

Canadian Churchman

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Family Newspaper



Dominion Churchman, Church Evangelist
and Church Record (Incor.)

Vol. 41.

TORONTO, CANADA, THURSDAY, JUNE 25th, 1914

No. 26

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The Canadian Churchman

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The Outlook

The Sanctity of the Ballot

Men will wade through fire and blood to win the freedom of the vote, but some of them will not cross the street on a rainy day to register that vote when they have won it. We consider that any citizen who deliberately neglects to poll his vote is the poorest class of material for citizenship. There are some preachers who maintain that a man should stay away from the polls in protest against the knavish tricks and politics of the men in the game. Surely such a counsel is foolish. Nothing would more quickly put affairs in wrong hands. We grant a great deal of what can be said about the throttle hold which ward politicians have on the vote and the lobbying activities of large organizations. But in spite of this and, indeed, because of this, every man who is an honest and independent voter ought to vote. He owes this exercise of his franchise to himself, his children and his country.

The Temperance Issue

"Give us two more years," said a liquor dealer, "and temperance will be a dead issue in Ontario." Why? Because the foreign vote that is rapidly increasing will make it impossible to get the country free from liquor. Most of the foreigners come from countries where different standards and habits are recognized. Here in this country we have found without question that liquor drinking is bad

for a man, both physically and mentally. The foreigner who comes into a barless community has a chance of learning this new lesson. What is bad for the man is bad for the country. So, both parties in the coming election have temperance planks. It is not the first time temperance has been in politics. It is not the first time a political party has promised to put a fence around the earth. But certainly something ought to be done. The bar-room has been tried out and found to be an utter failure for the purpose it was created—viz., to limit and control liquor drinking. On the contrary, it fosters the habit of drinking and has called into existence a number of men from the gilt-edge stockholder of brewery shares who would not be seen touching the liquor trade with germ-proof gloves to the dope-seller who pushes his sales to increase receipts. Certainly the bar, as an experiment, has utterly failed. What remedy? One party points to the local option by-law with a three-fifths requirement and the Canada Temperance Act. The three-fifths requirement practically prohibits the by-law in large centres where a foreign vote is collected. We note that at the last session an amendment was passed prohibiting any sale of liquor on Good Friday. That now makes it unlawful to sell liquor on Good Friday, Christmas Day and Election Days, as well as Sundays. It is remarkable that the best points of the Liquor License Act are its prohibitory features. There is not one argument which can be advanced for closing the bars on Good Friday and Christmas Day which do not apply with equal cogency to closing them on every day. The other party points as yet to only promises that the bar shall be wiped out of the province by the best means and in the quickest time possible. Looking back a few years, we find that neither party has clean skirts on the temperance question. The issue has been played with to a great extent. Political promises are like unendorsed notes. They come back only on the man who accepted them. We did hear of one party who rode into power on the promise to give a referendum and to legislate according to the verdict. We also have heard of another party who discovered that the local option by-law was in danger of destroying something or other and so considered it wise to tack on a three-fifths amendment. Of course, the man who thinks that intemperance can be eradicated by simply closing the bars still has a moment or two which he ought to devote to thinking a bit about the matter. But we contend that the bar has failed in its object. As an institution, it is a minister to the lower things. Its atmosphere is distinctly a hindrance. As an educator, it schools youths to contract the drinking habit. It is time for another experiment. One party is satisfied with present conditions. The other party is dissatisfied with present conditions in more ways than one and has promised to amend conditions by destroying the bar. Every child in a man's family is an unanswerable argument for the abolition of the bar-room. The institution of the bar-room cannot be defended on any line of argument available to Christians.

Active Opposition

Our Lord once said that "he that is not with Me is against Me," and there is no doubt that many in the present day seem to wish to enjoy all the benefits of Christianity without accepting its responsibilities. Indeed, there are certain superficial Church members who appear to think that the term "Christian" should be

made to include all such people, and attempts are sometimes made to obtain permission for Unitarians, Universalists, Christian Scientists, and others to stand on the same platform with Evangelical denominations. Some of these, in their desire for comprehension, have actually been enthusiastic over the reformed Hindus, known as the Arya Somaj, and have claimed them as allies of Christianity. Now comes the news from a Principal of a Girls' School in India, that in the schools of Arya Somaj throughout the whole of India there is active opposition to Christianity, and that the pupils in these schools are being definitely trained in this attitude. We hope this serious fact will be heeded by those who wish to broaden Christianity until it might almost seem as though very little distinctive Christianity were left. Whilst we are as broad as the love of God, we must not fail to be as narrow as the truth of God.

"Roman Catholic"

The question is sometimes raised by newspapers and public speakers whether a member of the Roman Catholic Church is properly designated a "Roman Catholic." It is interesting to note that by the Charter of the Constitution and Laws of the Knights of Columbus (Section 102, 103) the members of that influential Society are required to be "practical Roman Catholics." The Section says: "Practical Roman Catholics only shall be eligible to and entitled to continue membership in the Order." The application for Associate Membership requires the candidate to say that "I am a practical Roman Catholic." The proposer of such a candidate must say, "I know him to be a practical Roman Catholic." When a great Society, having the full confidence of the Roman Catholic Church, is thus taught to use this term "Roman Catholic," it is obvious that newspapers and speakers cannot be wrong in giving them the name of their own choice. It should never be forgotten that there is no antithesis between "Catholic" and "Protestant," but only between "Roman Catholic" and "Protestant." Every Evangelical Protestant is a true "Catholic" in the original sense of that word found in Ignatius, "Where Jesus Christ is there is the Catholic Church," and, as stated in our Prayer Book, "the blessed company of all faithful people."

The Place of Religion

A thoughtful writer has just expressed some very helpful words, dealing with a subject which is often overlooked, the precise place that religion should occupy in the lives of men:

Men sometimes think and speak about religion as though it were no more than a kind of accomplishment, a special branch of culture—like those lessons at school which are reckoned as "extras," because they form no necessary part of the curriculum; you can do without them, for they are just a matter of choice and taste. But religion means a return to our only true place and attitude in the spiritual order. To be separated from Him is the one monstrous, abnormal state of existence. For our spirits were created to be in concord with the Father of spirits, and they have no peace apart from Him, until they come back to their holy and perfect home in His heart and will.

If only it were realized that religion is to life what the atmosphere is to the body, it

would be quickly seen to include and affect everything as one of the absolutely indispensable requirements.

Only at the Cross

A modern preacher has these wise words: "Doubtless I might be happier, could I feel myself a man of the new dogmatic—not 'essentially a sinner'! But I cannot, I cannot help it; I have this burden, like Christian in the story, and I cannot roll it off except at the foot of the Cross. . . . What must I do to be saved? Alas! I know that I can do nothing. I have no *quid pro quo* to offer God, and cannot win my pardon by any virtue or gift; I am naked, beaten, prostrate.

Nothing in my hand I bring,
Simply to Thy Cross I cling;
Naked, come to Thee for dress;
Helpless, look to Thee for grace;
Foul, I to the fountain fly,
Wash me, Saviour, or I die.

Social Service

Is it not possible that the idea of Social Service connected with our Churches may be overdone? It is so easy for important words like Society and Service to become mere shibboleths, for we are only too liable to be possessed, not to say obsessed, by one idea, in forgetfulness of others. Man has a threefold relationship; to God, to his neighbour, and to himself, and the first is, of course, the highest of these since it includes the other two. It is impossible for a man to be faithful to his neighbour or to himself unless he is first of all right with God. It is here that social duty is liable to be pressed to the exclusion of that duty to God which is the basis of all true service to man. "Love your neighbour as yourself," is, of course, a Divine commandment. But it is preceded by "Love the Lord your God." Without a true motive no social service is possible, and before we are concerned with our duty to others we must think of our own individual attitude to God. When this is settled, everything falls into its proper place, and then, whether our social work is at home or in the larger field of the community, the quality and quantity will be guaranteed because we are possessed by the grace of God.

The Offering and the Song

A great preacher was preaching from that beautiful text: "And when the burnt-offering began, the song of the Lord began also," (2 Chron. 29:27). The preacher went on to develop the beautiful truth that it was only after the life had been laid in sacrifice upon God's altar of consecration that the fullest, truest song of joy in the Christian heart and life rose up to God. The next day he went down to the station to board a train. As he stepped on the platform a plain railroad porter walked up to him and said: "Mr. B——, I live in the country where the music is." Looking at him in astonishment, the minister said: "I do not know what you mean, my man." The porter continued: "Mr. ——, I live in the country where the music is. I was at your Church last night. I heard you tell how the music of the heart only rises in its fullness after the life has been laid on God's altar of consecration, and, sir, I know what that means." And then the railroad porter went on to tell a story of joy and blessing, from the consecration of his life to God, such as thrilled the minister from head to foot. He who came to do His Father's will was "anointed with gladness above His fellows." Likewise, to us who yield our lives to do His will, is fulfilled His precious promise. "My joy shall be in you, and your joy shall be full."

It is in the obedient heart and life that the wellspring of His joy finds its certain birth.

Calamity Howlers

To within five minutes of the millenium we shall have Calamity Howlers. Some of them will have to change tremendously in that few minutes, for there will be no place in the millenium for such exercise. It is the easiest thing in the world to qualify as a Calamity Howler. Take as your text the Imperfection and Fallibility of Man, and as your application any sphere of human activity. The length of your remarks will be in direct relation to your good sense. The man who opens our eyes to present conditions and their drift and points the way of relief is not the Calamity Howler. The real howler is the man who says that things are all wrong. He can see no good in anything. Organized Christianity particularly is the object of his charges. "We are doing nothing and we are all wrong. We are recreant to our trust. We have deserted the cause." All of which is not true. We have done something, but not enough. We are not recreant, but we are half-hearted. We have not deserted, but we are not pushing forward as we should.

Missions is the particular text for these individuals. By carefully ignoring the fact that the Christianizing of the world means that one quarter of the world is to preach to the other three-quarters, they can speak for hours and write whole columns on the failure of modern missions. They talk about Christianity having done so little in nineteen centuries, quite leaving out of their statement at least that what they mean is the Christianizing and not merely the evangelizing of the nations. We must remember that Christianity is not simply a message which *ipso dicto* brings its complete results. It is a regenerating principle which, for its complete victory, must work through the entire life and environment of man. In the fourth century we read that practically all the Mediterranean world had heard the message, or had been "evangelized," as we say. As far as remote Britain and Germany the name of Jesus was heard. Since that first announcement, the time has been spent in the applying and working out of the regenerative principle in the whole life, material and environment of man. The mere evangelization was done long ago; the Christianization is scarcely accomplished yet.

