significance, it is not to be wondered at that they should think of their dead as engaged in such things.

THE BAD-LUCK GHOST.

Next I will mention is rather a queer being. He is supposed to be at large but seen by mortal eye only very seldom. He is the one for whom the dance called "Ma'ta'hetown," was inaugurated. This is the one which is known as "Give-away-dance." This personage is said to be manlike, but a veritable skeleton with only his skin covering his bones. He is known as "Pa'ka'koos." Sometimes an encampment seemed to be under a misfortune and unlucky. The best of hunters were unable to kill anything and people would starve. The scarcity of food was attributed to the malignant designs of this Pakakoos. He either had been himself offended by some one in the camp, or some Indian, say, in another camp, was in touch with him, and by his aid, had been enabled to revenge himself for some reason or another on the encampment. Pakakoos could travel swiftly through the air. He is always spoken of as having an old birch stick in his hand which exploded like a gun. As he goes, he gives unearthly peals of silly laughter.

I have heard people speak of having seen this being, and it has always been a wonder to me why they should speak so in this case, when in other things, they are all that can be desired as to veracity.

I may here mention Wesakacha'k also. He is the somewhat rascally subject of the Indian traditions. These stories are intended only for children and mostly told by grandmothers. They were not supposed to be told in summertime as "snakes would crawl into the teepee." This is another superstition. Wesakacha'k was rather a likeable fellow, but most unscrupulous, deceitful and ungrateful. He always managed to get into all kinds of scrapes, and his all-round agility of body and wit generally saw him safely through where he very often lacked that personal courage and dignity which a genuine old time Indian affected. He is not intended to be typical of the Indian man, but of the kind of Indian who was usually subject to ridicule by all.

Stories drift around that he is somewhere on an island in the sea now. They say he is old. By some Indians, Santa Claus has been made the successor of this old time rascal and the genial Christmas visitor is referred to quite naturally as Wesakacha'k.

Another superstition is in reference to thunder and lightning. Only the more educated of the young generation are as yet in a position to deny the existence of the "Peyäsew" the Great Bird. These birds are, of course, invisible, they are enormous in size, and seem to be lords of the atmosphere to some extent. From their eyes goes forth the lightning which we see, and it is their voice that we hear rumbling at times, and again, rending the firmament. The Indians suppose that these birds migrate in winter time, as do other birds. The deep toned ones are the old birds, while the piercing peals are attributed to young ones. Sometimes they are angry with a mortal, and he is killed with the fire that goes out from the bird. The expression that is used in connection with a person struck with lightning is that "he is shot at by these birds."

I have seen an old woman who claimed to have seen the Peyäsew. I denied her story and she did not like me doing so. "It was a beautiful bird," said she, "with wonderful eyes; as it blinked and moved a low rumbling noise of thunder was audible. Its plumage was like the rainbow, but the colours were so bright that they cast their reflection on the land round about where it was perched."

I do not mind humouring these tales since their effect on the life of the Indian is not disastrous. After all it is only a poetic personification of things that are existent. Nought but education will eradicate these superstitions. In the meantime there are worse things arising out of ignorance assailing Indian life and it needs all our energies to combat these without wasting time

(Continued on page 523.)

The Girl of the New Day

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

MADAM TACT.

IT is a relief, after dealing with the older and somewhat forbidding Mrs. Grundy and Madame l'Etiquette to turn to the younger and more delightful, the Cinderella of the three sisters, Madam Tact herself. It is a relief to get away from the dictatorial tone in which, even when they were helping us, they insisted on doing it in their way, not our way, and to come to Madam Tact, or Tact, as we may call her, and find a friend who helps us in our way, not her way.

Etiquette knows what to do, Tact knows how to do it. If a kitten is to be got out of the bellows of an organ, Etiquette as often as not takes a stick and pokes; Tact offers a saucerful of cream and carries off the kitten in triumph.

Etiquette is always prescribing for something which has happened and which she is certain will happen again; Tact is on the lookout rather for the unexpected, that which has never happened before and that which will never happen again. Etiquette lays down her set rules; Tact has "a fly for every dish and knows how to place that fly for the, right spot." Etiquette bullies and drives; Tact lures so persuasively that we follow "as the waters follow the moon, silently, with fluid steps, anywhere round the world."

Tact is our best friend. For as we set out on the race of life, we realize only too vividly, with Carlyle, that the runners are on our heels, and woebetide if we stop to tie a shoe-string. We know, moreover, that every breach of savoir faire is a fatal tying of that shoe-string. Lord Chesterfield can give us much advice. He tells us it is more to the point to return a fan gracefully than to give a thousand pounds awkwardly; warns us against "an excessive desire to please, a subtler form of selfishness"; against "angling for praise," which "makes the wretch most despised when most he wishes to be wise." Flattery is always hateful, and indulged in occasionally nowadays in what are called mutual admiration societies, but it is old as the hills, a "disgrace to good breeding." In Lord Chesterfield's words: "A bread of deceit, sweet to the taste." Lord Chesterfield has no more mercy for mimicry than for flattery. Mimicry is "the favourite amusement of little, low minds, the utmost contempt of great ones." Loud laughter is no better, it is "the mirth of the mob."

We soon find that there is something deeper, if we would be really safe. For if we know anything about ourselves, we have discovered that there is an underlying side in our characters. This is sure to come out at emergencies, like Æsop's cat changed into a damsel, which sat demurely enough at the head of a table till a mouse ran out and she ran after it.

It is this selfish strain which comes out instinctively when we are off our guard. It is like the nationality of an officer in high command in the French army, who was implicitly trusted till he fell asleep one day in a railway carriage and muttered in German. Or it is a breach in good breeding, though possibly not so fatal as that of the German prospectors in Cobalt who remarked that they liked travelling in Canada well enough for themselves, but that their "wives found the upper berth uncomfortable."

The truth is, when we come to think about it all, we find that Tact is by no means as simple as we imagine, but twofold in her character. There is, first, the ordinary Tact, which we may call Tact proper, a gift pure and simple like an ear for music or a voice for singing, but nothing but a gift, superficial. But ever and beyond this there is the Christ-given Tact, which we call sometimes love, sometimes charity. This is equally a gift, but goes far deeper. It is a radical change of character; an inbreathing of the very spirit of our Master Christ. If we want to keep healthy, physically, we know that we have got to get rid of ourselves every seven years; if we want to keep ourselves healthy spiritually, we have got to get rid of ourselves every day. We have got to shake off our selfish-

ness and follow the royal law of kindness; we have got "to do unto all men as we would they should do unto us."

It is according as we transpose ourselves, as we see ourselves in others, that we instinctively breathe forth those "second mile" kindnesses which linger in the memory like the scent of Old Country primroses. It is these "second mile" kindnesses, even more than the French bonhomie, which the professions were hinting at, only they did not know how to express themselves. This is the inner secret of the savoir faire, the something intangible, the will-o'-the-wisp, the chameleon. This expresses itself in a thousand and one ways. In the first place, it always looks at the best side of things, and this, in Dr. Johnson's opinion, is alone worth more than a thousand pounds a year to the possessor.

In the second place, as certainly as true, Tact shuns flattery so certainly she gives a ray of sunshine by a kindly word of appreciation.

"But pleased she always is to have me praise Her toast and marmalade and good black tea; And the porridge bowl and her last silver spoon, Worn thin with usage since Victorian days."

Thirdly, Tact understands true chivalry, such chivalry as that of Lord Fitzgerald, who shifted the squaw's pack on to his own shoulders, though the Chief himself strode on ahead unencumbered.

True, Tact understands that no one likes to be put aside, not even at a game of ninepins, and perpetually saves the situation, like Queen Victoria putting ice into her soup, eating with her knife, drinking out of her finger bowl, sooner than letting a visitor from a far country be out of countenance.

But unluckily Tact, like her sisters, has a very awkward side to her character, and if you are not on your guard, she will turn her very kindness into managing. Now, if there is one thing worse than being guilty of being managed, it is the consciousness of being managed yourself, for managing is selfishness, taking advantage of superior knowledge and turning a neighbour's weakness to your own end. Whereas Tact, in its essence, is a delicate handling of your neighbour for his benefit and not for your own good.

The truth is you never find the royal law of Tact worked out in its fulness, save in the Divine record of the working of that law. Where can you equal the delicate chivalry of Boaz' orders to his reapers to let chance handfuls of barley fall in the young widow Ruth's way? Who can equal the delicate hospitality of the loaf and pitcher of water set in a room, built outside not inside the wall by the Shunammite, in order that Elisha might rest at will, without incurring the necessity of thanking his host and hostess, without incurring the necessity, when weary, of even speaking to them? Who can excel the chivalry and poetry of David's libation of the water of Bethlehem, or of the words, "God forbid that I should drink the life of these men?" Who can excel the generous kindness of the Good Samaritan; and his savoir faire, shown not only in his generous payment of the inn-keeper, but in his parting promise and its consequent check upon that same inn-keeper: "Whatsoever thou spendest more, when I come again I will repay."

But all generosity, all chivalry fades in the sunlight of the example of Him whom Dante calls "the Lord of all true courtesy." Who can fathom the tenderness of the lifting of the little children upon His knee; or the still greater tenderness of the words, "Suffer the little children to come unto me," words most precious, showing that for all time whosoever receives the Kingdom of God as a little child can never come too closely into His presence, can never draw too nearly or too often to Him.

It is for this deepest, highest spirit of courtesy that the Christian gentlewoman prays Him whom Dante calls "the Lord of all true courtesy"; for the spirit which "doth not behave itself unseemly, seeketh not her own," prays that "with patient hidden deep accord," "the servant may be like his Lord."

(To be Continued.)

At Hereford, on Peace Sunday, Rev. John Meredith, pastor of the Baptist Church, exchanged pulpits with Rev. A. C. Moore, Vicar of St. Peter's, the oldest Anglican church in the city, with the sanction of the Bishop.

THE EBB AND FLOW

At the Thanksgiving Service at St. Paul's Cathedral, London, the Bishop of London headed the procession of clergy to the west door to await the King and Queen and conduct them to their seats under the dome. In this procession were six Free Churchmen: Dr. Kilgour, of the Church of Scotland; Sir John McClure, chairman of the Congregational Union; Dr. Scott Lidgett, co-secretary of the Free Church Council; Rev. Henry Smith, chairman of the Metropolitan Free Church Council; Dr. Barber, president of the Wesleyan Methodist Conference; Rev. John Moore, President-elect of the United Methodist Conference; Rev. M. P. Davison, representing the Primitive Methodist Church; and Commissioner Higgins, of the Salvation Army. Dr. Clifford was invited, but could not be present, and Cardinal Bourne declined an invitation.

At the Thanksgiving Service, held in Canterbury Cathedral on July 6th, the Lesson was read by Rev. C. G. Danbury, a Wesleyan minister, and the Prayers were said by the Dean, Dr. Wace, the Bishop of Dover, the Rev. G. Walters (Primitive Methodist) and the Rev. W. Baker (Congregational minister).

At the United Thanksgiving Service in Ely Cathedral on Peace Sunday the Lesson was read by Rev. William Timms, minister of the Countess of Huntingdon's Church (Congregational). All the Free Churches of the city were closed.

Rev. Dr. W. B. Selbie, Principal of Mansfield College, preached in Manchester Cathedral on July 16th. The occasion was a memorial service for the Old Boys of the Manchester Grammar School who fell in the war. Dr. Selbie is himself an Old Mancunian.

Dr. Pollock, Bishop of Norwich, preached recently at St. Mary's Baptist Chapel in Norwich in connection with its 250th anniversary. In doing so, he took occasion to make a suggestion with regard to the interchange of pulpits. He proposed that a Free Churchman, before preaching in an Anglican Church, should indicate his assent to the first three articles of the Lambeth Quadrilateral—namely, the Scriptures as the standard of faith, the creeds as the baptismal symbol, and a sufficient statement of Christian faith, and the two sacraments ordained by Christ, with unfailing use of Christ's words and of the elements ordained by Him. To this assent should be coupled an intimation that the preacher would not speak on the subject of Church order unless previously invited to do so. Further, the sermon should be preached at the request of the incumbent and the churchwardens or church council, and with the sanction of the Bishop or corresponding authority.

A specially appointed committee of the York Convocation decided that the "prophetic ministry" of non-episcopal churches should be recognized, but as something different from the "ordered ministry" of the Anglican Church; that united worship should be confined to special services at the discretion of the Bishop, and that the Bishop should be responsible for guarding the faith. On these grounds and conditions the committee proposed that on special occasions Free Churchmen might be invited to speak and pray in "consecrated buildings," and that Anglican clergy might accept invitations to similar ministries in Nonconformist churches. But, after long debate, the Convocation decided to refer back the report. The Bishop of Manchester, discussing the matter beforehand in his diocesan magazine, took the view that any distinction between the ministry of the Word and of the Sacraments had no support in the Prayer Book.

The subject of united services was debated in the Canterbury Convocation (Lower House). While a majority report of the committee that had gone into the matter approved occasional united services, with careful provisos, a minority report strongly disapproved on the ground that fuller agreement on questions of faith and order should first be reached, that the proposal would prejudice unfettered discussion of these questions, and would also provoke serious division in the Anglican Church.