The Christian Church has concerned itself not only with the task of speaking the message but also applying the message. We feel that this is right. Christianity, unless applied, is like salt without savour. Otherwise there is introduced that fatal fallacy of a divorce between religion and morality. The most insistent call of our Divine Lord while on earth was to a religion which should be applied. Christianity must be neither ceremonial nor professional. All this work has taken time. The Church occupied in this intensive work was not ready for the extensive. Both are necessary. The extensive activity can draw its life only from the intensive work. The home base, in other words, is the ultimate essential for success in mission work. But the intensive is also dependent on the extensive activity. For nothing gives a motive to intensive work at home greater than the work abroad. A pure stream can come only from a pure source. Waters polluted by our sins at the source are poisonous to those who drink down the stream. We have not done as much as we should. We have done something, but not at all within the measure of our responsibilities. "This ought ye to have done and not to have left the other

undone." The Calamity Howler, omitting the historical viewpoint and forgetting the frailty of man, declares that we have ignominiously failed.

The Calamity Howler raises his voice also about social conditions and motives. Conditions, indeed, are not what they should be. Some men are devils plotting for the defilement of their fellows. But not all are devils. There are Calamity Howlers at least who are not. But there are thousands of earnest Christians who have not bowed the knee to Baal and are as concerned as these vociferous complainers. Any man who imagines the world can be put right in ten minutes had better not speak without thinking. No one says present conditions are satisfactory. Only a foolish man would say that no one is working to set them right.

Some parsons reprimand their congregation for not coming to Church. To what purpose? The people who need the reprimand are not there to hear. Such a sermon generally increases non-Church-going. In just the same way, these Calamity Howlers flog the Christians. Let them tell the "naked truth" to those outside the Church. Let them get some more into the Church. As it is, the result is to discourage and depress. A good feed of oats is better for a working horse than a whip, if you want more than a spurt. The Calamity Howler never hits the right man. He scolds the worker instead of the non-worker. Workers welcome any statement of actual conditions because they are interested enough to work. They do not welcome a statement which says they are doing nothing, because it is not true.

The Calamity Howler is really in a pathological condition, a physician would say. His visions of calamity are symptomatic. He is pessimistic because he has lost the true ground of optimism. He has forgotten the Holy Spirit. He looks upon man alone and the material man at that. He forgets that there is above man and in man Somebody better than man. He is so accustomed to play depressing dirges in a minor key that he could never strike a stirring march in a major key which would inspire the hosts to fresh victories.

Results are the real object of the calamity man, but he is mistaken in his methods. His earnestness cannot be challenged, but his wisdom is questionable. Which is the better way to get men to work? "Come on, men, that is good. Let us do better. Now, all together," says one voice with life and lift in every ringing tone. "You are no good. Never have been any good. You are all wrong," whines another voice with nagging depression. Which leader would you follow?

WHAT OF THE NIGHT?

Say not, the struggle naught availeth,
The labor and the wounds are vain.
The enemy faints not nor faileth,
And as things have been they remain.

If hopes were dupes, fears may be liars.
It may be in yon smoke concealed,
Your comrades chase e'en now the fliers,
And, but for you, possess the field.

For while the tired waves, vainly breaking,
Seem here no painful inch to gain,
Far back, through creeks and inlets making,
Comes silent flooding in, the main.

And not by eastern windows only,
When daylight comes, comes in the light,
In front, the sun climbs slow, how slowly,
But westward, look, the land is bright.

—A. H. Clough.

ANGLICANS IN CAMP

An Inexpensive Solution of the Vacation Problem

Practical Christianity in the Summertime



REV. J. E. GIBSON, M.A.

FOUR years ago Rev. J. E. Gibson, the Rector of the Church of the Ascension, Toronto, purchased a farm near Gamebridge and commenced using it for summer camps for his

choir boys. The venture was such a success and filled such a need that the second year it was much enlarged by the co-operation of other churches. It commences its fourth season this summer, no longer an experiment, but a pronounced success.

The Anglican Camps are on the east shore of Lake Simcoe, just opposite Gamebridge, the first station north of Beaverton. The situation is in a delightful farming district, with a long frontage on Lake Simcoe. The Camp has fifty acres. While the Resort has all the freedom of seclusion it also enjoys a regular and convenient train service, a daily mail delivered at the Camp and direct telephone communication with Toronto.

The object of this Resort is to provide an inexpensive holiday for the members of Boys' Choirs, Sunday School classes, Clubs and Brotherhoods of the Churches, etc., as well as to meet the need of a great number of people to be found in every city who require the rest and recreation to be found at such a place.

The Camp is well equipped with tents, boating and bathing facilities, playgrounds, etc., with a large pavilion dining hall, kitchen, storeroom and sleeping apartments for those who are not vigorous to enjoy a complete outdoor life. All that is necessary for the welfare of the campers is provided but with the simplicity which creates the holiday atmosphere.

The supervision of the Camp is in the hands of officers thoroughly trained in camp life and familiar with every detail involved in the conduct of a well regulated Camp. The record shown from the past three years when over five hundred have visited the Camp without a single accident or mishap speaks of the care that is exercised. The abiding rule is Safety First.

It is not forgotten that the visitors are at the beach for a holiday, but, higher ideals are kept to the front by the Camp motto: "Each for all, and all for each."

The outfit is simplicity itself: (1) Two blankets or quilts, and an empty tick. (2) A bathing suit. (3) Old shoes for bathing or bathing shoes, a cushion. (4) Two pairs stockings and boots, night robe, comb, tooth brush, two towels, soap, knife, fork, and spoon.

The daily routine is as follows:—6.30 a.m.—Rising exercises, dip, dress. 7.30—Breakfast. 8.30—Morning prayers and Bible study talks. 9—Tidy tents and tables. 11—Swimming or games.



THE CAMP.

12 noon—Dinner. 2 p.m.—Rest hour. 4—Games or swimming. 6—Tea. 9—Quiet talks in groups. 9.30—Lights out.

At some time each day a boating, walking or driving excursion will be arranged for all members of the Camp.

The following Camp Rules are strictly enforced: Boating and bathing is under the strict supervision of the officers.

No campers leave the ground without permission.

In keeping the tents in order and in the preparation of meals, etc., the campers render assistance.

The use of tobacco is not allowed among the boys and assistants, and visitors do not smoke on the Camp premises.

Applicants are required to furnish references from their Rector or an Official of their Church. Any applicant having changed churches since last Camp must have references from both churches.

Campers breaking rules are subject to Camp discipline, and if necessary, will be returned home, in which case no fees will be returned.



ON A WARM SUMMER DAY.

Tent inspection is held each day and the best kept tent is awarded a Camp pennant. The campers are glad to entertain visitors who can adapt themselves freely to Camp life. Sleeping quarters can be provided for any who wish to stay for a night, but such guests should provide themselves with blankets and quilts. The charge for occasional is \$1 per day.

Games, tournaments, are kept going in merry style.

A Baseball League and a Football League will be organized for each Camp, and the champion team will be awarded a prize.

Tournaments for Quoiting, Tennis, etc., will be organized, the winners receiving prizes.

A Field Day is held at each Camp for sports of all kinds on land and water—the champion athlete receiving a medal.

Hikes and side trips are arranged according to the season, when nearby places of interest are visited.

A WORD TO THE WISE.

What do your boys and girls do with their holidays? Do you find that interest in the Church lags during the summer? Are some lost at this season whom it is hard to reclaim? Is there a possibility of turning the summer holiday into a blessing?

These are vital questions especially in the most crowded districts of our city. Nearly every wide-awake organization is utilizing the natural desire for outdoor life as a stimulus to a higher life.

A summer camp may be a blessing or not. The Anglican Camps at Gamebridge Beach are striving to be a blessing.



A LOAD OF FUN.

Will you take time to study our methods? We exist for the betterment of the next generation of Church workers.

It may be that you can help us or it may be that we can help you.

The Patrons of the Anglican Camp are: the Bishop of Toronto, Archdeacon Ingles, Archdeacon Cody. An Advisory Committee is composed from the parishes interested. The Rector or a representative from each church sending less than ten guests to camp. The Rector and a representative from each church sending more than ten guests. Churches sending girls to camp are invited to appoint a lady to the Advisory Board of the Girls' Camp.

The general director is Rev. J. E. Gibson, M.A. Mrs. J. E. Gibson, Mrs. R. Cozens and Mrs. T. Birch will assist in the supervision and direction of the Girls' Camps.

That the policy of providing accommodation for all who apply to us may be continued and that the proper camp equipment may be maintained without our rates becoming restrictive, we find it necessary to open a subscription list where those who are in sympathy with this good work may help to carry it on. It should be borne in mind that as our Resort is run on Church lines and not on a strictly charitable basis, many of the usual channels of assistance to such work are closed to us,

and therefore our appeal must be to those Christian people who favour a Church camp run on these broad lines.

Last year about two hundred people were entertained at our Resort for a period of two weeks each, this year it will be bigger than ever and we hope better than ever, those therefore who intend to go or who intend to help would favour us by sending in their name right away.

\$6 will pay all expenses for a boy or girl two weeks at Camp. This includes railway fare. \$8 will pay all expenses for an adult camper.

Perhaps you have a guest for us and the money? We will accept both.

Perhaps you have the guest and not the money? We will take the guest.

Perhaps you have not the guest, but the money? We will be pleased to take the money. Can we help you in your work? Can you help us? Address communications to 110 Beverley Street.



READY FOR THE FINAL.

CANADIAN MUSIC AND A CANADIAN MUSICIAN

LITTLE can be said on the art of a country until much has been said, or indicated, of the country itself. Sometimes art flourishes (or otherwise) in spite of her environment, and sometimes because of it. But by whichever road the progress (or otherwise) comes, it is certain that art has a good deal of the mirror in it. In Canada the force of this commonplace can be fully realized. Canadians are a music-loving, emotional and religious people; these in the broadest sense. But—all are not Canadians who people Canada. Canada is a British heritage. It has for its emblem the maple leaf. As a sort of sub-emblem there is the oak leaf intertwining the red rose of old England.

The writer is tempted to speak strongly on this because there are too many young British colonists here who seem to consider it their first duty as settlers to forswear everything English. At the invitation, or from the ridicule, of their Americanized Canadian friends, they (most unreasonably) scramble to exchange the antediluvian habits of their benighted forefathers for the more "enlightened" American tricks of speech and apparel, and ultimately (all unconsciously) of thought and feeling. Particularly is this the case with many British musicians. They seem to forget—or never knew—that their talk of "Canadian music," "Canadian art," and such like, is useless until Canada has made up her mind whether she is going to have "Canadian speech" and "Canadian thought," or whether her progress in these things is to be "four-fifths American plus one-fifth Canadian." Up to the present she has not made up her mind. Perhaps because she is too busy. Surely, then, it is the plain duty as well as the privilege of those British musicians who come here to give a clear and decisive lead in the matter.

If music in Canada is to make and have a history it must have a sure foundation, and a national foundation. And that national foundation must be British. All that is best in British taste and British tradition must be fostered and encouraged here. British courage and enthusiasm, backed by the thoroughness that characterizes everything British, enlarged and refined by the difficulties that beset the path of the colonist, is better qualified to take up the task than that of any other nation under the sun! Here, of course, the writer is in danger of pulling down on himself the oft-repeated tale of there being "no nationality in art." He wants to forget that just at present. He has talked that way himself by the hour when he was over in old London. It is so delightfully easy to be "cosmopolitan" when a shilling will give you the pick of the artists of the world! But here—in this young, struggling country—we have to forget many of our pleasant dreams on abstract art, and forego the reflective delights of poetry. We have had to translate—somehow, anyhow!—our picturesque fancies and fantastic theories into hard, serviceable practicalities.

It may be said that Britons can colonize but cannot compose. That the British Constitution may stand first in the world for justice and stability, but that British-made harmonies (or dissonances) that bear the hall-mark of genius are non-existent. It may be true! Better pens than that of the present writer are welcome to the controversy; and if Britain boasts no copyright in cacophonous uproar (alleged to be music) she has many beautiful, long-suffering virtues in her complex nature that suffer the masterpieces of more favoured nations to be heard at her expense. Which counts something in the game of life. It is frankly admitted here, both by Canadians and Americans, that the British musician "knows his trade." Surely an admission of this sort is half the battle. Only a faithful, unswerving adherence to ideals is necessary, and the great work is already accomplishing itself. But it is here where the danger lurks. Our national ideals are too easily and too often forgotten.

The history of a "cause" is mostly the history of a man. How far the cause antecedes the man, or the prophetic and statesmanlike qualities of the man anticipate, and in a manner create, the cause, is too deep a question to open here. But we know that the test of a cause and the test of a man is the same. It is the measure of the sincerity that the one inspires; and the measure of the sincerity that the man gives to the work in hand. No ignoble cause ever inspired a noble sincerity; nor was ever an insincerity comfortable for long in the ranks of a noble cause! The late G. W. Steevens said of Lord Kitchener that he

was the man "who took out his heart and replaced it by a machine for the reconquest of the Soudan." In slightly different terms this metaphor could be applied to Britain's best-known and best-loved musician in Canada to-day, Dr. Albert Ham. It is not his heart that the Doctor has sacrificed for the establishing of British tradition and British standards in the music of Canada. Not his heart, for that is the man's whole life. But his ease, his comfort, his "popularity"; every one of those little pleasant things that go to make the ordinary man's life bearable, Dr. Ham has loyally thrown into the common daily service of the Dominion.

He came here upwards of seventeen years ago, filled with an enthusiasm for everything that was best in the music of the homeland. His precepts and example are teaching Canada to love afresh those things that lie enshrined deep in her heart, but which she is too often tempted to forget. From Halifax to Vancouver the name of Albert Ham is synonymous with all that is earnest and true in music. The musician, the Churchman, and the Englishman are so welded in him that it needed only the toil of colonization and the inspiration of our glorious Canadian Dominion to crystallize his powers and make him what he is to-day—an Imperial musician—an Empire builder of music in the hearts and minds of his fellow citizens.

His upward path has been a hard one, is a hard one. Such a character is not the "popular" one, either here or anywhere else. We have a recipe for "popularity" in Canada, of the cheap and easy sort. It is to borrow a few feathers from the outspread wings of the militant eagle across the border. These, stuck in your hat or worn conspicuously about your person, will assure you immediate "recognition" and speedy deserts. The clergy and ministers of all denominations throughout the Dominion apply to him for advice and guidance on the matter of organ appointments. His pupils and protégés hold professional posts all over Canada. It is no exaggeration to say that the debt religion in music owes to Dr. Ham on this continent is inestimable. The Doctor has lectured on musical subjects at the Toronto, Trinity, and Victoria Universities. He is also examiner for musical degrees at these universities. And it is characteristic of the man that upon him rests the onus of never-ceasing agitation for the raising of examination standards. Toronto University for over thirteen years has taken and maintained the lead in musical examinations for the Dominion. The examining staff is undoubtedly the strongest in Canada. And it is consolatory to feel that so long as the indefatigable Doctor is associated with Toronto, there need be no fear of retrogression in the standard of efficiency. The "National Chorus of Canada" is one of Dr. Ham's creations. It is a choral society under the Doctor's own bâton, that has made an unique place for itself in Canadian musical circles. Numbering some 250 voices, it stands for all that is worthy and restrained in artistic choral work, and challenges comparison with the best of British societies.

ST. JAMES' CATHEDRAL.

St. James' is the "St. Paul's" of Canada. It is in St. James' that we recognize, finally, all that "British" means in our musical tradition. The musical history of St. James' Cathedral can be said only to have begun with the advent of Dr. Ham. In 1896 he took up his duties as organist and choirmaster there. He made a "clean sweep" of operatic style and mixed-voice "performances" of the services he found in vogue. He substituted a service on the lines of our best cathedral models. He taught the Canadian boys to sing. The boys of St. James' sing to-day as no boys on the whole American continent can sing! Sir Frederick Bridge testified to this when he heard them several years ago, and St. James' service is the model for our Dominion. The great "National" services held in St. James' in recent years are affectionately remembered. The "In Memoriam" service on the occasion of the funeral of the late Queen Victoria! No Canadian to-day who was privileged to be present at this, but still speaks of it with a hushed spirit of gratitude that deepens and mellows as time rolls on. The Coronation services of the late King Edward and our present King, the military services held from time to time in the cathedral, the visiting guards' bands attending; these are memories that cut deep in the heart. Through all the services,

from the pomp and pageantry of State ceremonial down to the old familiar chants and hymn-tunes of our beloved home cathedrals, you can trace the heart and mind of the "Imperial musician," to whose sincerity and devotion nothing seems too great for comprehension, and nothing too mean for loving attention.

Dr. Ham is president of the "Canadian Guild of Organists," an organization that numbers amongst its members the best professional men in Canada to-day. The Guild was founded in 1909 with the following aims:—"To advance the cause of Church music in Canada by providing a system of examinations for the better definition and protection of the profession. To advance the technical ability and increase the general knowledge and proficiency of the Canadian organist and choirmaster. To encourage musical composition generally in Canada, and the study of sacred music in particular." The Duke of Connaught is honorary patron, and Sir Frederick Bridge is its patron.

It is Dr. Ham's ambition to make the Canadian Guild of Organists an institution that enshrines all that is best and most stimulating in its parent order, the Royal College of Organists, England, that will carry forward the consolidation of the interests of those musicians who love their homeland the better for having left the narrower confines of old England for the broader, freer life of this most beautiful, God-given land of hope—Canada! Yenmita.

Comments from the Gallery Synod from a Woman's Viewpoint

WE leaned over the gallery rail to watch them coming in—those "Soldiers of the Cross," whose General had called them to council. There is a fascination in watching them as they come, singly or in groups, and take their places. Soldiers, are they? Yes, verily, and the scars of battles are plainly to be seen. Those are not sabre cuts upon the brow and cheek of that tall man walking to the left. No, but they are the deep marks of care brought there by a hand-to-hand fight with the weariness and sadness, with the weakness and badness of the slums of a great city. Yonder sits a man, still young, but with a countenance both grave and sad, he bears the marks of one who carries on the warfare among the rich and indifferent. Full well he understands that the eye of the needle is no bigger and the hump of the camel no smaller than it was two thousand years ago. "How hardly shall they that have riches—" Ah, me!

Here come a group of men whose frames are bent and whose faces are weather-beaten. These are they who wage the battle in far places. They suffer cold and heat, hunger and thirst, weariness and privation, that they may win souls for Christ among the farms and forests in our great diocese. Here come a number of young recruits with fresh faces and bright, boyish smiles. Thank God that they come this once with no marks of battle. Next year we will see scars; the General has ordered them to the front. Soldiers of the Cross? Yes, every one of them, and they stand at respectful attention as the General takes his place.

We begin to believe that a parson is just a human being after all. We find he is liable to be peevish and fractious when he is teased. We likewise call attention to the fact that some of them have not got rid of the teasing spirit that entered into and possessed them at the tender age of ten years.

Can any woman say the Synod is unfair? Well, at any rate they gave her the vote, and that was the fairest thing it has ever done. We notice that it is mother and the girls who generally go and teach in the Sunday School. Father and the boys usually contract a Sunday indisposition. We are of the opinion that the Bishops of newer fields depend very largely for support on the W.A. Experience has taught us that it is the women who get up all the teas, dinners, concerts, and bazaars in country places, the proceeds of which build new churches, repair old ones or make up the deficit in the parson's salary. Poor country parson! His lot would, indeed, be a cruel one without his women helpers. And we see the women working hard in the slums of our great city. Truly, the Synod did a fair thing, and it honoured itself in honouring them.

Surely it is amusing to hear a set of the cleverest men in the diocese discuss a subject with some heat and at great length, only to have the Chancellor get up at the end and say they are quite out of order; the question belongs to the Executive Committee. It is quite like a big

(Concluded page 411, column 3.)

SAMUEL HUME BLAKE

and noblest in the traditions of our beloved Church of England.

"One of the greatest of the nation-builders, whose work in moulding the policy of the Church of England in Canada, during half a century, many are grateful for."

WINDOWS

A MISSIONARY ILLUSTRATION.

The first missionaries to the New Hebrides found the natives to be great thieves, stealing from the Europeans with much ingenuity. But the Rev. George Turner, in his book, "Nineteen Years in Polynesia," remarks that their stealing was not confined to white people. "At first we wondered how it was that the women, in passing to draw water, or in going to their plantations, had such burdens on their backs. But soon we found out that they were obliged to carry about with them all their household valuables, even to the brood of chickens, lest they should be stolen." It is not only in Polynesia that the Golden Text is true:—"Whatsoever a man soweth, that shall he also reap."