THE el
of :
spe
country.
the quality
a position
writer kno
to the cho
Liberal Co
clean reco
public life
that is di
equipped
day and i
are a gre
combat.
chiefly as
lems. Hi
cate that
of the la
more or l
he believ
duce, and
ility and
called att
the recog
essential
organizin
prises, th
necessary
is served
been atte
shifts th
sary to
of compu
the dolla
for produ
for orga
essential
outweigh
the assign
its due s
and just
election
holds wo
lic life—
in the s
long be

There
referred
by clerg
war, hav
ty of th
to Angl
assuming
strained
war tha
listment
every n
constitu
willing
the way
the fact
have fe
to have
of its g
not pre
the cler
phasis c
ed. Th
the par
sciousne
governn
things :
aster.
of a ne
another
of our
cured, i
with w
aright
the par
viated i
and th
element
be prec
to enli
the wa
negligi
ing me
sick ar
ment b
set the
country
of the
These
the cor
of who
their p
of the
Canada
the me
convict

FLOW

at St. Paul's London headed door to await them to their occasion were of the Church urman of the Lidgett, col; Rev. Henry n Free Church the Wesleyan Moore, Presi- Conference; the Primitive erner Higgins, d was invited, dinal Bourne

ld in Canter- sson was read minister, and an, Dr. Wace, G. Walters ev. W. Baker

ervice in Ely sson was read of the Countess ational). All e closed.

of Mansfield Cathedral on moral service ter Grammar lbe is himself

preached el in Norwich iversary. In a suggestion of pulpits. He before preach- d indicate his the Lambeth tures as the the baptismal of Christian ined by Christ, ds and of the assent should reacher would h order unless ar, the sermon of the incum- hurch council, shop or corre-

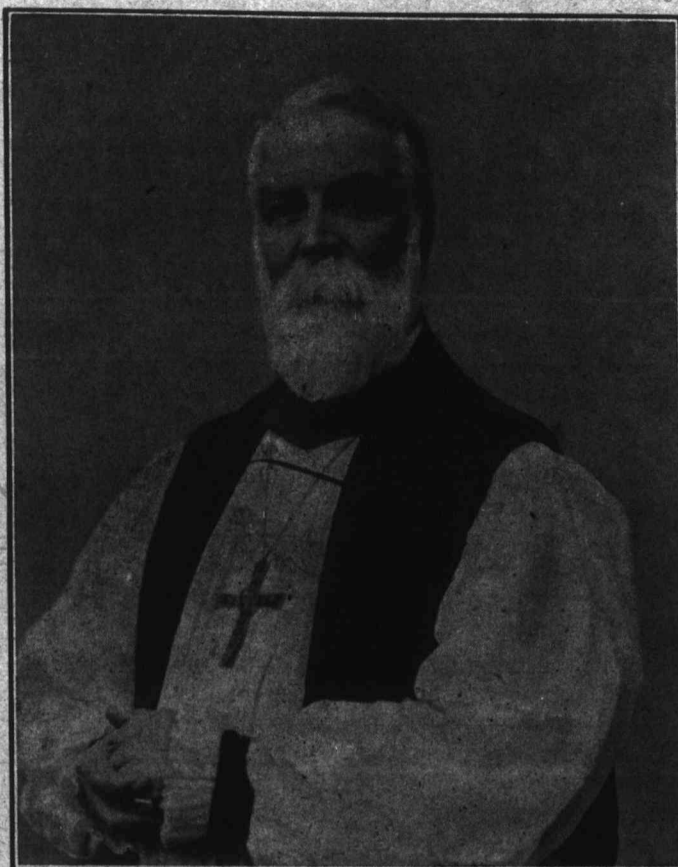
of the York rophetic min- ould be recog- from the "or- Church; that to special ser- hop, and that for guarding conditions the cial occasions to speak and and that An- ions to similar es. But, after cided to refer anchester, dis- his diocesan distinction be- nd of the Sac- ayer Book.

vas debated in ower House), ommittee that ved occasional os, a minority e ground that aith and order proposal would f these ques- ous division in

From Week to Week

THE election of a leader to guide the destinies of a great political party is an event of special interest to all citizens of this country. The first interest is the character and the quality of the man who has been exalted into a position of power and influence. So far as the writer knows there is little to be said in regard to the choice that has recently been made by the Liberal Convention at Ottawa. Mr. King has a clean record, and though his actual experience in public life has been short, we have heard nothing that is discreditable to him. He is intellectually equipped to measure swords with the men of his day and is possessed of youth and vigour, which are a great asset in entering the lists for a long combat. He stands before the people of Canada chiefly as a student of social and industrial problems. His utterances for some time would indicate that his sympathies are frankly on the side of the labouring man, and he has worked out more or less definite plans for a new order which he believes will be more just to those that produce, and, consequently, will minister to the stability and harmony of society. He has strikingly called attention to the chief elements of industry, the recognition and co-operation of which are essential to peace with justice. There are the organizing brains essential to all great enterprises, the capital involved, the human labour necessary to production and the community that is served. In the past an abnormal sanctity has been attached to the capital invested. Mr. King shifts that sanctity to the human element necessary to make that capital effective. The unit of computation in the industrial problems is not the dollar, but the man. The necessary brains for production, though more common than those for organization and administration, are no less essential, and the claims of simple humanity outweigh the claims of the bank credit. It is the assigning to each and all of these elements its due and proper place that the path of safety and justice lies. From this point of view the election of Mr. King to the high position he now holds would seem to be a new departure in public life—a departure that may mean very much in the solution of grave problems that cannot long be overlooked.

There is another aspect to the appointment referred to, that cannot very well be disregarded by clergy and laity alike, who, during the recent war, have been extremely anxious about the safety of their country in time of peril. Speaking to Anglican citizens, "Spectator" feels safe in assuming that they, almost to a man, felt constrained to put forth their utmost efforts in the war that has so happily terminated. Their enlistment in the fighting forces, their activity in every means devised to support the men that constituted his Majesty's Canadian Army, their willingness to surrender party associations that the way might be cleared for united effort in the face of the enemy demonstrated this. We have felt that the first essential of citizens is to have a country to govern and not the method of its government. The method must follow and not precede the fact. In the recent convention the element in our country that threw the emphasis on the method, seems to have predominated. They have condemned the men who forsook the party out of a deep conviction and the consciousness of a great danger, in order that their government might be free to do the unpleasant things rendered necessary by an impending disaster. To most of us that decision was the source of a new hope and a deeper confidence in one another. It was a pledge that the preservation of our country came first, and, that being secured, men could trust one another to govern it with wisdom and justice. If the writer reads aright the temper of the convention referred to, the party is the essential thing. They who deviated from it and its methods must be punished, and they who remained faithful exalted. That element of citizenship that did least in war will be predominant in peace. They who were slow to enlist and quick to exempt, proclaimed that the war was unjustifiable, that the danger was negligible. They spent precious years denouncing methods of recruitment, refusing aid to the sick and wounded, foregoing profitable investment because it supported our fighting efficiency, set the example which, if followed by the whole country, would have endangered the overthrow of the empire and turned the world upside down. These are the men who seem to have dominated the convention, elected the leader, and by grace of whom alone the country can be governed if their party succeeds to power. That is a phase of the situation that confronts the citizens of Canada to-day: the men who fought and returned, the men at home who sacrificed much for a great conviction, the women who suffered and poured



RT. REV. WILLIAM DAY REEVE, D.D.,
Assistant Bishop of Toronto, formerly Bishop of Mackenzie River

out their energies in support of their sons, husbands and brothers over there. War has necessitated the placing of many burdens upon citizens that none of us desire to bear, and statesmen did not desire to impose, but we must bear them like men and thank God that we have been spared the unspeakable burden of conquest. The Ottawa convention may have outlined many excellent plans for the good government of this country in time of peace, but if we mistake not the basis of confidence is misplaced when it is rested on the war record of an element that must predominate when power is attained.

The resignation of his office, by a Bishop, in the full possession of his mental and physical powers, is a serious matter to the Church. The writer has already discussed the action of Bishop Gore, in whom so many Churchmen had placed their utmost confidence. The reasons given by the distinguished prelate for his action were, of course, quite true, but one cannot but think that they were not the whole truth. Some change of attitude to the office he bore must have taken place, or he would not have forsaken it to engage in other pursuits, however closely allied to it. The resignation of the Bishop of Delaware, not merely from the Episcopate, but from the ministry of the Church—if such is possible—on the ground of discontent with the general attitude of the Church on doctrines that he considers vital, is certainly depressing. Unanimity of interpretation of a creed, and uniformity in the observance of a rule may, in theory, be possible, but in the experience of human nature, it is impossible or almost so. No two people can look upon the simplest object and see exactly the same thing. The different positions of the observers necessitates a slight difference. Furthermore, we see with the mind rather than with the eye, and that necessitates a still greater difference. The setting up of a creed in definite outline, or the setting forth of a doctrine, no matter how minutely defined, cannot obliterate the personal equation. Hence divergence of interpretation must ever abide. The point where that divergence becomes intolerable is an extremely difficult question to decide and, presumably, there must be a limit somewhere. The Bishop of Delaware seems to think that liberty of thought within the Episcopal Church has reached the point where he can no longer usefully serve therein. He therefore leaves it to the tender mercies of those whom he thinks have brought confusion. A missionary Bishop in Canada, "Spectator" understands has already, or is about to, resign, to retire to England, not on account of health or discontent, but for a rest in the evening of life. When a man's vitality has been spent in the service of the Church, and he is unable further to "carry on," the decision leaves no occasion for apology. But a man of maturity should hardly assume the vows of the Episcopate, to revoke them at a later date, because of some change that appears to have come over public opinion. There ought to be a steadying power in the prayer:—

"Change and decay in all around I see
But thou who changest not, O Lord, abide with me."
"Spectator."

The Bible Lesson

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

Tenth Sunday After Trinity, Aug. 24th, 1919.

Subject: Review.

1. **Promise and fulfillment.** The lessons in this review begin with the lesson for the Sunday after Ascension Day, Acts 1:1-14. It tells how our Lord appeared to His disciples and, on one occasion, charged them not to depart from Jerusalem until the gift of the Holy Spirit came to them. It also tells of the Ascension and of the waiting of the disciples for the promised gift.

Closely connected with this lesson is that for Whitsunday, Acts 2:1-13, which records the fulfillment of the promise made by our Lord. The day of Pentecost brought the outpouring of the Holy Spirit upon the waiting disciples. The wonderful power given to them showed itself in the boldness of their preaching and in the miraculous signs which accompanied it and also by the great results attained in the immediate conversion of large numbers of people from many countries.

2. **The Great Commission** is the title for the lesson on Trinity Sunday, St. Matt. 28:16-20, but the chief emphasis is intended to be upon the sending of these men to baptize in the Name of the Father, and of the Son, and of the Holy Ghost. The Holy Trinity is the central theme of this brief lesson. Whatever the Apostles were sent to do, or to teach, it was to be in the Name of Father, Son and Holy Spirit.

3. **The Lord's Ministry.** There are four lessons dealing with our Lord's ministry before the choosing of His Apostles. St. Mark 1:1-20 tells the preaching of St. John the Baptist, the Baptism of Jesus, the Temptation in the Wilderness, our Lord's first preaching and the calling of the first disciples.

A Sabbath at Capernaum is described in St. Mark 1:21-34, in which we learn that worship and service for others are true duties pertaining to the proper observance of the Lord's day.

In St. Mark 2:1-12, the question of our Lord's spiritual authority came up and He showed that He had authority to forgive sins as well as power to heal diseases.

In St. Mark 2:23-3:6, the whole question of Sabbath observance is dealt with, and our Lord showed Himself to be more liberal than the Pharisees in His interpretation of the Sabbath law. It is to be observed, however, that Jesus was also more spiritual in His interpretation. This is generally forgotten by those who profess to admire a liberal interpretation.

4. **The Twelve Chosen.** The following lessons have to do in large part with our Lord's Teaching to the Twelve. In St. Mark 3:7-19, the names of these Apostles are given and the fact is stated that Jesus called them and ordained them to His Apostleship.

In St. Mark 5:21-43, while the principal subject is the Lord's power as the source of life and health, it may be observed that His disciples are distinctly mentioned, and what took place helped with their training.

Also in the feeding of the 5,000, St. Mark 6:30-46, and in the record of the Transfiguration, St. Mark 9:2-13, and following the interview with the Rich Young Ruler, St. Mark 10:17-31, there is quite evident the teaching of the Twelve had a large part in the mind of Jesus. We find that a school of Apostleship is here shown as a great part of our Lord's work. Observe how strong the emphasis of the Gospel narrative is upon this.

INDIAN SUPERSTITIONS.

(Continued from page 521.)

trying to eradicate fancies which are harmless and which do not, in every instance, lack in beauty.

Such are some of the Indian superstitions. Others are so similar to those believed in by white people that I do not intend to mention them. All enlightened nations have their superstitions, and while they do not believe in them, they inherit from their forebears the tendency to credit them. While our intellects calmly ridicule these things our inmost selves, somewhat shamefully give more credence than we are ready to acknowledge, even to ourselves.

Peace Day at Woodend

JESMOND DENE

"**W**OULD you like to hear about our peace celebration? It was a great day.

Woodend, you know, is the meeting-point for the district. So it had been the natural recruiting-centre. We'd always been keen about military things, owing to one or two who had 'the minds of soldiers,' as Ruskin says. The Rector's son was in the Imperial army, and practically every fit man had gone.