THERE passed away at 4 o'clock on the morning of June 23rd, one whom many consider to have been the most prominent figure in Canadian life during the past fifty years. The Hon. Samuel Hume Blake was born on August 31st, 1835. He was educated at the Upper Canada College and Toronto University, whence he graduated in 1858. He became a barrister in 1860, very soon attaining a position of great prominence in the provincial bar. He married his first wife, Rebecca, daughter of the late Bishop Cronyn, of Huron, in 1859; and his second wife, Elizabeth Baird, in 1912.

It would be impossible in a limited space to enumerate all the different Christian activities in which Mr. Blake took a part, but the more important of them might be mentioned. In the early days, when Dean Grassett was Rector, he was prominently connected with St. James' Cathedral, after which he identified himself with St. Peter's Church. Latterly, for many years, he represented St. Paul's Church in the Diocesan Synod. He was mainly instrumental in building the old Grace Church, in Elm Street. One great feature of his influence on the religious life of Toronto was his Saturday afternoon Bible class which for a long time was attended by hundreds of Sunday School teachers of all denominations.

Mr. Blake was one of the founders, and first President of Havergal Ladies' College, and was also first President of Ridley College, St. Catharines. He was the most influential member of the committee which organized Wycliffe College, 37 years ago, in the School House of St. James' Cathedral. It is owing largely to his ability, earnestness, and devotion, to say nothing of his princely generosity, that the College today occupies such a position of high importance in the Church of England. Until quite recently he acted as co-treasurer of the College.

Home and Missionary problems have always demanded Mr. Blake's keenest interest and attention. He was for a long time the most prominent lay member of the M.S.C.C. Board, and was always ready to advocate and support advance movements in the missionary policy of our Church. He was at all times thoroughly in touch with all efforts for moral and social betterment, and no work that stood for real social and spiritual uplift was outside the range of his interest. He did not merely support a movement because it was popular, either; he possessed that insight, and that courage, which enabled him to stand by a cause even before a general verdict had been passed upon it. Many a good work has been forced upon the attention of the Christian public because Mr. Blake saw its worth and gave it his cordial support. He was one of the first supporters of the Y.M.C.A. movement in Toronto, and was for many years its President.

In 1911 he was elected Hon. President of Murray Bay Convalescent Home, P.Q. He had been a visitor there for many years. After the death of his first wife, however, he lived a much more retired life, and ceased to spend his vacations at Murray Bay.

Mr. Blake accepted membership this year in the General Synod, though in precarious health, saying that if God wanted him to do any work there He would give him strength to go. A worker and fighter to the very end, he was ready even during his last illness, should his Master call him, to gird on once again his armour. But that Master Whom he loved and served for so many

OUR VETERAN CHURCHMAN.



E. WYLY GRIPPER

The Late Hon. S. H. BLAKE

BORN AUGUST 31ST, 1835.

DIED JUNE 23RD, 1914.

For all the Saints who from their labours rest,
Who Thee by faith, before the world confessed,
Thy name, O Jesu, be for ever blest
Alleluia!

years saw fit to order it otherwise, and called him to the higher service in His own presence.

Those who have had the privilege of attending the Synod meetings at which Mr. Blake was present, can never forget the tremendous power of his dominating personality, his trenchant remarks, his unrivalled wit, his keen and clear grasp of any situation, no matter how complex, and his profound reverence for anything that touched the deeper aspects of the Christian life, whether individual or corporate. He was missed at the Synod this year, he will be missed as long as any of us who knew him attend those meetings. Would that God might send among us more men with Mr. Blake's profound convictions, his unflinching adherence to the Word of God, and his unshakeable loyalty to all that is best, highest,

correct answer. We do note, however, the airy way in which the men of the Synod raised the Bishop's salary. Raised it quite beyond what he wished or thought necessary. They simply would not let him use his judgment in the matter, and on the top of that some of them would heap an automobile. All this when money is hard to get. When it is difficult to raise the sum necessary for proper lunches for the Synod. When— But why talk! It is the women who are supposed to have no sense of proportion.

The council is over. The General rises from his place full of weariness. May great good come of it! May the "Soldiers of the Cross" in this diocese fail not nor falter in their great fight to win souls for Christ.
L. A. B.

SELF-INDULGENCE MAY SHUT OUT GOD.

A man built a house on a spot which commanded a beautiful view of distant mountains and a great stretch of sky. Then he said, "I must have trees to shelter the house. Trees make any place more lovely." So he planted a number of fine trees, and they grew up and were much admired. But the trees were close together, and, as they grew, their branches interlaced, and by-and-by they shut out the distant view, so that the mountains were no longer visible from the house, and scarcely a glimpse could be had of the sky. In their prosperity men gather about them many earthly interests and pleasures, but sometimes they shut out the view of the blessed spiritual things which are the realities of Christian faith.

DARK PROVIDENCES.

I saw a piece of paper on the grass. I picked it up. It was a part of a letter. The beginning was wanted; the end was not there. I could make nothing of it. Such is Providence. You cannot see beginning or end—only a part. When you can see the whole, then the mystery will be unveiled.

Comments from the Gallery.

(Continued from page 410.)

boy breaking in on a group of squabbling little ones with the oft-heard phrase: "Aw, you shut up. You don't know whatcher talkin' about."

Some gentleman remarked that if women had the vote they would drag the churches into all sorts of extravagance. We do not venture an opinion on the matter. Time will give the correct answer. We do note, however, the airy way in which the men of the Synod raised the Bishop's salary. Raised it quite beyond what he wished or thought necessary. They simply would not let him use his judgment in the matter, and on the top of that some of them would heap an automobile. All this when money is hard to get. When it is difficult to raise the sum necessary for proper lunches for the Synod. When— But why talk! It is the women who are supposed to have no sense of proportion.

NOTES FROM ENGLAND

BY THE REV. W. H. GRIFFITH THOMAS, D.D.

THE appalling disaster to the "Empress of Ireland" has naturally filled all minds during the last few days, and heartfelt sympathy is being shown not only to those in England who have suffered such losses, but also to those in Canada. In the presence of this terrible accident it seems impossible to do anything but lift up our hearts in prayer and trust to God. Meanwhile everything in the way of practical help is already being done by the opening of funds in London and Liverpool. The disaster has impressed people even more than the accident to the "Titanic" in view of the special circumstances connected with it. The great loss to the Salvation Army have elicited special sympathetic comment in the papers, and a Memorial Service is to be conducted in the Albert Hall by General Booth.

You have doubtless already had the full particulars of Lord Strathcona's will, which left property amounting to over twenty-five million dollars. In addition to the details given at the time of his death particulars are now available of bequests to institutions, besides gifts to relatives and friends.

The subject of the Americanization of Canada has been occupying attention of late. It started with an article in the "Times," by its Canadian correspondent, who is generally understood to be Sir John Willison. Mr. Wise, of the Macmillan Company of Canada, has written endorsing this view by showing the influence of the great circulation of the magazines and papers in Canada as against those of England. He says that one of the remarkable features is the way in which articles from American papers are syndicated in Canada. Thus, an article in a Winnipeg paper, "How to Develop our Navy," turns out to refer to the American Navy, and describes the victory of Farragut over the British in the battle on Lake Erie. Mr. Wise closes his letter with the significant words, "Beware of the Americans when they come bearing newspapers."

Dr. Sanday's reply to Bishop Gore in reference to Modernist tendencies in the Church of England has created very much greater concern than even the Bishop's pamphlet which originally promoted the controversy. Coming from one who has been recognized for his conservative tendencies the fact of Dr. Sanday's declaration is naturally much more pronounced. Several writers have already expressed their fears, including the Dean of Canterbury, and it is not difficult to understand the anxiety felt by Dr. Sanday's claim for liberty in regard to belief in the Virgin Birth and the physical Resurrection. The merely personal matter between the Bishop of Oxford and Dr. Sanday is quite insignificant by comparison, though a correspondent in the "Guardian" points out that Bishop Gore in a lecture delivered in Birmingham some eleven years ago definitely stated that the evidence for the Virgin Birth was "no part of the original Apostolic testimony, and still to-day this question is not ground on which belief is asked." Although the Bishops in Convocation have pronounced in favour of Bishop Gore's present position as against that advocated by Dr. Sanday, the matter is not likely to remain where it is, for men of all schools are profoundly stirred by the line taken by the Oxford Professor.

One thing beyond all others seems to be inevitable. Men will be compelled to take sides. Dr. Sanday's pamphlet will force decision, and the whole question of the relation of facts to faith is now up for serious consideration. The ablest and most forcible answer to Dr. Sanday up to the present is that given by Canon Scott Holland, the Regius Professor of Divinity at Oxford, who in the Editorial Notes of the "Commonwealth" makes some very important points against his fellow Professor. It will be possible to write further later on when fuller developments are seen.

An article in the "Church of Ireland Gazette" on "Spain in May" refers to a striking demonstration of the present spirit of the nation. An audience of 4,000 in Barcelona heard an address by Dr. Clark, the founder of the Christian Endeavour Movement. The Hall was surrounded by police and a veritable arsenal of daggers and re-

volvers was taken from the persons of many who were conducted to their seats by policemen, who sat by their side. The Town Council gave the building to the Endeavourers for their gathering. The minority of Ultramontanes tried to prevent the meeting taking place; disturbances and riots were threatened, and lives were for a time in danger. The central Government was asked to interfere and the Town Council refused to withdraw from its pledged word, so that everything passed off peaceably, but the matter was very serious for a time, and the circumstances reveal the extent to which refusal to give religious liberty can go. The net outcome is that a decided step forward in religious freedom has been taken.

The same article, however, gives another side of the picture. The King of Spain and his Ministers promised to Colonel Labrador "free pardon" for his refusal to attend Mass, for which he was sentenced to six months' imprisonment, and the Government promised to make a law to abolish the duty of attendance at this Mass of Naval officers where they are conscientiously unable to do so. To everyone's surprise the free pardon is now seen to be of a grudging character, though from the King down everyone believed that it was to be a full and free pardon, remitting all punishment and clearing the aspersed military character of the Colonel. It seems that the Minister of Marine has so drafted the pardon that while the penalty is remitted, the black mark of disobedience remains, and the Colonel is deprived of part of his ordinary income and will not receive the arrears of pay lost while awaiting trial. It is to be hoped that this deplorable meanness will be overruled, and that the Spanish chivalry will show itself to be above the smallness of this ministerial act, where zeal for Ultramontanism has outrun the sense of fair play. It is fully believed that the King and the Prime Minister knew nothing of the character of the pardon and that their influence will be used on the side of justice.

The Dean of St. Paul's Cathedral, Dr. Inge, invariably speaks in such a way as to provoke thought and command general attention, but in the opinion of many of his friends and admirers he is going much too far in delivering a lecture before the British and Foreign Unitarian Association. Even though the subject is "The Religious Philosophy of Plotinus," and not one characteristically Unitarian it certainly seems unwise, and it ought surely to be impossible, to appear among those whose fundamental position is a denial of the Deity of our Lord.

One of the most useful methods of work in England is that done by the London Tramcar and Omnibus Scripture Text Mission, which carries on a ministry in a very simple way at a small outlay of cost. Texts of Scripture are found in street cars and omnibuses, and wherever else suitable opportunity presents itself. It would be worth while considering whether something similar could not be done in Canada. The power of God's truth is such that its presentation in these ways would be sure to obtain blessing.

An interesting incident took place during the recent visit to England of the King and Queen of Denmark. A Danish Service was held in Marlborough House Chapel on the Sunday morning of their visit. It was conducted by two Lutheran ministers, and the Lesson was read by an Anglican, Canon Sheppard, Sub-Dean of the Chapels Royal. This is particularly interesting in view of Queen Alexandra's early connection with the Lutheran Church in Denmark, though, of course, Marlborough House Chapel at other times is used for Anglican services.

Once again attention has been called to the dearth of clergy which is so obvious in England. The figures for the Lent Ordination are not appreciably different from those of the last two years yet even a slight and temporary fall in the numbers causes anxiety in view of the ever-increasing demand for clergy. Rector after Rector finds it difficult to obtain the services of an assistant. It is argued that one of the greatest needs is the supply of sufficient funds so that training may be made possible for men who are anxious to serve in the

ministry and are judged worthy of having money spent in their preparation. As the "Guardian" says, "there are many and serious collateral causes of the scarcity of candidates" which can only be dealt with "by time, patience, and judicious Church reform." Meanwhile the fact is serious, and the problem important in view of the great and growing need.

Church News

NOVA SCOTIA.

Clarendon Lamb Worrell, D.D., Bishop, Halifax, N.S.

HALIFAX.—ST. PAUL'S.—The quarterly meeting of St. Paul's Sunday School Association was held on Tuesday, June 9th, Archdeacon Armitage was in the chair. The reports from the different departments were all satisfactory. There are now 37 officers and teachers, and 38 scholars in the Chinese department. The Lenten offerings of the scholars amounted to \$47.20, which will be used for missionary work in China. The Cradle Roll has now an enrollment of 865, the Kindergarten of 201 and the Primary department of 199. The children's Lenten offerings amounted to \$200 for Missions.

ST. MATTHIAS.—Under circumstances which were deeply gratifying to the Rector, vestry and people of St. Matthias', the corner stone of their new church building which, when completed, will be one of the handsomest and most complete in the diocese, was laid on Saturday, June 6th, by Bishop Worrell. The clergy and choir walked in procession from the present church building to the corner of Chebucto Road and Windsor Street, where hundreds, including Church people from the other parishes, were assembled about the stone. Of the clergy there were present, the Bishop, Dean Llwyd, Archdeacon Armitage and Rev. T. H. Perry, the Rector of St. Matthias', under whom it was enjoying a period of growth unequalled at any preceding period of its history.

WINDSOR.—EDGEHILL SCHOOL.—The closing exercises at Edgehill Church School for Girls, Windsor, took place June 16. The closing exercises opened when Robert Browning's rendering of the "Alkestis" of Euripides was most creditably presented at the assembly hall. The performers were pupils of Edgehill, assisted by some of the staff. The prizes were presented by Bishop Worrell at the close of the concert.

QUEBEC.

Andrew H. Dunn, D.D., Bishop, Quebec, P.Q.

QUEBEC.—CATHEDRAL OF HOLY TRINITY.—T. Ainslee Young, Esq., D.C.L., Rector of the Boys' High School, Quebec, and for some years Superintendent of the Cathedral Sunday School, died very suddenly on the 17th inst.

TRINITY.—The following wrote on the 2nd year Teacher Training Examinations:—Misses K. V. Colley, R. Handley, M. Edgley, A. Syth.

IMMIGRATION CHAPLAINCIES.—The Rev. J. B. Young, the Junior Immigration Chaplain, has been appointed by the Bishop to the Mission of Marbleton.

LENNOXVILLE.—At the annual convocation of Bishop's College, held last week, the honorary degree of D.C.L. was conferred on his Royal Highness the Duke of Connaught.

MONTREAL.

John Cragg Farthing, D.D., Bishop, Montreal.

ST. LUKE'S.—Bishop Sweeny, of Toronto, preached the Diamond Jubilee sermon in St. Luke's Church on Sunday, June 21st.

ONTARIO.

William Lennox Mills, D.D., Bishop, Kingston.

Edward John Bidwell, D.D., D.C.L., Bishop of Kingston and Coadjutor of Ontario.

BELLEVILLE.—ST. AGNES' SCHOOL.—On Thursday, June 18th, the beautiful grounds of St. Agnes' School were the rendezvous of a gay

assembly, among whom were many of the pupils' parents and friends from a distance, who had come to be present at the closing exercises of this well-known educational centre. A very good exhibition of folk-dancing was given by the pupils, and the graceful manner in which the different dances were done showed the result of careful physical training. After refreshments, the art exhibition was visited, and the excellent work done by pupils was admired by all. A musical recital was given, the programme was of an unusually high standard, showing that the musical department was in good hands. The prizes were presented by the Bishop of Kingston, Canon Beamish, the school Chaplain, Mrs. L. H. Baldwin and Mrs. Wheatley. The Bishop complimented the President, the Lady Principal and the staff upon the excellence of the work done, and wished for greater support from the province, to which this school is such a great acquisition. Mrs. Baldwin gave some good advice to the girls, especially emphasizing the necessity of high ideals. Mrs. Wheatley said that the music at St. Agnes' compared most favourably with that in the best English schools and appealed for the higher development of the aesthetic side. The proficiency prizes were won by Jean Anderson (gold medal presented by Mr. Corby), Molly Bidwell; the Langham Memorial Scholarship, one year's tuition, Jean Hamilton, Helen McKeown, Helen Brown, Helen Springer, Alice Evans and Gwendolen Lazier; Scripture, Margaret Beamish, Enid Fisher, Margaret Beamish, Doreen Atkinson; music (gold medal presented by Mr. Wheatley), Enid Fisher; (silver medal presented by Mr. Wheatley), Kathleen Vrooman, Muriel Jory and Charlotte Mackay, Helen Strathy, Frankie Tait, Margaret Garland, Helen Brown; singing, Hildegard Hamilton; physical culture, Barbara Baldwin, Esmie Aylmer, Jean Hamilton, Helen Brown, Helen Springer and Norah Sneyd; tennis, singles, Enid Fisher; double, Enid Fisher, Isobel Cochran; neatness, Isobel Cochran; punctuality, Gertrude Miles; deportment, Miriam Dumbrielle; painting, May Flint, Miriam Dumbrielle, Muriel Jory; excellent year's work, Kathleen Vrooman; Mr. Baldwin's gold bracelet, May Flint.

OTTAWA.

Charles Hamilton, D.D., Archbishop, Ottawa.

SYNOD.—The Archbishop announced at one of the Synod meetings that he had made Rev. W. A. Read, Rector of St. Luke's Church, a canon of Christ Church Cathedral. In the closing moments of the session, it was also announced that his Grace had been pleased to appoint Rev. C. Saddington as Rural Dean of Lanark, and Rev. R. J. Farnes, Rural Dean of Pembroke. A report was presented to the Synod by Rev. J. M. Snowdon, Rector of St. George's Church and chairman of the Missionary Board of the Anglican Church in Canada, showing that in 1913 \$10,524.27 had been devoted to Missions. This was \$283.97 in excess of apportionment. It was stated that the official missionary paper had been greatly improved and its name changed from "New Era" to "Mission World." A report of the work of Trinity College, Toronto, during the past year revealed prosperous conditions. There are 195 students enrolled, 69 of which are candidates for the ministry. The plans for new buildings in Queen's Park are almost completed. The Synod discussed the various funds of the diocese in detail. It was found that the diocese was in a very prosperous condition financially, in fact, as one speaker put it, more prosperous than ever before. At the evening session, Miss Maud Higham, of St. Christopher's College, London, England, who for the past three months has been giving instruction to the teachers of the Anglican Sunday Schools of Ottawa, gave an address to the assembly on Sunday School work. She used as examples, seven boys of 12 years old, and thus explained her methods of teaching them. Her methods were eulogized by all present. Mr. R. W. Allin, acting secretary of the Missionary Society of the Church of England in Canada, gave an address on the policy of the missionary society, and described the relation between foreign and Canadian Missions. He said that even our Canadian missionary problem was a foreign problem as most of the missionary work was being done among foreigners. The funds for missionary purposes were divided almost equally between the foreign and Canadian Missions. Delegates to General Synod to be held in Vancouver were elected as follows:—Clerical delegates—Rev. R. B. Waterman, Rev. Canon Kittson, Rev. E. A. Anderson, Rev. A. W. Mackay, Rev. J. M. Snow-

don, Rev. T. J. Stiles. Lay delegates—J. F. Orde, K.C., F. H. Gisborne, A. A. Weagant, M.D., Chancellor Travers Lewis, G. A. Stiles, F. A. Heney. Substitutes.—Clerical—Rev. A. H. Whalley, Rev. Canon Elliott, Rev. W. H. Stiles, Rev. Lenox I. Smith, Rev. C. Saddington, Rev. W. Netten. Lay—W. H. Rowley, Chas. MacNab, Lieut.-Col. C. A. Eliot, F. Hayter, W. McElroy, T. A. Thompson.

TORONTO.

James Fielding Sweeny, D.D., Bishop.
William Day Reeve, D.D., Assistant.

TORONTO.—ST. ALBAN'S CATHEDRAL.—A Confirmation service was held in the Cathedral on St. Alban's Day, June 17th, and 40 young people were presented as candidates in the presence of a large congregation. In the absence of the Bishop, the Confirmation was administered by Bishop Reeve. The choral music was under the leadership of F. H. Coombs. The special offering, in aid of the building fund, amounted to over \$60. The other clergy present were Canons Morley and Jarvis, and Rev. V. H. Morgan.