"All along we'd had our share of casualties and anxieties: the Rector's son fell at Loos; our young doctor, who was a great favourite, was killed on the Italian front; and others in proportion. So it all came home to us very nearly. It was 'our war' all along. . . . From the first the church bell had been rung at noon every day—the Rector did that—as a call and reminder to pray; and regular fortnightly gatherings at which the various congregations met for prayer, were a great help in keeping us together and in making a wonderful unity of feeling. We had a special one after the armistice and had kept them up all along, so when the peace really came, our hearts were ready for thanksgiving.

"We'd arranged for a sort of community muster, and had invited our neighbours from all round. We ourselves began the day with the Holy Communion in our little church. Nearly every communicant must have been there—a number of them from the battle fronts—and this was our special thanksgiving. Later in the day, the big gathering out on the Common. We started with a procession to round up everyone, headed by the Boy Scouts and the bands, veterans, school children, every one marched, while several who couldn't walk, and mothers with

babies, were driven to the place. First, a short service. We sang, 'O God our help,' and the Presbyterian minister—a returned C.F.—spoke in a most telling way about the Fight for Right, and how this peace thanksgiving should be an act of dedication to it for life. He asked us to sing 'The Son of God goes forth to war'; then came a moment of throbbing silence when we stood, in devout remembrance of the fallen, and then the Rector took the closing prayer, and gave thanks for those who had given their lives for the glory of God and for the sake of others. . . .

"By and bye the merriment began—games, sports, races, something for everyone to join in, and perhaps the *piece de resistance* was the Mothers' Race. Then we feasted under the great trees. Everyone had brought a basket, and it was a great spread; full of good fellowship, and fun and jokes, not very good jokes, perhaps, but they came bubbling out just because everyone felt so happy. . . .

"It had been decided some time before, that our war memorial should be a community hall for the neighbourhood, and that we would all join in this. We laid the corner-stone to-day. I wish you could have seen it. The actual laying was done by a little lad, the first soldier's child born in Woodend after the war began. A Crispin's day baby he was. His father, a reservist, was in all that desperate fighting the first summer and autumn, and through pretty well everything since. He stood by and guided the little hands, and as we watched them, the father so war-worn and so proud and happy, the child so innocent and so eager, they seemed a little parable of the war and the peace. . . . The idea is a central hall for meetings, with rooms for clubs and smaller gatherings, where men can read and smoke, where children can play and so on. Perhaps a basement for gymnasium and games. A garden round the building and a playing field alongside. The whole site has been given for the purpose, and it's all in charge of a committee,

with the Presbyterian C.F. as chairman. Each congregation is represented and every interest. . . . Of course a good deal will depend on the money exactly how it can be carried out, but this is the idea. We don't want it to be just for Woodend, but for the whole neighbourhood, and to be a help in keeping us 'ever mindful,' and in fostering the community spirit and turning it to good account.

"Our war memorials and photographs will be kept here, and we have an idea for decorating the hall with a frieze of mottoes expressing the ideals for which we have been fighting and for which we want to live—the Empire's ideals. The central one is to be: *I will remember the years of the Right Hand of the Most Highest*. . . . At one end there will be an alcove, a sort of war shrine, where the men's names and records will be kept. Here there is to be a cross set into the wall or in relief, with the memorial inscription. Something of this sort has been suggested:—

A. M. D. G.
To Mr. Great Heart
and his kinsmen
who

during the Great War
gave themselves with a whole heart
in the service of freedom:

In gratitude to the living:
In devout remembrance of the dead,

And the names of our men will be below.

"We know how to cheer in Woodend, and you should have heard the cheers for the King and the King's forces and the peace. Then before dark we gathered and sang, 'Abide with me,' said closing prayers with Our Father, and sang the Doxology and God Save the King. Then came packing up and getting home, tired indeed, but happy, friendly and thankful. And we have decided to keep each 4th of August in some such way as this, in perpetual memory of the war and the peace. God save the King!"

The Summer Conference At Meota, Sask.

JULY 16th. TO 23rd

"**W**E praise Thee O God, we acknowledge Thee to be the Lord," the heartfelt acknowledgment with which Dr. Westgate closed one of his inspiring addresses, should be the key note of this conference. Begun in fearful hope, as a new departure is always a matter of doubt in the West, thro' God's great goodness, His guiding Hand has been felt all the days; and many are to-day thanking Him for the help, rest, and refreshment experienced.

The camp was in an ideal spot, the tents forming a wide half circle round an open grassy space, with poplar bluffs on three sides. Owing to unsettled weather and wind conditions, the dining tent was pitched in a bluff, the cooking tent being immediately outside and sheltered by the trees.

The meetings were held in a tent across the grass also sheltered by trees, under which the literature stall found its home. A very full and attractive recreation programme had been provided, but the days were so happily full, individual tennis, fishing and bathing were so attractive, the Peace Celebration and Meota Fair-day so engrossing, that the programme was not strictly observed.

The extreme heat of the first day and the high winds and rains of the second day, including the collapse of the great 50' x 100' tent, were merely passing incidents giving variety to the outing.

If any part of the programme, in which all was excellent, were to be selected as of outstanding interest, all would doubtless agree in the special mention of Rev. Dr. Westgate's talks revolving about his experiences in Africa as a prisoner. It is to be hoped that in the Doctor's travels through Western Canada in the interest of M.S.C.C., of which he is Western Secretary, many of our congregations will have the oppor-

tunity of hearing first hand the touching story.

It was a great privilege to get so early in touch with the new General Secretary of the Social Service Council, Rev. Canon Vernon, and to listen to Canon Heeney's addresses on the Holy Spirit. Mrs. Purdie's three addresses on the work of M.S.C.C. in India, China, and Japan were full of information. C.G.T. and C.S.E.T. work were presented by Miss Code and Mr. Howard respectively. The Inter-Church Forward Movement was set forth by the Bishop. Miss Henley's presentation of the work of the S. S. by Post and its development was a revelation to many of the wide outreach of that most useful branch of Sunday School work.

A conference on Rural Church Problems led by Rev. A. E. Greenhalgh was very interesting. Mrs. Matheson held several meetings of women to discuss the W.A. part in the Forward Movement. A small conference of Wardens and Vestrymen was held for the consideration of their work and the Alumni of the college held a meeting under the leadership of the President, Rev. J. Rance. A clerical conference with Rev. W. S. Wickenden as speaker gave special consideration to the work of evangelism. A conference of the Diocesan Forward Movement was led by Archdeacon Dewdney who outlined the work which was opening before the Church in the Diocese.

Our Indian Missions, led by Archdeacon Mackay (who had just celebrated his 81st birthday) and Canon Matheson followed. They both gave a great deal of information, and altho' they spoke gratefully of what has been done they showed how great is the need to-day which is not met, on the plea of no money for schools. Various speakers took part in the discussion. Indians present

all agreeing that the residential school is better for lasting work among the young than the improved day school. Our Indians have made good soldiers, they should have all the rights of citizens, and their education should be as good as any other Canadians have.

Sunday was a full day with Holy Communion at 8 a.m. Morning Prayer and Holy Communion at 11, with Rev. Canon Heeney as special preacher. Children's service at 2.30. Men's meeting at 4 addressed by Rev. Dr. Westgate. Confirmation at 7 and Evangelistic open air service conducted by Rev. J. E. Purdie with Archdeacon Dewdney as preacher, at 8.30.

Quite a number of Indians were present thro' the whole conference, taking a real interest in all that was going on. They asked for services in their own encampment, and on several evenings these were arranged. The Roman Catholics are making great efforts to win over our members, and on some Reserves are meeting with some success. When these Cree were arranging to come to the "meetings" they were told not to come as there would be only sports, nothing to help them!

Several special services in Cree were conducted by Archdeacon Mackay, Canon Matheson, Rev. E. Ahenakew and others for the Indian attendants and visitors to the conference.

The business end of the conference was capably looked after by Rev. H. Sherstone who was indefatigable in his labours and was ably seconded by Revs. Canon Paul and A. E. Greenhalgh, Miss Newnham, in spite of many inconveniences, kept her literature before the members of the conference.

Cricket, in which the Bishop greatly distinguished himself, foot-ball, tennis, boating, bathing, fishing and motoring were amongst the recreations provided by the sports committee.

Borden and Patience Lake congregations were the most largely represented in the Diocese.

At the solemn but joyful Thanksgiving Service, the last night, when all met outside the tent for the last time, "Come let us join our cheerful songs" was the spirit. The Bishop gathered up the leading lines of thought—which had been before the members and led the meeting in prayer and thanksgiving for all the comfort, the teaching, inspiration, and encouragement that had been received, asking pardon for coldness in the past, and that life more abundant might be enjoyed in the future. The meeting was thrown open, and both clergy and laity voiced their gratitude for blessing received.

This closed the first Diocesan conference of this nature. It had been a time of real refreshment to all present. Only those who know the isolation of prairie-missions can understand what it means to clergy and their wives to have a week off from household cares and parish worries, and to have leisure to see and talk with one another.

During the conference over \$90 was presented as thankofferings, a very significant fact, thankofferings are not given where there has been no benefit received.

One day shouts for help were heard from the lake; there was hurrying to and fro; but Isaac, a Lac la Ronge boy just from the front, was the first to reach a boat, and in a few minutes he had the pleasure of rescuing another returned soldier, who had fallen into the water, and his boat had drifted out of reach. The second soldier was carried to a house near by where he was restored to consciousness. Isaac was studying at St. John's College, Winnipeg, before enlisting, in the hope that some day he might be ordained to serve his own people. He has been twice gassed, and it is feared that his health will not allow him to return to college.

An Indian who is a school-teacher near Onion Lake was asked the last day how he enjoyed the conference. "I feel as if I had been alone on the mountains with Jesus," was his reply.

The nee
West Indi
that we a
columns t
able to
present li
at best is
that thos
taxed bey
ed with c
all the h
Church, i
these wh
the servic
in the fa
They ar
Church's
on again
forcemen
Shall we
saying th
work my
impossib
these ch
as of th
a patriot
The nee
matrons
least a
trons r
various
ing for
managin
requisit
hard. A
commur
present

St.
Athaba
Pega
Calgary
Lac l
wan.
The

St.
diocese
St.
assista
basca.
Sarc
tron a
Calgar
Pega
tron a
gary.

Canadian Churchman

(Established 1871.)

Executive Committee of the Board of Directors:

GEORGE B. WOODS, Esq. *President*
 THOMAS MORTIMER, Esq. *Vice-President*
 J. M. McWHINNEY, Esq. *Treasurer*
 MARK BREIDIN, Esq.
 M. RAWLINSON, Esq.

Subscription Rates

Canada and other points in the Postal Union \$2.00 per year
 United States and Foreign (In advance) \$2.50 " "

Single copies 5 cents

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: Notice should be sent at least two weeks before the change is desired. Give both old and new addresses.

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.

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

AN URGENT APPEAL! CAN YOU HELP?

The need for workers in our North-West Indian schools is so desperate that we are appealing through these columns to some readers that may be able to help us. Six schools at present lack their usual staff, which at best is inadequate, with the result that those remaining on duty are taxed beyond their strength, threatened with complete break-down. Among all the heroic missionaries of the Church, none are more heroic than those who have given their lives to the service of Christ and His children in the far corners of our Dominion. They are a brave handful of the Church's army, hard pressed, holding on against heavy odds, needing re-inforcements desperately and soon. Shall we fail them? It goes without saying that under such conditions the work must suffer. It is manifestly impossible to give proper attention to these children, wards of the Church as of the nation, whose upbringing is a patriotic as well as a Christian duty. The need is two-fold: teachers and matrons. Teachers should hold at least a second-class certificate, matrons require a knowledge of the various branches of housework, a liking for children and some ability in managing them. Sound health is a requisite in any case, as the work is hard. A worker must, of course, be a communicant. The following are the present vacancies:—

Teachers Wanted.

St. John's, Wabasca, diocese of Athabasca.
 Pegan Home, Brochet, diocese of Calgary.
 Lac la Rouge, diocese of Saskatchewan.
 The Pas, diocese of Saskatchewan.

Matrons Wanted.

St. Peter's, Lesser Slave Lake, diocese of Athabasca.
 St. John's, Wabasca, matron and assistant matron, diocese of Athabasca.
 Sarcee Home, Calgary, girls' matron and kitchen matron, diocese of Calgary.
 Pegan Home, Brochet, girls' matron and boys' matron, diocese of Calgary.

Hay River School, assistant kitchen matron, diocese of McKenzie River.

Salary: For matrons, and, as a rule, for teachers also, the salary is \$250 a year, in addition to board and travelling expenses, and occasional grants towards outfit. For further particulars apply Miss K. Halson, 249 Albany Ave., Toronto, or Miss L. Metcalf, Grimsby, W.A. Candidates' Secretary.

A FORWARD MOVEMENT.

Sir,—We are to-day as Churchmen, talking about the "Forward Movement," "Revision of Prayer Book," and the making attractive of our evening service to meet the needs of the stranger in our midst. There is one matter that has come to my notice of late, as I go around to the different churches (as part of my duty) both city and country, and that is the lack of responding on the part of our people in the service. We have a magnificent service, but it wants the responsive co-operation of the people to make it what it should be. Why is it that people can talk loud and long in their own homes, offices, and workshops, but when they go to church they seem to be afraid of the sound of their own voice? I was in a church recently conducting the service, where the men stood up during the psalms and hymns without even a book in their hands, and just stared at me. During the prayers a response or an "Amen" was hardly audible. Evidently in this church the Rector takes the "whole" service. Whether it is that our people need educating in these matters, or perhaps it is, they are purely and simply lazy, there certainly is room for a great awakening, and improvement, on the part of our people to make the services of our Church what they should be, namely: bright, hearty, and responsive. Do not leave it all to the clergy. They have enough part to take in the service, especially if they have to lead in the singing, (which they often have to do). "Let the people praise Thee, O God, yea, let all the people praise Thee."