ST. PAUL'S.—Mr. Peter Clark Macfarlane, special contributor to a number of America's most influential magazines, etc., preached at St. Paul's Church, Bloor Street East, on Sunday the 21st. He was both eloquent and forceful, in a sermon replete with poignant epigrams; he informed clergy as well as laity of the religious needs of the people and what they expect of the Church. In his concluding remarks, he said: "The world wants the Church to be a fad, not a fancy, it wants it to be a force and not a farce, and it rests with the congregation whether St. Paul's is to become an Abbey or a Pentecostal Church."

BISHOP STRACHAN SCHOOL.—Business men and men of leisure lingered on their way through College Street last Wednesday afternoon with a sense that there was something pleasant and out of the day's routine for which to pause awhile. A long procession of white-clad girls with teachers in College gowns was filing across the busy road into Forester's Hall for the annual prize-giving. They disappeared from view and the watcher went on again, but with a somewhat different feeling at his heart. His mind was back once more at his own last Speech Day at School when he too received a medal and colours. A large number of parents and other friends of the school were present, also the Provost of Trinity College in the chair, W. D. Gwynne, Esq., Archdeacon Ingles, J. A. Kammerer, Esq., Stuart Strathy, Esq., together with the Chaplain, Rev. J. S. Broughall. Special prizes were given by friends of the school: The School Association, Mrs. McLean Howard, Miss Bond, Mrs. Fuller, Mrs. Crooks, Mrs. Hutchins, the Governor's medal, the gold thimble given in memory of the late J. Henderson, Esq., the gold watch, presented by Mr. Percy Manning, a special Divinity prize in memory of the late Canon Williams and the Ince Memorial prize. After the prize-giving the present pupils presented the Old Girls' Association with the sum of \$300 towards the building of the chapel in the new school, a task nobly undertaken by the association. Among the items on a short musical programme special pleasure was afforded by a miniature pageant "Robin Hood," given by the Junior School. Then back again through the sun and glare into the cool grounds. Next year will see the school enjoying spacious and modern premises in North Toronto, but there were many last Wednesday who gazed on the old red walls and shady garden with a

feeling of regret. In the rooms thrown open to the visitors were shown specimens of work by the cookery and sewing classes, the art, nature study and the school journey. The handicrafts class has been inaugurated this year as an aid to history appreciation. The labours of girls studying the Tudor period of British history have borne fruit in dolls dressed in admirable reproduction of Cardinal Wolsey, Anne Boleyn of the Holbein portraits and of an Elizabethan house as historically accurate as possible. The Principal read a report on the year's work. After reviewing the various school activities, she urged parents strongly to give their daughters a school life long enough to include a year in the Sixth Form, basing her plea on the value to a girl of the moral training therein involved. She concluded by entering a plea that girls should not be allowed to give up subjects for no better reason than that they found them difficult and uninteresting, and by urging the value of independent work, even though it might be dull. The closing service of the year was held on the 14th, in the school chapel, when the Rev. Oswald Rigby, sometime Headmaster of Trinity College School, Port Hope, preached an impressive sermon on the value of disinterested service.

HAVERGAL COLLEGE.—Havergal College last week held its prize day, which this year took the form of a garden party. In the absence of the President of the College, the guests were received by the Vice-President, Archdeacon Cody, the directors and Mrs. Wood. Archdeacon Cody gave an address and presented the prizes for general proficiency. The Lieutenant-Governor presented to Sydney Pepler the medal for high character; Bishop Reeve to Norma Smith the medal for Scripture, and Mr. R. Millichamp, to Eleanor Reynolds the medal for highest general proficiency. The guests watched intently a grand march in which every girl in the school took part, and some clever tactical marching by special pupils. A contrast was afforded by a rose dance by baby juniors, and some pretty folk dances in costume. Afterwards refreshments were served under the beautiful old trees.

ST. MARGARET'S COLLEGE.—The various closing exercises of this college took place during last week, and were successfully terminated on Wednesday afternoon. On Monday evening the senior students of the elocution class presented some scenes from "The Merchant of Venice," in a most creditable manner. On Tuesday afternoon the closing exercises of the Preparatory Classes were held, and included a little fairy tale play, folk songs and dances. Lady Gibson presented the prizes and certificates of honour. On Wednesday afternoon the prizes and certificates of honour were presented to the pupils of the lower, middle and upper schools.

PORT HOPE.—On Tuesday, the 16th, the Bishop dedicated a window in the Trinity College School chapel. This window has been placed in the chapel by old boys of the school in memory of the late Mrs. Rigby.

NIAGARA.

W. R. Clark, D.D., Bishop, Hamilton, Ont.

ORANGEVILLE.—On Sunday, June 14th, there was a large parade of the 36th regiment previous to leaving for the annual camp at Niagara. The Volunteers were augmented by the Public and High School Cadets, and the St. Mark's Troop of Boy Scouts. The church was crowded to the doors. The Rector, Rev. Geo. W. Tebbs, preached the sermon from 2 Tim. 2: 3, "Thou therefore endure hardness as a good soldier of Jesus Christ." Appropriate music was rendered by the choir.

SYNOD OF THE DIOCESE OF HURON

DAVID WILLIAMS, D.D., BISHOP, LONDON, ONT.

Religious training in the public schools of the province, the threatened recrudescence of the spirit of controversy and party strife within the Church and the eventual solution of the problem of Church Union and other big questions which confront the Anglican Church at the present time were dealt with by Bishop Williams, in his charge delivered at the inaugural session.

The Synod was one of the most successful held for many years. Rev. C. C. Purton, of Paris, was elected clerical secretary; J. Rainsford, of Clinton, was re-elected lay secretary, and Messrs. A. A. Booker and E. L. Spry, of London, were re-

named as auditors. The number of lay and clerical delegates at the opening session was reported as 256, there being 128 of each.

A proposal was made by Rev. R. Howard to change the date of Synod from June to January. He pointed out that his main reason in proposing a change in the time of the Synod was to give the Bishop a better chance by working in more agreeable weather, to travel through the diocese, attending to confirmation classes and other business.

Bishop Williams said: "When the winter becomes too hard for me, I will change the Synod time of meeting. As it is, however," he continu-

ed, "I have now to do all my travelling in the four or five coldest months of the year."

Rev. R. A. Hiltz, of Toronto, general secretary of Sunday Schools for Canada, complimented the Synod upon the successful plan of Sunday School inspection as made in the Synod of Huron. He is recommending the methods in reports to other Synods. He spoke in favour of a more careful understanding that ministers should have with General Sunday School work. "All responsibility for the religious education of the children in the parish rests on the minister of the parish." Canon Tucker also addressed the Synod, emphasizing the prime importance of Sunday School work.

The motion to give the vote to the women of the diocese was defeated owing to the need of a two-thirds majority. The proposal evoked prolonged and warm discussion.

Rev. R. S. W. Howard, of Chatham, and Rev. C. R. Gunne, were made Canons, succeeding the late Canon Hicks, of Simcoe, and Canon Smith, of London. Bishop Williams decreed that hereafter Rural Deans shall not be eligible for re-election upon the expiration of their terms.

The committees elected are as follows:— Clerical delegates on executive committee:—Rev. W. J. Doherty, Archdeacon McKenzie, Rev. J. W. J. Andrew, Rev. R. J. M. Perkins, Dean Davis, Canon Craig, Rev. Arthur Carlisle, Canon G. B. Sage, Rev. Precentor Tucker, Canon T. R. Davis, Rev. C. Miles, Rev. C. R. Gunne, Rev. W. F. Brownlee, Prof. T. G. A. Wright, Rev. R. S. W. Howard, Archdeacon Young, Archdeacon Richardson, Rev. T. Dolson, Rev. James Ward, Rev. Principal Waller, Rev. W. J. Taylor, Rev. L. M. Diehl, Rev. W. Lowe, Rev. W. T. Hill, Rev. W. G. Reilly, Canon Ridley, Archdeacon Hill, Rev. S. F. Robinson, Rev. J. W. Hodgins, Rev. W. H. Snelgrove.

Clerical delegates to Provincial Synod:—Archdeacon MacKenzie, Dean Davis, Canon Craig, Precentor Tucker, Canon Sage, Rev. J. W. J. Andrew, Rev. A. Carlisle, Archdeacon Richardson, Rev. R. S. W. Howard, Rev. Professor Wright, Archdeacon Hill, Canon Davis, Principal Waller. Substitutes: Rev. R. G. M. Perkins, Ven. Archdeacon Young.

Clerical delegates to General Synod:—Dean Davis, Rev. Precentor Tucker, Archdeacon McKenzie, Canon Craig, Canon Sage, Archdeacon Richardson, Rev. W. J. Doherty, Rev. R. S. W. Howard. Substitutes:—Archdeacon Hill, Rev. Arthur Carlisle, Canon Downie, Rev. J. W. J. Andrew, Rev. Prof. T. G. A. Wright.

Lay delegates on executive committee:—W. F. Cockshutt, M.P., Charles Jenkins, Judge Holt, E. G. Henderson, F. P. Betts, K.C., C. C. Hodgins, ex-M.P.P., John Ransford, Matthew Wilson, K.C., J. D. Noble, H. M. Pousette, W. H. Moorehouse, M.D., Judge Ermatinger, Christopher Hodgins, A. H. Backus, Judge Robb, J. C. Judd, K.C., J. K. H. Pope, W. E. Rispin, George Graham, J. E. Roberts, J. Aston, F. E. Macklam, Judge Barron, Dr. Bradley, Chancellor V. Cronyn, A. F. Nash, B. Lancaster, R. E. Davis, F. Metcalfe, Colonel Fisher.

Lay delegates to Provincial Synod: W. F. Cockshutt, M.P., Charles Jenkins, E. G. Henderson, Judge Ermatinger, Matthew Wilson, Judge Holt, W. H. Moorehead, M.D., A. H. Backus, John Ransford, Judge Barron, C. C. Hodgins, Chancellor Cronyn. Substitutes:—Frank Metcalfe, J. C. Judd, K.C., R. E. Davis, F. P. Betts, K.C.

Lay delegates to General Synod:—Chas. Jenkins, Petrolea; W. F. Cockshutt, M.P., Brantford; E. G. Henderson, Windsor; Judge Holt, Goderich; Matthew Wilson, Chatham; Judge Ermatinger, St. Thomas; John Ransford, Clinton; J. C. Judd, K.C., London. Substitutes:—R. E. Davis, London; C. C. Hodgins, Woodstock; Judge Barron, Stratford; Dr. W. H. Moorehouse, London.