F. G. Lamb.

Hamilton.

AN APPEAL FOR READING MATTER.

Sir,—May I be allowed to appeal to the readers of your paper for old books, magazines, etc.; of any kind suitable for distribution among the scattered people of this district. Any thing in the way of reading is eagerly welcomed by young and old. (A few large print books for the very old would be especially welcomed). Magazines would be very useful for distribution by the missionary on his visiting tours, and books would be used as the nucleus of a small church library at the distant out-stations where anything fresh in the way of books is seldom seen. Now that the demand for books for the camps has ceased surely some church people can spare a few for their less fortunate brothers and sisters.

G. G. Stone, Student-in-charge,
 Cardiff and Monmouth Mission,
 Diocese of Toronto.

Wilberforce, Ont.

CANADIAN NATIONAL EXHIBITION NOTES.

On the occasion of the visit of H.R.H. the Prince of Wales to Toronto, a State procession will be held through the streets on Monday, August 25th, the day our next King will open the Canadian National Exhibition. He will pass through several miles of thoroughfares from the Government House to the Exhibition grounds.

The Dioceses of the Canadian Church

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

Preferments and Appointments

Byers, Rev. F. B., Rector of Stirling, to be Rural Dean of Hastings. (Diocese of Ontario.)

Harris, Rev. C. M., Incumbent of Marmora and Rural Dean of Hastings, to be Canon of St. George's Cathedral, Kingston.

All Over the Dominion

The Rev. F. Williamson, Rector of Roslin, Ont., in the Diocese of Ontario, has resigned.

Archbishop Worrell confirmed 23 candidates in St. Mark's, Halifax, on July 27th. The congregation of this church is growing steadily.

Rev T. Dewhurst, incumbent of the parish of Emerson, is expected to return home in two weeks. For several months he has been employed in the work of the Y.M.C.A. in England and France.

To show their appreciation of the good work being accomplished by the Rector, the Rev. A. E. Bell, the congregation of Holy Trinity Church, Killarney, recently increased his stipend to \$1,500.

Special memorial services were held in All Saints' Cathedral, Halifax, for those members of the congregation who lost their lives during the war on August 3rd. Canon Shatford, of Montreal, was the preacher.

The Port Arthur lodge of the S.O.E. has completed arrangements for the placing of a stained-glass window and memorial tablet in St. John's Church in memory of the members of the lodge who have fallen in the recent war.

One hundred and twenty people attended service last Sunday evening at the Pavilion at Ward's Island, Toronto. Rev. D. B. Langford, who conducted the services there six years ago, is taking charge. There were no services there last summer.

A new district is opening up for work in the Melfort Deanery, Sask., in the Porcupine Hills, in consequence of the Soldier Settlement. As soon as a man is obtainable it is hoped to send him in to work in the district, many of the soldier settlers being Anglicans.

At a recent specially-held vestry meeting of St. James', St. Mary's, Ont., it was decided to place in that church two memorial windows, one in memory of its fallen soldiers, and the other in memory of the late Rector, the late Rev. Rural Dean Taylor and Mrs. Taylor.

The Sons of England, belonging to Guelph, unveiled on August 3rd, in the cemetery there a handsome monument which has been erected in memory of their fallen brethren. Amongst those who were present and delivered addresses were Rev. Bro. Canon G. F. Davidson, of Regina, and Archdeacon Mackintosh.

Rev. O. L. Jull, formerly incumbent of St. Peter's, Sault Ste. Marie, has arrived in Port Arthur to take over his new duties as curate of St. John's Church. Mr. Jull is a welcome addition to the ranks of Church workers, and, together with Mr. Leigh, the Rector, working in co-operation with him, will do much towards building up the parish.

For the past two weeks the boys of St. John's choir, Port Arthur, and other junior members of the congregation have been camping out under the Black Bay bridge. Rev. John Leigh, Rector, Mrs. Leigh and family have been enjoying the outing also. Rev. J. C. Popey, Rector of St. Luke's, Fort William, took his boys out to join the party, and the holiday has been ideal in every way.

The conference on the State of the Church in Western Canada has made encouraging mention of the Archbishops' Western Canada Fund for pioneer work there, and stated that during the last five years they have been determined to concentrate upon three Missions, at Regina, Edmonton and Cardston, and equip them thoroughly so as to hand them over in 1920 to the Church in Western Canada.

Trinity Church, Halifax, is rejoicing in the fact that 250 of its men who have been overseas have now returned, and its memorial service is anticipated as likely to prove one of the most impressive services ever held in the building. The experiment of open-air Sunday evening services, inaugurated on a recent Sunday, was so successful that the services are to be held regularly during the remainder of the summer.

There was a united service of thanksgiving for Peace at Scarborough.

Heights Park, near Toronto, on August 1st. A massed choir from all the churches of the township led the singing. Amongst those who took part therein were the Revs. A. M. J. Durnford and C. E. Luce. Reeve Connell and Sir W. Hearst were the two speakers. Fully 4,000 people were present. Two Anglican ministers, two Presbyterian and one Methodist took part in the service.

The parish of St. Cuthbert's, Leaside (Rev. P. Morland Lamb, Rector), has recently supplied two lay workers to the Home Mission field. Mr. E. C. Moore has been appointed missionary at Kilmount and Burnt River, and Mr. G. G. Stone has been placed in charge of the Mission at Cardiff and Monmouth. Both gentlemen before leaving St. Cuthbert's were given a handsome set of books by the congregation, accompanied by many good wishes for success in their work in the future.

After a lapse of fifteen months the work of the Church in this outpost of Toronto diocese has again recommenced, and a resident lay reader has taken up his quarters at Wilberforce. Canon Davidson, of Peterboro', who has been touring the northern Missions, spent a Sunday at that point recently, when the Sacraments were administered for the first time for over a year. He also made a thorough visit to all the outstations, and as a result of his visit the work has taken on new vitality. It is hoped to raise \$200 this fall in order to remodel a building at Wilberforce which is in use as a church.

By the will of the late Miss Maud Bull a legacy of \$3,000 has been left to St. Thomas', Belleville. Between \$5,000 and \$6,000 has been bequeathed by the deceased lady in equal proportions to the Church and to Archdeacon Beamish, the Rector. Miss Bull has willed her residence to Archdeacon Beamish, the Rector of St. Thomas'. The vestry of the parish, at a special meeting on August 5th, relinquished all claim to the furniture and made it a gift by a unanimous vote to Archdeacon Beamish. The vestry further empowered the Rector and wardens to receive the bequest after they had heard the will and a statement of the properties read.

A well-attended meeting of the parishioners of St. Alban's, Beamsville, was held last week to elect a warden in the place of Mr. A. H. Wane, who has sold his farm and gone to British Columbia. Mr. W. R. Wilson was the unanimous choice. Mr. S. Wilson, who, for some years, has most acceptably filled the position of Rector's warden, has been compelled through ill-health to give up his business and to take a year's rest, has also had to resign, and Mr. J. B. Drope, manager of the Canadian Bank of Commerce, succeeds him. The retiring wardens presented an excellent financial statement. Rev. R. F. Nie is the Rector.

Quite a gloom was cast over the Port Arthur district by the tragic murder of Constable G. W. Armstrong at Nipigon on July 18th. The body was brought to Port Arthur, and on Monday afternoon, July 21st, an impressive funeral was held at St. John's Church, the service being choral. Those taking part in the service were His Grace the Archbishop of Algoma; Rev. W. C. Dunn, incumbent of St. Mary's, Nipigon; Rev. John Leigh, Rector of St. John's, and Rev. O. L. Jull, curate of St. John's. The Archbishop preached a most impressive sermon on "Duty." Rev. W. C. Dunn committed the body to the ground in Mountain View Cemetery, Fort William.

The congregation of Emmanuel Church, Holland, Man., celebrated the twenty-fifth anniversary of the opening of the church on July 27th.

The Rev. J. A. Maggrah, a former Rector, was the special preacher, and his forceful sermons were much appreciated. At the close of the evening service an open-air service was held on the Rectory lawn, and was addressed by the pastors of the neighbouring churches, who brought the congratulations of their respective congregations, and also by the Rev. Mr. Latter, who was visiting in connection with the Christian Men's Federation. At the close of the evening service the Rector, the Rev. Joseph Milner, said how he desired for his people the fullness of the blessings of the Gospel of Jesus Christ, and desired them "to go forward."

At St. Paul's Church, Charlottetown, P.E.I., the contract has just been let for new choir vestries. These are to be built as a memorial and thankoffering for the devotion of brave men and women of the congregation who have offered themselves in the Great War, and especially for those who have paid the supreme sacrifice. The new room will be built of brown stone to match the present church structure, and will provide ample accommodation for the choir, which is to be surplised. The architectural work has been done by Mr. Jas. E. Harris, nephew of Mr. Harris, who designed the original edifice. The building is being done by Messrs. H. and S. Lowe, members of the congregation. It is hoped to have the work completed by November 1st. The cost is in the neighbourhood of \$3,500.

Recent bush fires raging in the eastern section of Sault Ste. Marie, around the Shingwauk Homes for Indian children, were checked from destroying the entire Home property only by continuous hard fighting by the staff and the children of the Home themselves. Archbishop Thornloe T. E. Simpson, M.P., City Treasurer C. W. McCrea, Indian Agent A. D. McNabb and Rev. F. W. Colloton did heroic work as a bucket brigade, while Rev. B. P. Fuller, Principal of the Shingwauk Home, took a team of horses and ploughed a section of the fields behind the Home barns to break the fire and save the buildings from destruction. To the women of the Home considerable credit is due for the strenuous and untiring energy they displayed in face of grave danger. Several of the children were temporarily overcome by the smoke and hard work but none was seriously injured, and the Home buildings were saved intact.

The Rev. Canon G. Osborne Troop, M.A., who has been acting as Rector in charge of St. Mark's Church, Vancouver, B.C., during the absence overseas of the Rev. A. H. Sovereign, bade farewell to the members of the congregation on July 27th last, to the great regret of all. During his ministry Canon Troop's labours have been greatly appreciated, and at a garden party, held on the 2nd August, he was presented with an address, engrossed on parchment, and signed by all the members of the Church Executive, in which the latter on behalf of the congregation, gave hearty expression to their sentiments regarding Canon and Mrs. Troop's work in the parish. On the same occasion Canon Troop was also presented with a gold pendant and a beautifully bound copy of Pauline Johnson's "Legends of Vancouver" on behalf of the children of St. Mark's Sunday School in token of their affection and good wishes. At the same time an enthusiastic welcome was given to the returning Rector, Rev. A. H. Sovereign, from overseas Y.M.C.A. work. He has had a unique experience in the opportunity to meet with large numbers of Canadian soldiers in the various overseas camps. He was under the direction of the Canadian Y.M.C.A., and

Commencing July 1st, 1919

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

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

his particular work was to visit the various camps and talk to the men as opportunity offered on the conditions prevailing in Canada. His work took him to the camps and hospitals of England, France and Belgium, and he reports receiving a hearty welcome everywhere. He has nothing but praise for the Canadian soldier, and urges that Canada should do its utmost to see that the returned men have the best opportunity possible to readjust themselves to civil life.

GROWTH OF DIOCESE OF NEW WESTMINSTER.

The ninth anniversary of the consecration of Bishop de Pencier to the Diocese of Westminster was celebrated last week by a gathering of the clergy at St. Paul's Church, where they were the guests of Bishop and Mrs. de Pencier. After service in the church, breakfast was served and a two-hour conference took place on diocesan matters. Special reference was made to the Forward Movement. The clergy of the diocese extended congratulations to Bishop and Mrs. de Pencier upon the success attending the work of the past nine years.

It was stated that at the Synod of 1910, the last over which Bishop Dart presided, that there were thirty-eight clergy in the diocese, which then included the Diocese of Cariboo. Since then there had been a division of the territory, and now the Diocese of Westminster had sixty-two clergy and the Diocese of Cariboo eleven.

During the progress of the war this development was somewhat retarded, but the prospects are that with the successful termination of the Forward Movement that the work of the Church will go forward in a larger measure than ever. Included in the amounts to be raised under the auspices of this movement is a large sum for a "Settlers' Church Extension Fund," which will be used to assist new communities, particularly in the West, to establish churches. Some of this money will be raised and used in British Columbia.

AS THE SOLDIER SEES IT.

"Upon returning from Bethlehem yesterday, and after dinner, I spent two hours in conversation with a staff captain in the British army, a cosmopolitan who has seen most of the problem places in the present world unsettlement. We discussed the national perplexities, one by one, and finally confessed ourselves baffled, until the soldier said—and he is not a religious man—"I tell you, this whole business will never be settled except on the basis of religion which will make people really friendly. There has got to be some great Power to bring the spirit of brotherhood into all the world."—Kingston Whig.

BIRTH NOTICE

MORGAN—At the Rectory, Vankleek Hill, Ont., July 11th to the Rev. and Mrs. W. B. Morgan, a daughter, (Phyllis Caroline).

DEATH NOTICE

MOFFATT—On August 5th at Toronto, Caroline E. Moffatt, daughter of the late Lewis Moffatt, and sister of Mrs. N. W. Hoyles, of Toronto.

Church in the Motherland

Sixteen members of the Church Lads' Brigade in England won the V.C. in the late war.

Canon Richard J. Knowling, late Canon in Durham Cathedral and Professor of Divinity in Durham University, is dead.

The Church Pastoral Aid Society is appealing to the general public to contribute towards their million shilling Victory Thankoffering Fund.

A Kitchener Memorial Chapel is to be erected in St. Paul's Cathedral, London, the site chosen being the base of the S.W. Tower at the entrance to the Cathedral.

Canon Bromfield, after a vicariate of 46 years, has resigned the living of St. Mary the Less, Lambeth, London. Canon Bromfield succeeded the late Dean Gregory in 1873.

The long-expected consecration of the new Cathedral at Mengo, in East Africa, is fixed (D.V.), to take place on September 13th, during the session of the Synod of the Uganda Church.

St. Augustine's College, Canterbury, observed its annual Commemoration Festival on Dominion Day. This college has once more reopened its doors after being closed for two years.

At the first of a series of missionary festivals which have been inaugurated in the Diocese of Peterborough for the purpose of emphasizing the urgent claims of the Church which unchristianized lands are making the Bishop of Honduras was the principal speaker.

Just prior to his consecration as Bishop of Barking, Dr. J. T. Inskip was presented with a full set of episcopal robes, the chimere being presented to him by the 22 clergy who had served under him as curates in various parishes. These also presented Dr. Inskip with an address.

The diocese of Western Equatorial Africa is about to be divided into two, and the Ven. Archdeacon F. Melville Jones, the C.M.S. secretary for the work in the Yoruba Country, and the Principal of the Society's Training College at Oyo, has accepted the new Bishopric thus formed.

Leicester, newly restored to its ancient dignity as a city, was the scene lately of a most successful Conference of the National Council of Women. The Conference lasted for four days, and during its session a special service was held in St. Martin's Church, at which the Bishop of Peterborough urged women to use their privilege of sharing in the creative work of building up a new world.

A set of oak choir stalls, which were bought in Belgium in the summer of 1914, by the Rev. C. Hutchinson, Rector of Rayne, Essex, has been placed in his church and dedicated after being warehoused near the docks in Ostend all through the war. It was thought that they had been destroyed in bombardments, or had been stolen by the Huns, but they had not, it was found, suffered in the least.

On the first Sunday after St. Peter's Day, June 29th, it is the long-standing custom to strew the aisles of the Parish Church at Wingrave



(Bucks) with this year on old lady lo night. Being the village her gratitude giving a m the use of attached to of the hay along the a

The editor which is th Episcopal I ciety, and writes:—"T

MOTOR A
 YORK
 W
 UNDERTA
 1202 Y

Be
 Me

INST
 stat
 public
 why no
 in the
 out their
 and rem
 the year
 Ther
 appropr
 we give
 our ad

Gille
 Founder



Eyre Chatterton, and his wife have showed themselves altogether worthy of the high office they hold in the Church of England. During the recent epidemic of influenza they gave themselves unsparingly to the shepherding of their people. The "Nagpur Notes" says that the Bishop made a deep impression on the Hindu community by his eagerness to serve any and all who were in need, regardless of distinction, and that his wife, who is a niece of Sir Douglas Haig, and a woman of great culture and refinement, was out every day on her bicycle going to the poorest parts of the city to distribute medicines and food. This is not cited as an exceptional case, but as an illustration of what we believe to be the rule."

The Church in U.S.A.

The Diocese of West Virginia will ere long have a Coadjutor Bishop. The Bishop of Marquette, the Right Rev. G. Mott Williams, D.D., has been compelled to resign on account of continued ill-health.

IN WESTMINSTER ABBEY.

Owen Wister, the American novelist and author of that remarkable book, "The Pentecost of Calamity," was in Westminster Abbey at the funeral service of Edith Cavell. And he sends to *The Times* these thoughts on that great ceremony:—

"In the hour of Edith Cavell's funeral service, as her body approached Westminster Abbey, but before it had quite reached the entrance, the waiting people thought it was come and rose in silent respect. During that silence, very faintly from above us as we stood, the clock struck noon.

"As I counted the strokes, these were my American thoughts:—
"This woman who died for her country, died for more than that. The shots by which she fell, killed what was left of the chance we should stay out of the fight. They tore away whatever was left of the veil that hid German savagery from our eyes.

"After that it was merely a question of time when our bodies and our spirits should be equipped to join in defeating Germany.

"This Edith Cavell did; and now to-day here comes her body, and we all, of many nations, but mostly of British race, rise to meet its approach.

"Presently the singing began, and my thoughts went on:—

"These words from the Bible that I am hearing, these prayers, this hymn, 'Abide with me,' are the cornerstone of both my faith and my speech.

"This roof, where these words I have known by heart all my life are being uttered, is the shrine of my history. It belongs to me.

"It cannot be possible for any American, however untravelled hitherto, to enter here and linger awhile and learn what it holds, not to be stirred to his depths. The place speaks to him of himself, his meaning, his past, the great race to which he belongs.

"May the striking of that noon hour and the coming here of Edith Cavell's body mark the end of the era of misunderstanding and the beginning of the era of understanding between Great Britain and America."

CANADIAN NATIONAL EXHIBITION NOTES.

Nearly 100 artists, British and Canadian, were engaged to produce the Canadian War Memorials paintings which will be shown at the Canadian National Exhibition this year. This will be the first showing in Canada. So far, they have been shown only in London and New York.

HEARTS ARE HUNGERING.

By Fred Scott Shepard.

All around us hearts are hung'ring
For a word of love,
Spoken with a deep compassion,
Mirrored from above;
Give them words from hearts made tender

By the Saviour's grace;
Let a warm, divine affection
Speak from voice and face.
All around us hearts are longing
For a word of cheer,
Spoken to dispel the shadows
From a pathway drear;
Give as hath to you been given
From abundant store,
And you'll find that by the giving,
Yours will be the more.

Aid the weary and the helpless,
As you onward go;
Let a stream of joy and blessing
From your presence flow;
May the world thus be the better
For your living here,
As you seek by Christ-like effort
To dispense good-cheer.

THE DEAN OF ST. PAUL'S AND TRADE UNIONS.

In a speech on July 31st, at a meeting of the People's League, which was instituted for the protection of the unorganized classes, the Very Rev. William Ralph Inge, Dean of St. Paul's, said:—

"We are making for national bankruptcy, which will result in anarchy." He declared he was not hostile to trade unions, but that they had become huge capitalistic concerns, which were engaged in financing raids upon the people.

"With them it is not a struggle between rich and poor," he continued, "It is open brigandage against the community. They are a privileged class, determined that those privileges shall not go outside themselves. They are shutting down employment, not only against discharged soldiers, but wounded men."

LET US STOP TO THINK.

Let us stop to think of the good-by kiss. Better miss a car than leave a headache.

Let us stop to think of the children. We, too, were children once, and loved to be remembered.

Let us stop to think of the aged. For us, too, the evening shadows will close at length, and we shall, perchance, be left at desolate hearthstones. We shall need to be remembered then.

Let us stop to think of the stranger. We, too, have been alone, and have needed the touch of a kindly hand upon our lives, and many a life has gone out in the blackness of darkness for the lack of such a touch as any one of us might have given.

Let us stop to think of God and the future. At best the time is short, and the end is near. And when it shall come, blessed will he be to whom the entrance upon another life will be but the realization of dear and familiar dreams, the consummation of a lifetime of longings. Let us stop to think. If there be any virtue, if there be any praise, let us stop to think upon these things.—
"The Lookout."

British wives of Canadian soldiers now going out to settle in the Dominion number 30,000. The movement initiated by the Khaki College to give special training to these for Canadian life has been remarkably successful.

The King has conferred upon Premier Lloyd George the Order of Merit in recognition of his great and invaluable services to the State and to the Empire at large. The membership of this Order is confined to 25 only.

Canadian Government and Municipal Bonds

We invite correspondence regarding Canadian Government and Municipal Bonds to yield from 5.25% to 6.25%

Wood, Gundy & Co.
C.P.R. Building
Toronto
Montreal New York London Saskatoon

Over 250 miles of coloured ribbon is to be given away by the British government. It is a golden ribbon, edged with blue and white stripes, that goes with the medal for general service in the great war. It has been awarded to all who served, whether men or women, and as there are over eight million of them, and each is to get two inches as a preliminary issue, the government order will reach this stupendous total.



Main Entrance—Head Office

OUR BUSINESS

"BELIEVING that Trust Companies created for the administration of trusts and estates should practically last for ever, the Board of this Corporation have laid down the principle, and have acted on it from its inception (in 1882) that we shall exclusively confine ourselves to a trust and agency business."

—General Manager, at annual meeting of Shareholders.

THE TORONTO GENERAL TRUSTS CORPORATION

Head Office - TORONTO

Branches
Ottawa Winnipeg Saskatoon
Vancouver

(Bucks) with hay. This was done this year on July 6th. Long ago an old lady lost her way one wintry night. Being guided by the sound of the village bells, she desired to show her gratitude, and this she did by giving a meadow to the parish for the use of the poor. The condition attached to the gift was that part of the hay crop should be strewn along the aisles of the church.

The editor of the "Indian Witness," which is the organ of the American Episcopal Methodist Missionary Society, and is published in India, writes:—"The Bishop of Nagpur, Dr.

MOTOR AMBULANCE. Phone N. 4400
YORK BURIAL CO.
W. N. KNECHTEL
UNDERTAKERS AND EMBALMERS
1202 Yonge Street, Toronto, Ont.

Bells as Memorials

INSTEAD of inanimate statues in which the public quickly lose interest, why not a peal of bells in the local parish to ring out their message of gratitude and remembrance throughout the years?

There could be no more appropriate memorial. May we give you the benefit of our advice?

Gillett & Johnston
Founders of many famous bells.
Established 1844.

Croydon,
England



follows:
advance)
1919

otherland
the Church
and won the

knowling, late
dral and Pro-
rham Univer-

Aid Society
eneral public
their million
ffering Fund.

al Chapel is
l's Cathedral,
n being the
er at the en-

er a vicariate
led the living
ambeth, Lon-
succeeded the
373.

nscription of
lengo, in East
to take place
ng the session
ganda Church.

lege, Canter-
ial Commemo-
ominion Day,
more reopened
losed for two

eries of mis-
have been in-
crease of Peter-
pose of em-
claims of the
ianized lands
of Honduras
ker.

nscription as
J. T. Inskip
full set of
chimere being
the 22 clergy
him as curates
these also pre-
an address.

ern Equatorial
s divided into
rchdeacon F.
M.S. secretary
raba Country,
the Society's
70, has accept-
thus formed.

stored to its
city, was the
successful Con-
al Council of
nce lasted for
its session a
ld in St. Mar-
the Bishop of
women to use
ng in the crea-
up a new

stalls, which
m in the sum-
v. C. Hutchin-
e, Essex, has
arch and dedi-
re-housed near
ll through the
that they had
bardments, or
Huns, but they
suffered in the

day after St.
it is the long-
rew the aisles
at Wingsave

**ROYAL
YEAST CAKES**

Royal Yeast
has been the
standard yeast
in Canada for
over 50 years, and it
is a well known fact
that bread made
with Royal Yeast
possesses a greater
amount of nourish-
ment than that
made with any
other.

MYSELF.

Edgar A. Guest.

I have to live with myself, and so
I want to be fit for myself to know.
I want to be able, as days go by,
Always to look myself straight in
the eye;

I don't want to stand, with the set-
ting sun,
And hate myself for things I've done.

I don't want to keep on a closet shelf
A lot of secrets about myself,
And fool myself, as I come and go,
Into thinking that nobody else will
know
The kind of a man I really am;
I don't want to dress up myself in
sham.

I want to go out with my head erect,
I want to deserve all men's respect;
But here in the struggle for fame and
pelf

I want to be able to like myself.
I don't want to look at myself and
know
That I'm bluster and bluff and empty
show.

I can never hide myself from me;
I see what others may never see;
I know what others may never know;
I never can fool myself, and so,
Whatever happens, I want to be
Self-respecting and conscience-free.

All the evidence relating to the
resurrection of Christ is strictly un-
necessary, for if we do not believe
in the supernatural we shall not be
Christians.—The Dean of York.

SOLDIERS

CHEQUES and money transfers representing pay and allow-
ances of soldiers drawn in Sterling Exchange will be
cashed by this bank at \$4.86 2/3 to the Pound Sterling.

We will transfer money for soldiers, free of charge, to any
point in Canada where we have a Branch.

THE DOMINION BANK
COR. KING AND YONGE STREETS :: TORONTO

THE HEART OF POLAND.

(Continued from page 520.)

In the kitchen supper was prepar-
ing. Three kettles were boiling with
soup for nineteen hundred people. A
whole hog, except the hams and
shoulders, was being cut up fine to
be used. A sack of buckwheat was
standing near, also waiting to be put
in. It looked good. Each adult gets
a quart of this soup twice a day. If
bread could be provided in anything
like a sufficient quantity, all would
be well. But what does eight ounces
of bread do to keep body and soul to-
gether for twenty-four hours?

It would be wrong, nevertheless, to
fancy that the folk were hard to
please. They were content with any-
thing after what they had been
through in Germany. It was easy to
believe what one officer told me: that
Russians, the moment they got near
Warsaw, still believing that it be-
longed to them, rejoiced loudly at the
certainty of plenty to eat once more,
and accepted everything with imper-
turbable good humour.