LONDON.—The junior clergy union of the diocese had its ninth annual meeting yesterday afternoon, in Cronyn Hall. The president, Rev. A. Shore, of Ridgetown, occupied the chair. The election of officers resulted as follows:—President, Rev. R. Herbert; vice-president, Rev. F. K. Hughes; secretary-treasurer, Rev. T. B. Howard; committee: Revs. A. Shore, E. Hawkins and S. A. Macdonnell.

BRANTFORD.—The Bishop of Huron has appointed Rev. H. C. Light, B.A., who was ordained to the diaconate June 14th in St. Paul's Cathedral, London, to have charge of St. Paul's Church here. For the past six months St. Paul's has been under the care of Rev. H. A. Wright, and during that time the church has made such rapid progress that it has become practically independent and self-sustaining. Mr. Light, who takes charge on Sunday next, is a graduate in arts of the Western University, and in theology of Huron College, London.

SYNOD OF THE DIOCESE OF ALGOMA

GEORGE THORNELOE, D.D., BISHOP, SAULT STE. MARIE, ONT.

The above Synod met on June 10th at the See city of Sault Ste. Marie. The Synod opened on Wednesday morning with a celebration of the Holy Communion, the sermon being preached by the Bishop of Niagara. In his charge the Bishop devoted himself to the consideration of some of the burning questions of the day.

He pointed out the discrepancy between the number of Anglicans shown by the last census returns and the number known to the clergy, smaller by thousands. This shows that there are scattered through the country large numbers of people who should be ministered to, and have not yet been reached. As to the training of men, he considered that the vastness of the country, the expense of travelling, and the variety of work, justified the consideration of a Diocesan Hall or Hostel, which, without rivalling existing institutions, would prepare men for the regular College Course, and would give men, who find the latter quite impossible, some systematic training for their work.

He went on to urge the securing of favourable sites for churches in important centres, with a view to further expansion before prices became prohibitive. The one great purpose of the Church, he said, is to fashion individual life and character on the principles and pattern of her Lord and to fill each soul with the Spirit of Christ that it may become a leavening influence in the world by which in time will be formed that Christian public opinion, without which legislative action must be unavailing, and efforts at reform vain.

In the evening a largely-attended missionary meeting was held, the Bishop of Algoma presiding. Addresses were given by Rev. P. Bull of Nepigon and Rev. H. A. Sims, now of New Liskeard. The Bishop of Niagara spoke briefly, urging the vital importance of Diocesan Mission work, bringing out the acuteness of the city problem, because of the great number of immigrants constantly arriving, thousands of whom have not been reached by the Church. The report of the Sunday School Committee was presented by the

Rev. F. H. Hincks, that of the Executive Committee by the Rev. Canon Piercy, and that of Indian Homes by the Rev. F. B. Fuller.

Among the visitors present were the Right Rev. the Lord Bishop of Niagara and the Rev. G. Bird, a member of the Board of Missions of the Diocese of York. Rev. R. A. Hiltz, Secretary of the Sunday School Commission or the Church of England in Canada, addressed the Synod outlining the work and plans of the Commission. The editor of the Algoma Missionary News presented his report. A canon was made active enabling reciprocity between Algoma diocese and certain others in beneficiary funds. A canon on Indian Homes was constructed without, however, affecting the position of the present Principal, Principal Rev. B. P. Fuller.

An increase in the minimum of stipends of missionaries was made, though it was not considered equivalent to the rise in cost of living. The Rev. R. A. Hiltz, the Secretary of the Sunday School Commission, was again present and gave valuable help when the Sunday School Committee report was discussed. In this connection, mention may be made of the motion made by Rev. R. C. Bartels, to the effect, "that in view of the proposed remodelling of the Public and High School systems of the Province of Ontario by the Department of Education, this Synod desires to place itself on record, with the Committees on Religious Instruction of the Provincial Synod, and other bodies, the necessity of giving some portion of each school day session to the teaching of Bible History."

SAULT STE. MARIE.—The Trinity Ordinations for the diocese of Algoma were held in the Pro-Cathedral Church, Sault Ste. Marie, with the Bishop officiating, when the candidates included a number of recent graduates of Trinity College and Toronto University. The Ordination sermon was preached by the Rev. Canon Burt, of Fort William, Ont. Messrs. Harper, Reade, Montzambert and Colloton were ordained to the diaconate, and the Revs. Graham, Law and Paris were admitted to the priesthood.

SYNOD OF THE DIOCESE OF QU'APPELLE

MCADAM HARDING, D.D., BISHOP, REGINA, SASK.

The Synod was opened on June 9th. The Secretaries elected were: Secretary of Synod, Rev. Canon E. H. Knowles; Assistant Secretary of Synod, Venerable Archdeacon Dobie, and Lay Secretary, E. Spenser Page.

With little or no discussion the report of the Executive Committee and the report of the Honorary Treasurer were adopted and accepted on the general understanding that there would be an opportunity later to have a full dress debate on general finances. This debate came on later in the afternoon, and also occupied the whole of the evening, when the report of the Finance Committee on ways and means was adopted.

The consideration of the report of the St. Chad's Site and College Fund did, however, cause some discussion, as this report was taken separately.

A glance at the balance sheet shows that there was, on May 31st last, a deficit of \$25,537.64, after taking it for granted that all notes given in lieu of cash subscriptions will be met.

Bishop Harding made a strong appeal to the clergy of the diocese to do all in their power to make it possible to clear the college from debt. Personally, he had written to every friend he had looked to for aid, and this was because in his heart he believed that the work of the Church in the diocese could only be successful with the college in full running order. The Bishop stated that he had travelled all over the diocese, and in all parts he had come across graduates of the college, and in all cases they were doing a splendid work for the Church. The amount already collected and received from the sale of share certificates totals \$77,904.60. Mr. H. H. Campkin was elected Hon. Treasurer.

A subject of deepest discussion was a report of a committee, composed of Ven. Archdeacon Johnson, Rev. Canon Knowles, Rev. A. E. Burgett, Rev. A. C. Calder, H. Davidson Pickett, and H. H. Campkin, appointed to consider ways and means of financing for the diocese. The report is as follows:—

1. That the system of Block Assessment for each parish, covering the special and general assessment authorized by the Synod be appor-

tioned by a committee consisting of the Secretary of Synod, the General Missionary, the Treasurer of the Synod, and four other members of the Executive Committee. We recommend that it be raised in the following manner:—

(a) By the envelope system;
(b) By special appeals from the pulpit at Ascensiontide and at the Harvest Thanksgiving;
(c) By house-to-house collection appeal and by collectors appointed by the parish, using books provided by the diocese similar to the M.S.C.C.

2. That the committee recommend the list of contributors be published by the diocese and a copy thereof be sent to all contributors of five dollars and over, and to the Rectors, Incumbents, and Churchwardens of every parish within the diocese.

3. That the basis of assessment be:—

(a) The Church population of each parish or mission;

(b) The age of the mission, and any special circumstances connected therewith.

4. The committee recommend that the distribution apportionment be made on a percentage basis for the different funds, and that all moneys be apportioned on receipt, upon such basis.

5. That amounts be transmitted to the Treasurer of the Synod quarterly, but that for this year the amount of the Harvest Festival and house-to-house canvass be transmitted as soon as received.

6. That the committee strongly recommend the more extensive use of the duplex envelope system, and that the financial matters of the diocese be laid before as many parishes as possible by lay members appointed for that purpose.

The Bishop, in his charge, spoke of the rapid development of the diocese, but sounded a note of warning lest such growth should cause any lack of carefulness and eager effort. Many new churches had been built, and the diocesan college, St. Chad's, was nearing completion. References were made in laudatory terms to the work being done in the diocese by the Railway Mission, the C. and C.C.S. His Lordship sounded a strong missionary note, and urged greater in-

terest and deeper study of conditions in mission lands. In closing he said:—

"Constantly we shall be considering our pressing needs, and the many opportunities that are at our very doors in this diocese, but I am sure deep in our hearts there will be the convictions that the most pressing needs of the man with whom we have to do are spiritual needs, and the most powerful forces, spiritual forces; that the all-important thing for us is the exaltation of the Living Christ, and the extension of the borders of the Living Church."

The committees elected are as follows:—

Executive Committee—Very Rev. Dean Sargent, D.D., Ven. Archdeacon Dobie, D.D., Ven. Archdeacon Johnson, B.D., the Secretary of Synod, Rev. Canon Knowles, LL.B., Rev. Canon Pratt, R.D., Rev. Canon Cornish, R.D., Rev. A. C. Calder, LL.B., Rev. W. B. Parrott, B.A., Rev. Canon Hill, R.D., Rev. Canon Williams, R.D., Rev. and Hon. E. R. Lindsay, M.A., the Chancellor, the Solicitor of Synod, the Hon. Treasurer, Mr. H. D. Pickett, Mr. H. Christopherson, Mr. E. W. Miller, Mr. S. S. Page, Mr. O. W. Kealy, Mr. F. H. O. Harrison, Mr. A. E. Wilson, Mr. H. V. Bigelow, Mr. C. C. Rigby.

Provincial Synod—Ven. Archdeacon Dobie, D.D., Ven. Archdeacon Johnson, B.D., Rev. Canon Knowles, LL.B., Rev. Canon Pratt, R.D., Rev. Canon Cornish, R.D., Rev. and Hon. E. R. Lindsay, M.A., Rev. A. C. Calder, LL.B., H. D. Pickett, H. H. Campkin, S. S. Page, R. B. Gordon, H. Christopherson, E. L. Elwood, O. W. Kealy.

General Synod—Ven. Archdeacon Dobie, D.D., Rev. Canon Knowles, LL.B., Rev. Archdeacon Johnson, B.D., Rev. Canon Cornish, R.D., Rev. Canon Pratt, R.D., Rev. and Hon. E. R. Lindsay, M.A., Rev. A. C. Calder, LL.B., Rev. W. B. Parrott, B.A., H. D. Pickett, H. H. Campkin, H. Christopherson, R. B. Gordon, E. L. Elwood, S. S. Page, O. W. Kealy, H. V. Bigelow, E. W. Miller.

Sunday School Commission of the General Synod—Rev. A. E. Burgett, M.A. (ex-officio), Ven. Archdeacon Johnson, B.D., Rev. H. A. Lewis, M.A.



KEEWATIN.