A group of women to whom I
spoke did not seem to understand me.
I asked them if they were Poles. The
reply was eloquent, "Nie Wiemy."
(We don't know.) They were from
the eastern marshes, that great land
of Lithuania, which is such an uncer-
tain quantity, as neither tongue nor
dress nor creed can really help to de-
fine an ethnographical boundary.
One grey-haired woman was hugging
a baby in a corner. She told me she
had just come back from Germany.
Was the child hers? No. She was
caring for it for a neighbour. Had
she a husband? No. She had been
a widow for years. What had she
been doing abroad? She had gone
with her son, whom the Germans had
taken, and he had died of the "flu,"
and she was left alone.

And so one might go on. To meet
the first needs of these people and
help them back to some tolerable
competence—that is the first task of
the White Cross. We found in one
of the barracks a colossal figure
striding up and down, wearing on
his breast the Cross of the Legion
of Honour. He was the biggest
Frenchman I ever saw. It turned
out to be the station of the Interna-
tional Red Cross, which was doing
special service for the children.
"Have you seen them?" he asked me.
"I can't look at them. My nerves
won't stand it." This help from out-
side will continue to be given, but
it is a good sign that the Poles want
more and more to help themselves in
all this work, and not to be dependent
upon others.

Of course, their chief concern is
their volunteer army, a corps of
which, "the Polish citizen army," dis-
armed the Germans and sent them
home in November—and that for the
first time in three years without a
great load of booty on their backs.
The needs of these troops are, indeed,
critical. I have just been reading of

a sad death in Vilno—that of one of
the most brilliant sculptors of the
day, who has been engaged on a
great monument for church decora-
tion. He volunteered to fight the
Bolsheviks, and was accepted, al-
though his poor health should have
kept him at home. On duty in the
trenches, amid snow and ice, he took
off his overcoat to cover a thinly-clad
comrade, a lad who was keeping
guard near him and was shivering
with the cold. Before morning he had
taken a chill, and a few days later
he was dead. Such is the toll of life
still being paid, although peace is
already come to take the place of
war.

Various organizations—the Wo-
men's League, the Circle of Patriots,
the Women Students' Union, etc.—
have been doing much during the
winter months for the troops; and
the plan is now to reorganize them
into one nation-wide effort to relieve
and prevent suffering where possible,
and to attack the foe in his own po-
sition. As I write, the American Red
Cross Mission is being welcomed in
the city. Two days ago the first
American flour was put on the mar-
ket. Rumour has it that boots are to
come next month, to be sold at 100
marks a pair—one-fifth of what they
cost at present. One of my best
friends is suffering terribly with kid-
ney trouble simply from wet feet,
and he has no money to buy a pair
of boots. They would cost him, if he
got good ones, almost a month's
salary.

Before leaving Warsaw I called at
the Bristol to take leave of Pani
Paderewska, and to get a promised
photograph in the stately costume of
the White Cross nurse. She looked
very tired. Bearing, as she does, a
lion's share of responsibility in meet-
ing the needs set forth in the letter
of Sir Esme Howard, as indicated
at the head of this chapter, it is no
wonder. She enquired once more
whether the Red Triangle Corps was
coming with General Haller's army.
"We hear that they are to be in Dan-
zig by March 15th. How greatly we
need their help! And your Y.M.C.A.!
It must do a great deal to help us
here.

"Did you say you were going
home?" came the question. "Well,
salute America for me. Tell the
people there not to forget us; and
come back soon."

EXTRACT FROM LETTERS OF
LADY MISSIONARY.

Head of a Boarding School for Girls
at Iaru, Iarau, Punjab, India.

MISS STRICKLAND, the head of
the school was at the time the
riots broke out at Lahore, at-
tending committee meetings and after
some difficulty and danger reached
Amritsar on the 11th of April, her
letter is dated the Fort Amritsar,
April 22nd, 1919. "On reaching
Amritsar, I was sent up to the Fort
with an armed escort and we are
here still, but the Government has
been firm and now the people are
quiet again. For the first four
nights we had no beds and very lit-
tle bedding, but gradually things have
been procured. We were nearly 100
women and about twenty five children
besides babies crowded together in
absolutely bare rooms, now a num-
ber have been sent off in guarded
trains to the Hills. They have
burnt the Mission Church and the
English banks and beaten to death
five Europeans (two were bank
managers) and cruelly beaten and cut
on the head one of our ladies. They
intended to kill every European and
to destroy all English property, but
the Government arrested two of the
leaders a few days before the date
settled for the rising and the mob
lost their heads otherwise I suppose

HEALTH RESORTS

LOCH SLOY REST HOME—Ideal winter or
summer home in the garden of Canada. Just
the environment for rest. Country and city
combined. Electric service to Hamilton. For
descriptive pamphlet, Drawer 126, Winona, Ont.

BUSINESS CARDS

PIANOS TUNED. \$1.50; English tuition
Marsh, Bel. 1966.

Want Advs.

IN
The Canadian Churchman
BRING RESULTS
Try them

**MEMORIALS
AND
DOMESTIC
GLASS**

DOMINION STAINED GLASS
EST. 1884
380-ADELAIDE W TORONTO
Booth & Mackey, Props

none of us would have escaped.
Fortunately a regiment of Gurkhas
were passing through in a train and
they were ordered into the city at
once and drove back the mob. Of
course, this means closing our work
for the present, it is a very great
blow. I am so glad to think that
though you do not yet know partic-
ulars you will be praying and there-
fore we shall be guided as to our next
step. At present I feel that it is no
time to retreat. As soon as the
Government permits I shall return to
Iaru Iarau. It was the strangest
Holy week I have ever spent, but a
little company gathered in an empty
ward of the hospital for the Holy
Communion on Easter morning and
we felt indeed that life had been
given back to each one of us."

The second letter is dated, Kangra,
May 12th, 1919. "It does seem
mysterious that for the present our
school is closed. We had 16 girls
and I was only waiting for money to
take in more. The day girls do not
cost us anything beyond their books,
slates and general school material. I
have had to come up here for the
summer and Miss Hague has kindly
allowed me to bring my eight orphans
with me and put them in the school
here; but I had to send the village
children back to their homes. It is
not considered advisable to gather
girls together in Mission premises
just now. The people so far have
not hurt any Indian Christians, but
they are determined to destroy prop-
erty owned by white people. We
quite hope by the autumn, either in
September or October, to reopen the
school and gather the village girls
together again. Do pray that all may
settle down and our school and hos-
pital may reopen."

CANADIAN NATIONAL EXHIBI-
TION NOTES.

There are already 32 surrendered
German aeroplanes assembled at To-
ronto, and all will be displayed or
flown at the Canadian National Ex-
hibition, August 23rd to September
6th. Canada owns nearly 100 German
or allied planes, and they will eventu-
ally become part of the official mu-
seum display or be distributed around
the various cities by the Ottawa Gov-
ernment.

Bisho

by I.
(Copyright)

XI

The

"Now, lo
too busy a
—course y
somebody t
body do it
I will. I'm
business of
this neighb
by me an'
with the ot
see 't you'

The janit
ly faded a
pleased hin
ered a pers
Theodore
could have
argument
effectually
into a frie
upon mere
stepped d
looked up
air.

"Wal'"
ain't a-goi

X
LOND

with Pr
enables tr
with

MANUF
in London
and Indust
dom and t
names, ad
classified
headings.

EXI

with deta
shipped s
Markets s

S

arranged
sail, and i
ings.

One-inch
desiring
Trade ca

DEALE

can be p
each trad
inserted.
to \$80.00.

A copy
parcel I
with ord

THE LO

25 Ab

X

SH

Toronto
for Goo
pectus,
and Ge

To

Be

Day a

Sale

sent o

Re

110

The Bishop's Shadow

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

XI.—(Continued.)

Theo's New Business.

"Now, look here, mister. You're too busy a man to be cleaning signs—course you are. You've got to hire somebody to do it an' the won't anybody do it better or fer less money 'n I will. I'm a-goin' to make a reg'lar business of cleanin' brasses all round this neighbourhood, an' 'if you'll stan' by me an' help me fix it all right with the other bosses 'bout here—I'll see 't you won't lose anythin' by it."

The janitor's fierce frown had slowly faded as the boy spoke. Nothing pleased him so much as to be considered a person of influence, and had Theodore been ever so shrewd he could have adopted no other line of argument that would so quickly and effectually have changed an enemy into a friend as did this that he hit upon merely by chance. The man stepped down to the sidewalk and looked up at the signs with a critical air.

"Wal," he answered, slowly, "I ain't a-goin' to deny that you've done

your work well—yes, a sight better'n any of the lazy rascals I've been hiring, an' 'if you could be depended on now, I d'know but what I might's well give the work to you as to anybody else. Of course, as you say, 'tain't my place to do servant's work like brass cleanin'."

"Of course not," assented Theo, promptly.

"But then," the man went on, "if I should speak for ye 't the janitors of the other buildings 'long here, 'n get ye a big line o' custom, 'course I sh'd have a rght 't expect a—er—a sort o' commission on the profits, so to speak?"

"Oh!" replied Theodore, rather blankly. "What is a commission, anyhow?"

The man explained. "And how much of a commission would you expect?" questioned the boy.

The janitor made a mental calculation. Here on this one building, the boy had cleaned seven signs. That made a dollar and seventy-five cents that he had earned in one morning. Of course he would not often get so much out of one building, but the man saw that there were good possibilities in this line of work.

"S'pose we say ten per cent.—ten cents out of every dollar?" he ventured, with a keen glance at the boy.

"You mean ten per cent. on all the work that I get through you?" Theo replied.

"Oh no—on all the work of this sort that you do. That's no more'n fair since you'll owe your start to me."

"Not much! I owe my start to myself, an' I'll make no such bargain as that," answered Theo, decidedly. "I'm willin' to give you ten per cent. on all that I get through you, but not a cent more. You see I'm bound to put this thing through whether you help me or not," he added, quietly.

The janitor saw that he had been too grasping and hastened to modify his demands lest he lose his commissions altogether.

"Well, well," he said, soothingly, "we won't quarrel over a little difference like that. Let it be as you say, ten per cent. on all the jobs I get for ye 'n there's the janitor of the Laramie Building on the steps this minute. Come along with me an' I'll give ye a start over there—or, first—ain't there a little matter to attend to," he added, with an insinuating smile. "You'll settle your bills fast as they come due, of course, an' you've got a snug little sum out of my buildin' here."

"Yes, but no thanks to you for that," replied Theo, but as the man's face darkened again, he added, "but never mind, I'll give you the commission on this work since it's in your building," and he handed eighteen cents to the janitor, who slipped it into his pocket with an abstracted air as if unconscious of what he was doing.

The result of the man's recommendation to his brother janitor was that Theodore secured the promise of all the brass cleaning in the Laramie Building also, and that with one or two small jobs kept him busy until dark when he went home with a light heart and with the sum of three dollars and fourteen cents in his pocket. To be sure he had worked hard all day to earn it, but Theodore never had been lazy and he was willing enough to work hard now.

He carried home some oranges as a special treat that night, for now he took his supper regularly with Nan, who was glad to make a return in this fashion for the help he was continually giving her in carrying out her food supplies, as well as many other ways.

As they arose from the supper-table, Theodore said, "I'll go across an' see how Jimmy got on to-day at the stand," but even as he spoke there came a low knock at the door, and there stood Jimmy—no longer proud and happy as he had been in

the morning, but with red eyes and a face full of trouble.

"Why, Jimmy, what's the matter?" cried Nan and Theo, in one voice.

"Come in," added Nan, kindly pulling him in and gently pushing him toward a chair.

Jimmy dropped into it with an appealing glance at Theo.

"I'm—I'm awful sorry, Tode," he began. "But I—I couldn't help it, truly I couldn't." He rubbed his sleeve hastily across his eyes as he spoke.

"But what is it, Jimmy? I'm sure you did the best you could, whatever is wrong, but do tell us what it is," exclaimed Theodore, half-laughing and half-impatient at the uncertainty.

"'Twas that mean ol' Carrots," began Jimmy, indignantly. "I was sellin' things off in fine style, Tode, an' Carrots, he came along an' he said he wanted three san'wiches in a paper. I put 'em up fer him, an' then he asked fer six doughnuts an' some gingerbread, an' a cup o' coffee an' he wanted 'em all in a paper."

"Not the coffee, Jimmy," said Nan, laughingly, as the boy stopped to take breath.

"No, 'course not the coffee. He swallowed that, an' put in a extry spoonful o' sugar, too, but he wanted all the rest o' the things in a paper bag, an' I did 'em up good for him, an' then he asked me to tie a string 'round 'em, an' I got down under the stand for a piece of string, an' when I found it, an' looked up—don't you think, Tode—that rascal was streakin' it down the street as fast's he could go, an' I couldn't leave the stand to run after him, an' 'course the wasn't any p'lice 'round, an' so I had to let him go. I'm awful sorry, Theo, but I couldn't help it."

"'Course you couldn't, Jimmy. And is that all the trouble?"

"Yes; that's 'nough, ain't it?" answered Jimmy, mournfully. "He got off with more'n forty cents worth o' stuff—the old pig! I'll fix him yet!"

"Well, don't worry any more over it, Jimmy. Losin' th' forty cents won't break me, I guess," said Theo, kindly.

Jimmy brightened up a little, but the shadow again darkened his face as he said, anxiously, "I s'pose you won't never trust me to run the stand again?"

"Trust you, Jimmy? Well, I guess I will. No danger of your trustin' Carrots again, I'm sure."

"Not if I know myself," responded Jimmy, promptly, and Theo went on.

"I s'pose your mother wouldn't want you to stay out of school mornin's for a week or two?"

Jimmy looked at him with sparkling eyes.

"Do you mean"—he began, breathlessly, and then paused.

"I mean that I may want you to run the stand for me all next week, as well as to-morrow," Theo answered.

"Oh—ee! That's most too good to b'lieve," cried the little fellow. "Say! I think you're—you're prime, Tode. I must go an' tell ma," and he dashed out of the door, his face fairly beaming with delight.

"It's worth while to make anybody so happy, isn't it, Theo?" Nan said, then she added, thoughtfully, "Do you think the brass-cleaning will take all your time, so you can't be at the stand any more?"

"Just at first it will. Maybe I shall fix it differently after a while," he answered.

On his way to the business district the next morning he stopped and bought a blank book and a pencil, and wherever he cleaned a sign or a railing that day, he tried to make a regular engagement to keep the brasses in good condition. If he secured a promise of the work by the month, he made a reduction on his price, and every business man—or janitor who regularly engaged him,

Just Ready "The Birthright"

A search for the Canadian Canadian and the larger Loyalty.

By Arthur Hawkes \$3.00

"La Bodega" (The Fruit of the Vine) \$1.90

By Vincente Blasco Ibanez Author of "The Four Horsemen of the Apoca ypsa."

"Practical Rabbit Keeping" By E. L. Farrington (Illustrated) \$1.25

J. M. DENT & SONS, LTD. 25-27 Melinda Street Toronto

Importers of British Goods

are invited to keep in touch with R. DAWSON HARLING REPRESENTING MANCHESTER SHIP CANAL CO. MANCHESTER LINERS, LIMITED 25 Wellington Street E. Toronto Seven large Steamers with Canadian Service

MEMORIAL WINDOWS

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

TALENT FOR GARDEN PARTIES

HARVEY LLOYD COMIC SINGER and ENTERTAINER Good, Clean, Wholesome Fun Address:—17 Stephanie St., Toronto Phones: Adelaide 915 or Beach 2457

If you require a WAR MEMORIAL write to—

R. L. BOULTON & SONS, BATH ROAD, CHELTENHAM, ENGLAND

Every description of material, interior or exterior, executed in any of the following materials—

MARBLE, ALABASTER, STONE, WOOD, METAL, MOSAIC and STAINED GLASS.

WAYSIDE CROSSES. SCULPTURED GROUPS. ALTARS. PULPITS. REREDOS. FONTS. SCREENS. TABLETS.

and every kind in of Ecclesiastical requirements.

LONDON DIRECTORY

with Provincial & Foreign Sections, enables traders to communicate direct with

MANUFACTURERS & DEALERS in London and in the Provincial Towns and Industrial Centres of the United Kingdom and the Continent of Europe. The names, addresses and other details are classified under more than 2,000 trade headings, including

EXPORT MERCHANTS with detailed particulars of the Goods shipped and the Colonial and Foreign Markets supplied;

STEAMSHIP LINES arranged under the Ports to which they sail, and indicating the approximate Sailings.

One-inch **BUSINESS CARDS** of Firms desiring to extend their connections, or Trade cards of

DEALERS SEEKING AGENCIES can be printed at a cost of \$8.00 for each trade heading under which they are inserted. Larger advertisements \$10.00 to \$80.00.

A copy of the directory will be sent by parcel post for \$10.00, nett cash with order.

THE LONDON DIRECTORY CO., LTD., 25 Abchurch Lane, London, E.C. 4, England.

BUSINESS ESTABLISHED 105 YEARS

SHAW'S BUSINESS SCHOOLS

Toronto, give High Grade Courses qualifying for Good Positions. No vacations. Free Prospectus. Write W. H. Shaw, President, Yonge and Gerrard, Toronto.

Toronto Bible College

Begins its twenty sixth session September 16th.

Day and Evening Classes Tuition Free

Calendar containing full information will be sent on application.

Rev. JOHN McNICOL, B.D., Principal. 110 College Street - Toronto

**Cleanly Prepared
Full Net Weight
Incomparable Quality**



"SALADA"

**Its Goodness in infusion makes it the
— Most Economical Tea Obtainable —**

B 524

BLACK - MIXED - OR NATURAL LEAF GREEN

was asked to write his own name in the new blank book. Not on the first page of the book, however. That the boy kept blank until about the time when Mr. Harris had come to his office the day before. At that hour, Theodore was waiting near the office door, and there Mr. Harris found him as he came up the steps.

"Good morning, sir," said Theo, pulling off his cap with a smile lighting up his plain face.

"Good morning," returned the gentleman. "Have you found something else to polish up here to-day?"

"No, sir; but I wanted to ask you if you would sign your name here in my book," the boy replied.

Mr. Harris looked amused. "Come into my office," he said, "and tell me what it is that you want."

Theodore followed him across the outer office to the private room beyond. The clerks cast curious glances after the two, and Hammond scowled as he bent over his desk.

"Now let me see your book," said Mr. Harris, as the door of the office swung silently behind them.

Theo laid his rags and paste-box on the carpet, and then put the blank book on the desk as he said, earnestly:—

"You see, sir, I'm trying to work up a reg'lar business, an' so I want the business men I work for to engage me by the month to take care of their brass work—an' I guess I did learn a lesson here yesterday, for to-day I've asked every gentleman who has engaged me to sign his name in this book— See?"

He turned over the leaves and showed three names on the second page.

"And you want my name there, too? But I haven't engaged you. I only gave you a job yesterday."

"But your janitor has engaged me," answered Theodore, quickly.

"Wel, then, isn't it the janitor's name that you want?"

"Oh, no, sir," cried the boy, earnestly. "Nobody knows the janitor, but I guess lots o' folks know you, an' your name would make others sign—don't you see?"

Mr. Harris laughed. "I see that you seem to have a shrewd business head. You'll make a man one of these days if you keep on. And you want my name on this first page?" he added, dipping his pen into the ink-stand.

"Yes, because you was my first friend in this business," replied Theodore.

Mr. Harris glanced at him with that amused twinkle in his eye, but he signed his name on the first page.

Then he said, "I wish you success in your undertaking, and here's a trifle for a send-off." He held out a silver dollar as he spoke, but Theodore did not take it.

"Thank ye, sir," he said, gratefully; "you've been real good to me, but I can't take any money now, 'cept what I earn. I c'n earn all I need."

"So?" replied Mr. Harris, "you're independent. Well, I like that, but I'll keep this dollar for you, and if you ever get in a tight place you can come to me for it."

"Thank you, Mr. Harris," said the boy again. "I won't forget, but I hope I won't need it," and then he picked up his belongings and left the office. As he passed Mr. Hammond's desk he said, "Good morning, sir," but the clerk pretended not to hear.

All through the next week and for weeks after, Theodore spent his time from nine to five o'clock cleaning brasses and making contracts for the regular care of them, until he had secured as much work as he could attend to himself.

Meantime, Jimmy Hunt had taken entire charge of the stand and was

doing well with it. Theo gave him four-fifths of the profits, and he was perfectly satisfied, and so was his mother, who found his earnings a welcome addition to the slim family income, and it was so near the end of the school term that she concluded it did not matter if Jimmy did stay out the few remaining weeks.

But busy as Theodore was, he still found time to carry out what Nan cooked for the people in the two houses, as well as to drop in on one and another of his many neighbours every evening—for by this time the night school had closed for the season. His Saturday evenings were still spent at the flower stand, and now that blossoms were more plentiful, he received more and better ones in payment for his work, and his Sunday morning visits to the different rooms were looked forward to all the week by many of those to whom he went, and hardly less so by himself, for the boy was learning by glad experience the wonderful joy that comes from giving happiness to others. When he saw how the flowers he carried to stuffy, dirty, crowded rooms were kept and cherished and cared for even until they were withered and dead—he was sure that his little flower mission was a real blessing.

Before the hot weather came, Tommy O'Brien was carried away out of the noisy, crowded room to the Hospital for Incurables. Theo had brought one of the dispensary doctors to see the boy, and through the doctor's efforts and those of Mr. Scott, Tommy had been received into the hospital. He had never been so comfortable in his brief life as he was there, but at first he was lonely, and so Theodore went once or twice a week to see him, and he never failed to save out some flowers to carry to Tommy on Sunday.

But, however, full Theodore's time might be, and however busy his hands, he never forgot the search for Jack Finney. His eyes were always watching for a blue-eyed, sandy-haired boy of sixteen, and he made inquiries for him everywhere. Three times he heard of a boy named Finney, and sought him out, only to be disappointed. For the first Jack Finney he found was a little chap of ten or eleven, and the next was a boy of sixteen, but with hair and eyes as black as a Jew's—and besides, it turned out that his name wasn't Finney at all, but Findley; and the third time, the boy he found was living at home with his parents, so Theo knew that no one of the three was the boy of whom he was in search, and, although he did not in the least give up the matter, he came to the conclusion at last that his Jack Finney must have left the city.

Mr. Scott interested himself in the search because of his great interest in Theodore, and he went to the reform school and the prison, but the name he sought was on neither record.

Although Theodore said nothing to any one about it, he was also on the lookout for another boy, and that boy was Carrots. Ever since Carrots had stolen the food from the stand, Theo had wanted to find him. More than once he had caught a glimpse in the streets of the lank figure and the frowzy red head, but Carrots had no desire to meet Theo and he took good care to keep out of his way.

(To be continued.)

CANADIAN NATIONAL EXHIBITION NOTES.

The British Grenadier Guards Band will take part every evening in the Spectacle at the Canadian National Exhibition. H.R.H. the Prince of Wales is a captain in the Guards, and the band will have a place of honour in the various functions in honour of His Royal Highness during his stay in Toronto.

Every 10c Packet of
WILSON'S FLY PADS
WILL KILL MORE FLIES THAN
\$8.00 WORTH OF ANY
STICKY FLY CATCHER

Clean to handle. Sold by all Drug gists, Grocers and General Stores.

THE "POSITIVE" REAL PIPE
(not Reed) ORGAN
REPRESENTS THE FINEST
VALUE IN ORGAN BUILDING
A one-manual Pipe Organ giving two-manual and pedal effects from its single keyboard. Entirely British made of the finest materials. Over 900 supplied. Highest testimonials. Send for Catalog "A."
POSITIVE ORGAN CO., LTD.
44 Mornington Crescent, London, Eng.

BLMYER CHURCH BELLS
Carry their message a'far and bring to church those who might forget. The sweet beauty of their tone is irresistible. Bells made by the Blymyer Process are better, more durable, clearer, sweeter, and they cost no more. Our Free Book tells all about Bells.
The Cincinnati Bell Foundry Co., Dept. B-111 Cincinnati, O.

STAINED GLASS MEMORIAL WINDOWS
designs & estimates on request
specialists for sixty years
ROBE M. CAUSLAND, Limited
113 SPADINA AVE. TORONTO

WE OFFER
Canadian Woollens, Limited

7% cumulative redeemable sinking fund, preferred shares

This company owns and operates three of the most successful woollen and worsted mills in Canada. Earnings of the three companies for the past 5½ years over 2½ times the dividend requirements on the preferred shares.

The board of directors are men well versed in this industry, and the management is in the hands of one of the most efficient textile manufacturers in Canada.

We consider these securities an excellent investment and strongly recommend their purchase.

For further information apply to

FERGUSON & ORMSBY
Investment Securities
159 BAY STREET, TORONTO

A Good Investment

The money you save earns interest when deposited in our Savings Department, and both principal and interest are safe and can be obtained whenever required.

Open An Account To-Day.

THE CANADIAN BANK OF COMMERCE

"EDGEHILL"

CHURCH SCHOOL FOR GIRLS WINDSOR, N.S.

Miss MILDRED H. ROEHLING, Lady Principal,
Graduate St. Hugh's Coll., Oxford.

Thorough English Course, Pianoforte, Vocal Training, Domestic Sc. Preparation for the Universities. Excellent grounds. Out door games.


Re-opens September 17th. For calendar and admission apply to Rev. H. A. HARLEY, M.A., Windsor, N.S.

The General Theological Seminary


Chelsea Square, New York

The Academic Year begins on the last Wednesday in Sept.

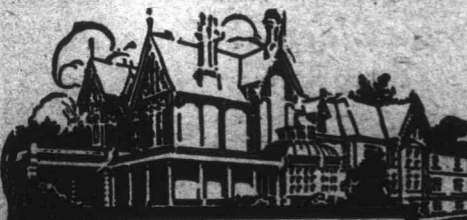
Special Students admitted and Graduate course for Graduates of other Theological seminaries.—For requirements for admission and other particulars apply to the Dean, Chelsea Square, New York City.



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



Glenn Mawr
651 SPADINA AVENUE TORONTO
RESIDENTIAL AND DAY SCHOOL FOR GIRLS
Principal - MISS J. J. STUART
(Successor to Miss Veale)
Classical Tripos, Cambridge University, England.
Large, well-ventilated house, pleasantly situated. Highly qualified staff of Canadian and European teachers. The curriculum shows close touch with modern thought and education. Preparation for matriculation examinations. Special attention given to individual needs.
Outdoor Games
School Re-Opens Tues., Sept. 16th. New Prospectus from Miss STUART.



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 Honour Matriculation, French, House, Art, Music, Domestic Science, Special Course in Dietetics, Large Playgrounds, Outdoor Games, Primary Schools for Day Pupils.

Autumn Term will begin Sept. 17th.

St. Andrew's College

TORONTO

A Residential and Day School

FOR BOYS

Boys prepared for Universities, Royal Military College and Business.

CALENDAR SENT ON APPLICATION

Autumn Term commences Sept. 16th, 1919

REV. D. BRUCE MACDONALD, M.A., LL.D. Headmaster

Theological Training

MONTREAL

The four Theological Colleges of Montreal (Anglican, Congregational, Methodist, Presbyterian) affiliated to McGill University, co-operate in providing a thorough course in Theological Education.

Special features of this co-operation are—Twelve Professors; distinguished visiting lecturers each year; Travelling Fellowship of \$800 offered annually; Matriculation Classes. Great attention given to practical courses (Preaching, Pedagogics, Sociology).

A Department of SOCIAL SERVICE, in connection with McGill University, offers special opportunities to students in theology and others who wish to devote themselves to social service work. Scholarships and Bursaries amounting to \$1,000.00 are offered in this Department.

For intercollegiate Calendar and further particulars, apply to the Secretary of the faculty Rev. PROFESSOR HOWARD, D.D., Divinity Hall, 740 University St., Montreal.

WYCLIFFE COLLEGE

TORONTO

Principal, The Revd. Canon O'Meara, LL.D.

A Theological College of the Church of England in Canada, in affiliation with the University of Toronto, for the purpose of preparing men for the Christian Ministry in Canada and the Foreign Mission Field in accordance with the Principles of the Reformation.

For Calendar, particulars as to admission to the College or other information apply to the Registrar.

H. MORTIMER, Esq., WYCLIFFE COLLEGE, TORONTO

THE UNIVERSITY OF TRINITY COLLEGE

Federated with the University of Toronto

DEGREES IN ARTS AND DIVINITY

COLLEGE RESIDENCES for men and women students

Correspondence invited with intending students, and especially with those who wish to be prepared for the Ministry of the Church. Address

REV. DR. MACKLEM, Trinity College, Toronto

Boys and Girls

Dear Cousins,—

Before I left Canada I promised to write to you from England once or twice, didn't I? Well, here comes my first letter—rather a long time after I landed, but if you knew what a lot there is to do and to see, you wouldn't be surprised that I had found no time to write before. I suppose I must tell you about the voyage first.

It was long—three days longer than we expected—but we saw so many beautiful things that really we didn't mind much; and all the time we were sailing across I kept thinking how different it was for us to be travelling in safety, all our lights blazing, while for four years the boys had had to sail over in darkness, not knowing, from minute to minute, whether a submarine would see and destroy them. The boat I sailed on had been attacked by a submarine, and carried the marks of shells, and one night, when I was up in the forward end of the ship, I began to talk to one of the engine-room boys, who had come up from below for a breath of air, and he told me that during the war he had been torpedoed twice in the Mediterranean Sea. He told us all about it—the explosion—how he ran on deck, how he was thrown into the water, and swam about for hours till somebody picked him up. Great adventures for a 17-year-old cousin, weren't they? The captain had been torpedoed three times, and so had several of the officers, so we could feel that, after all, the war wasn't very far behind us.

We had on board, too, some soldiers who were coming back from Siberia, and they could hardly wait till the boat reached England, they were so eager to be home again. We used to sit away in the stern of the boat sometimes, behind the big gun she still carried, and watch the wonderful colours in the wake as the water streamed away from the sides: deep blue, and purple, and green and white, all sparkling in the sunlight; and one day, after we had watched the sailors haul in the log line to see how many miles we had made that day, a big liner came in sight over the horizon, bound for Canada. We all watched her so eagerly, and, as she drew nearer, the sailors hoisted a flag at the stern of our ship to salute the other as she went by. Then she hoisted hers in return, and a man on board—a soldier who had fought in France and been besieged at Kut-el-Amara—told us that during the war ships that met at sea didn't dip their flag to each other—they just went on about their own business—no time for little ceremonies.

Everybody on board felt as though they were going home to celebrate peace, and there were so many little cousins of mine who were being taken home for the first time to see grandpa and grandma that the boat seemed full of them.

It wasn't all sunshine and beautiful sea, though. After we left Newfoundland behind—indeed, before that—we ran into fog, and had to go so slowly for four days that we began to think we'd stay for ever in the middle of the Atlantic. You see, there were lots of icebergs about, and the captain was afraid of running into one if we went fast. We did see a huge block of ice tumbling about in the water not thirty yards from the boat, and from time to time would see a great iceberg sailing slowly along. Sometimes they looked like castles; one looked like a church, another like an enormous white bird lying on the water, with its wings stretched out, and another like two old women standing up facing each other. They were beautiful to see, but, oh! how cold they made the water. It was just like mid-winter on the ship, and

Their Deathless Story in Everlasting Bronze

MEMORIAL TABLETS.
Special designs—any size.
Prices within reach of all.

Dean Bros.
Brass Founders
184 RICHMOND W.,
Estbd. 1868. TORONTO

we began almost to long to be back in Toronto, hot though it was in June.

However, we left the ice and the fog behind, and arrived in England at last. Then I began to get busy watching everything and everybody to see what changes war had made. First thing I noticed in Liverpool was the telegraph girls, young, vigorous-looking cousins in navy blue uniform, who rush about in much the same way as the telegraph boys used to before the war. The boys have been doing other work—men's work, sometimes—so the girls had to step in and fill up their place.

Then I got back to the little village where I was to stay first, and a girl

Irritations of the Skin

Are Soothed and Healed by the Use of Dr. Chase's Ointment—Two Interesting Cases Reported.

The old method of treating eczema by means of internal medicines is too slow and uncertain of results.

The new method is by the use of Dr. Chase's Ointment. You apply the ointment and obtain almost immediate relief from the itching, stinging sensations. In a few days the sore spots are cleaned out and the healing process is set up.

As you apply the ointment from day to day you can see for yourself the splendid results obtained, and this will encourage you to keep on with this treatment until the cure is complete.

Mrs. Stafford Leason, Winchester, Ont., writes: "I can heartily recommend Dr. Chase's Ointment, as it cured me of a very severe case of eczema. After using several remedies without relief, I was about discouraged, thinking I could never endure the intense suffering. At last one evening, when I felt I could not endure the pain another day or hour longer, I thought of Dr. Chase's Ointment, which I had seen advertised, and decided to give it a trial. To my great surprise, after using it a few times, I obtained relief, and in a few days my affliction began to completely disappear. My husband and I often speak of the quick and lasting cure I obtained in such a short time. That was ten years ago, and we have kept it in our home ever since, and it has been a great healer for many other complaints. I never fail to recommend Dr. Chase's Ointment to my friends and neighbours.

"I might state that we have also used Dr. Chase's Nerve Food in our household, and I can recommend it as doing all that you claim for it."

In scores of ways Dr. Chase's Ointment is of use in every home. Applied after shaving, it keeps the skin soft and smooth. Used for baby after the bath, it cures chafing and skin irritation. It is so soothing and healing that it acts as a beautifier of the skin, keeping it soft, smooth and velvety. Sixty cents a box, all dealers, or Edmanson, Bates & Co., Limited, Toronto.

**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.

ONTARIO LADIES' COLLEGE
WHITBY - ONTARIO School Re-opens Sept. 16th.

Public School to Second Year University, Household Science, Music: Instrumental, Vocal, Commercial, Elocution, Art.

Civic and Parliamentary Studies, Gymnasium Work and Swimming.

For Calendar apply to Rev. F. L. Farewell, B. A. Principal.

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

Patron—The Lord Bishop of Ontario

Alderman 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 Whistler, 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
School will reopen Monday, September 15th.

ST. MARGARET'S COLLEGE
TORONTO A RESIDENTIAL AND DAY SCHOOL FOR GIRLS CANADA

FULL ACADEMIC COURSE PREPARATORY, UNIVERSITY, MATRICULATION AND FIRST YEAR WORK. FULL COMMERCIAL COURSE. MUSIC-ART-VOCATIONAL HOUSEHOLD SCIENCE—PHYSICAL EDUCATION—GAMES—SWIMMING

Mrs. GEORGE DICKSON, President MISS FLORENCE H. M. NEELANDS, B.A., Principal

School re-opens September 17th. Prospectus on application.

HAVERGAL COLLEGE

Main School 334 JARVIS ST. Honour, Matriculation, Art, Music, Junior School Kindergarten	Coverley House 372 JARVIS ST. Domestic Science, Gymnastic Training Course, Home Nursing	The Hill School 51 ST. CLAIR AVE. WEST Boarding and Day School, Large Grounds, Games, Kindergarten	Junior School 186 ST. GEORGE ST. (Late Westbourne) Preparatory and Kindergarten for Boys and Girls
---	--	---	--

MISS KNOX, PRINCIPAL, TORONTO. TERM OPENS SEPT. 17th.

PORT HOPE ONTARIO FOUNDED 1865



Trinity College School
RESIDENTIAL CHURCH SCHOOL FOR BOYS

Beautiful healthy situation, overlooking Lake Ontario. 20 acres of Playing Fields, Gymnasium. Magnificent Rink. Boys prepared for the Universities, Royal Military College and Business. Religious Training. Beautiful Chapel. Also Junior School for Boys of 9 to 14

For prospectus apply to the Headmaster, REV. F. GRAHAM ORCHARD, M.A. (Camb.), D.D.

SUCCESSSES: R.M.C.: 1918—1st Place—8 Passed
1919—2nd, 4th, 6th, 9th and 13th Place
R.N.C.: 1918—8 Passed

Next term commences September 11th.



Bishop Strachan School
College Heights - Toronto
A Church, Residential and Day School for Girls.

Established over fifty years.

All Departments from Kindergarten to University Matriculation.

For Calendar apply to the Bursar.

took my train ticket from me. Of course, a great many of the boys are back now, but there are not enough to do all the work necessary, so the girls stay on. As we travelled along I noticed all the war gardens along by the railway track, full of potatoes, cabbages, peas, beans, you know, all the stuff you grow in your own gardens now, and I could tell how hard the people had worked to get a supply of food. One man in that little village once had a beautiful garden, with carefully laid-out beds of most lovely flowers, but when he knew that people needed food he removed all his flowers and planted the beds with vegetables instead! But they were planted with such care that the beds look almost as beautiful now with red beet leaves, curly parsley, feathery carrot tops and bushy potatoes. Don't you think it was a good idea of his?

But what do you think was the strangest thing of all? I went to the village church the first Sunday I was in England, and the collection was going to be sent to a society which helps to send out clergymen to different parts of the British Empire. The part they wanted specially to help that night was—Canada! Western Canada! I was so surprised when the clergyman began to preach about it. I know so well how hard the ministers work, especially out west, where people live so far away from each other and there are so few churches. As we went away they gave us a little leaflet with a picture of a prairie church on it—just a log shack it was of the sort you westerners all must know—and it did seem good to me to know that the people in England know about things in Canada and are ready to help like that. Some people took away little collecting-boxes, made like a log shack, with a slit in the top to drop coins through, so that they would have in their homes a constant reminder of people far away who needed help. You may be sure, when I knew all about this, I thought of my western cousins, and wished some of them were there to tell what it really is like.

This letter is very, very long, I fear, so I must stop now and tell you more about the Peace celebrations in London, which I am hoping to see. The decorations are beginning to look lovely already.

Your affectionate
Cousin Mike.
London, July 17th, 1919.

* * *

QUITE POSSIBLE.

One day a celebrated K.C. was arguing before a very fierce old judge, who interrupted by pointing first to one and then to the other of his ears and saying:

"You see this, Mr. X.? Well, it just goes in here and comes out there," and his lordship smiled with the hilarity of a judge who thinks he has actually said a good thing.

"I don't doubt it, my lord," replied the K.C. "What is there to prevent it?"

* * *

HER NATURAL EXPRESSION.

He was a very bashful young man. One day his best girl took him to a party, and in order to make him mix with the crowd she made him the principal in a parlor game. The rules of the game were simple. Each player made a face and the worst face won. The game started and the young man gravely walked about the room examining them. At last he stopped before a dear old maiden of forty.

"Madam," he said, "I have great pleasure in telling you that you have won."

"But," she replied quietly, "I'm not playing."

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 St., London, Eng.
Also at Birmingham and Liverpool.

MOWBRAYS
SUPPLY EVERYTHING FOR THE CHURCH

Illustrated Lists of
Textiles, Metal, Wood or Clerical Tailoring Departments Free

28 MARGARET ST. LONDON
Oxford Circus and at High Street, Oxford, Eng.

Percepto
Optical Co.

W. M. PERCY, Proprietor
413 Yonge Street (opposite Carlton)
Prescription Optician Phone Ad. 1555

E. C. WHITNEY
Worsley, Staffs., England

CASSOCK, SURPLICE, STOLE AND CLERICAL CLOTHING MANUFACTURER

BEGS to announce that owing to War Requirements, together with increased cost of production, all Price Lists are cancelled, but special quotations and samples will be gladly sent on application.

Enquiries Solicited, and Comparison of Value Invited.

ENGLISH STAINED GLASS WINDOWS

MOSAICS, CHURCH DECORATIONS, MEMORIAL BRASSES, etc.

Booklet, Designs and Estimates on application to

HEATON, BUTLER & BAYNE
(By appointment to the late King Edward VII.)
14 GARRICK STREET LONDON, W.C. - ENGLAND

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