Joseph Lofthouse, D.D., Bishop, Kenora.

SIoux LOOKOUT.—ST. MARY'S.—An Ordination service was held here on Whitsunday morning. The Bishop visited the church for the purpose of ordaining to deacon's orders Mr. Fred Eley, of Wycliffe College. Mr. Eley has been in charge of the Indian Mission at Lac Seul for the past 12 months, at which place he will still continue his difficult labours.



SASKATCHEWAN.

Jervols A. Newnham, D.D., Bishop, Prince Albert, Sask.

ST. ALBAN'S PRO-CATHEDRAL.—Twelve deacons were ordained to the priesthood on June 14th at St. Alban's by Bishop Newnham, who was assisted by Archdeacon Dewdney, Principal Lloyd, Canon Matheson, Canon Smith, Rev. J. McElheran and Rev. J. I. Strong, Rural Dean. Rev. J. I. Strong preached the Ordination sermon. The deacons who were ordained had been engaged in the Mission field, having been admitted to Holy Orders by Bishop Newnham last year, and are all graduates of Emmanuel College, Saskatoon. Their names are: Revs. W. Brailsford, H. R. J. Canham, H. M. Elliott, F. J. Fife, A. W. Fiske, F. G. Frost, B. B. Garlick, G. H. Holmes, J. Rance, H. Sherstone, F. P. Shorto and G. L. Roberts. A large congregation was present at the service, including many of the delegates to the Synod.

PRINCE ALBERT, SYNOD.—At the opening of the Diocesan Synod, the Bishop of the diocese, in delivering his charge to the delegates, reviewed the work of the past year, pointing out some matters having to do with the work of the Church, in which he urged greater activity from both clergy and laity. After welcoming the delegates, and referring to the work of the past year, his lordship proceeded to point out seven phases of Church work which needed particular attention. These were (1) the need of more general intercession by the Church of England people; (2) need of re-printing the constitution and canons of the Church; (3) need of more Scriptural and spiritual view of the Church and of religion; (4) need of greater earnestness and activity in the war against impurity and drunkenness; (5) need of awakening to the disastrous effect on succeeding generations of the present dis-

association of religion from education; (6) the request of the Dominion to the Church to assist in celebrating the peace centenary in February, 1915, for the 100 years of peace between the British Empire and the United States; and (7) the obligation of the Church to assist the Church Bible and Prayer Society of Canada. He concluded by expressing his gratitude for the able assistance of the different societies of the Church, and commending the business to the delegates, and the delegates to the guidance of the Holy Spirit.

At St. Alban's Pro-Cathedral on Sunday, Rev. R. B. McElheran, of St. Matthew's Church, Winnipeg, occupied the pulpit, delivering a thoughtful address appropriate to Synod Sunday. Included in the congregation were the delegates to the Saskatchewan Synod and several of the deacons who were inducted into priesthood in the morning, took part in the service, which was very impressive.

A report by Rev. Principal Lloyd on the present status and condition of Emmanuel College, Saskatoon, indicating that the institution had passed out of the control of the college board into the hands of a statutory council, came as a complete surprise to many of the delegates at the Saskatchewan Synod, who asked question after question, appearing with difficulty to understand exactly what control the diocese had over the institution, or whether the diocese really possessed the college. The point was raised as to whether the Synod had any right to deal at all with the question. The report of Principal Lloyd outlined the history of Emmanuel College from its foundation by Bishop McLean, to its state at present. The transfer of the college, the statute for which now awaited the signature of the Governor-General, had been accomplished. While the name of the University of Saskatchewan, which was rightfully theirs according to the original charter, had

been voluntarily given up for the title of University of Emmanuel College, the right of conferring degrees had not been relinquished. The original charter of the college was now recognized by the Dominion Government as binding.



CALGARY.

William Cyprian Pinkham, D.D., Bishop, Calgary, Alta.

The fourteenth annual Synod of the Diocese of Calgary opened on June 16th. Bishop Pinkham, in his annual address, reviewed in detail the work of the year, mentioning particularly the fact that since the last session of the Synod the Diocese of Edmonton had been set off from the Calgary Diocese as an independent jurisdiction. Sydney Holton, of Calgary, was chosen secretary-treasurer of the diocese.

A resolution, proposed by Chancellor C. P. Conybeare, of Lethbridge, to the effect that the Indian work be taken out of the hands of the dioceses and placed in the hands of the church at large was favourably received, and will be recommended by a special committee at the General Synod when it meets in Vancouver. The Chancellor proposes the creation of a special Indian diocese with an Indian board.

By transferring this work to the church at large, the western diocese will be enabled to raise more money for mission work among white people and to pay the missionaries larger stipends.

An incident of the session was the presentation by Bishop Grey, of the new Edmonton Diocese, of an illuminated address and a handsome pastoral cross of gold to Bishop Pinkham, on behalf of the Edmonton people.

SYNOD OF THE DIOCESE OF NEW WESTMINSTER

A. U. DE PENCIER, D.D., BISHOP, NEW WESTMINSTER, B.C.

The 32nd session of the Synod of this diocese was opened on June 10th at 8 o'clock, when Holy Communion was celebrated. At 10 o'clock the business of the session proceeded with the calling of the roll.

Bishop De Pencier, in reading his charge, referred to the importance of the gathering. He said that the Church had experienced many trials during the year and that the financial stringency had affected its work. He reviewed the year's work of the Church. Mr. Frank Kennedy, he said, would take full charge of the Japanese Missions in the autumn. This part of the curriculum had been considerably hampered by the inability of the missionaries to speak the language of the people in their parishes. This would be done away with when Mr. Kennedy was appointed, for he has been a missionary in Japan for a number of years. The Bishop in concluding, asked that all members of the Church lay aside all party differences when dealing with matters pertaining to the Church and all work in conjunction and harmony.

Rev. H. Beachman was elected to the post of clerical secretary of the Synod. Mr. W. L. Keene was elected lay secretary. The resolution brought in, proposing that the body withdraw its financial and moral support from the plan for theological education in the Church of England, known as the Bishop's plan, was lost by a vote of 112 to 29. The Bishop's plan is one which allows of both the students for the ministry in the high and low churches receiving their education in one college. This has been working very well these last two years in the diocese, it was pointed out. Both Principal Vance and Principal Seager testified to the excellent way in which the plan had worked by the uniting of the two factions. It tended better to prepare the aspirants for the ministry.

A resolution was passed, in which it was stated that it was the desire of the Synod that a Mission Board be established in connection with the diocese. This will be done at the next meeting of the Synod, for it was said that if the board be appointed now and a constitution drawn up it would be done so hastily that it would not express the desire of the Synod. There was a discussion as to the proper method to finance the Church's work for the year. The treasurer's report showed that there was just enough money left in the treasury to pay all the grants that fall due before September 3 and that the future had to be faced.

The administrative expenditure, said the treasurer, Mr. A. Creery, would amount to \$10,000 and it would have to be found to meet the financial demands of the diocese. There was some discussion as to the best way to raise this amount and properly to finance the work. The difficulty will be settled and all finances properly attended to by the lay deputation whose duty it will be to present to the congregations in the different parishes the situation and the demands that are made upon the committee of the diocese. The financial secretary will, it was declared, carry on the work of the deputations and look after all financial matters in connection with the diocese. Rev. H. G. King, of St. Paul's Church, preached the sermon to the delegates.

The Archdeacon's report gave many statistics and showed that 4,390 persons attended morning service and 4,809 the evening services in the diocese which is reported to have 8,695 Communicants and 16,216 baptized members. The diocese in 1911 was said to have within it 101,000 Anglicans. The report of the treasurer showed a deficit of approximately \$3,000 for the year ending in December, but the total receipts had increased nearly \$1,000 over the year before. Christ Church led with contributions amounting to \$2,552.75 with St. Paul's next with a credit of \$2,198.60. The Synod of Columbia, it was stated, had approved of the boundary which gives to the Synod of New Westminster the lower mainland, such islands as are within the inlets of the coast, all other islands being within the boundary of Columbia diocese.

A new canon, to be No. 24, was passed, in which it is stated that by courtesy the Holy Trinity Church be styled as Holy Trinity Cathedral in future, although not being the cathedral of the diocese.



YUKON.

Isaac O. Stringer, D.D., Bishop, Carcross, Yukon Territory.

BISHOP STRINGER'S chief appointments during May. 1st—Annual C.M.S. breakfast, Dublin; annual C.M.S. meeting, Metropolitan Hall. 5th—Annual May meetings, C.M.S., Queen's Hall, and Albert Hall. 6th—Annual meeting of C. and C.C.S., King's Hall, Holborn. 7th—Address, C. W. Union, Cambridge. 8th—Ridley Hall, Cambridge. Address Bible Society annual meeting,

Wimbledon. 12th—Address at British Columbia and Yukon Church Aid Society annual meeting. Sphinx Club Dinner to Sir George Reid. 13th—Southwark Cathedral. 14th—Annual meeting Navy Mission, Church House. 17th—St. Cuthbert's Church and Christ Church, Bedford C.M.S. 21st—Sermon, St. Jude's, South Kensington, 11 a.m. 26th—Victoria League, Guildhall, London. 28th—Dinner, to meet the Governor-General-Elect of Canada. 31st—Canterbury Cathedral.

Correspondence

INSANITY.

To the Editor:—

For some years there has been a growing anxiety over the rapid increase of insanity. An American Government Commission reported that it is increasing almost three times as rapidly as the population. Asylums for the insane are becoming a great financial burden. They are all filled to overflowing and there is constant complaint of lack of room. People who think seriously of the subject begin to wonder how long it will be till the insane equal in number those of sound mind. The number of the insane is only a part of the evil, for there is a very large number whose nervous systems are ruined who do not require asylum treatment. Thus we are fast becoming a nation of neurasthenics.

Finally science turned her searchlight on the subject and demonstrated that not only is insanity really increasing more rapidly than the population, but that the main cause is the drinking habits of the people. This knowledge was slow in coming because people generally are unwilling to admit that drink was the cause of insanity in a member of their family. Many times when making out papers for admission to an asylum, I have been asked not to answer that question.

However, a more hopeful outlook has arisen in several countries. Now that the cause is known in many countries they are trying to remove it. Great news comes from Kansas. During the last seven or eight years, prohibition has been well enforced, with the astonishing result that out of 105 counties, 87 have no insane, whereas Ontario has not a single county without a number of insane. The asylums of Kansas promise soon to be almost empty, as many of their jails and poor-houses are already entirely empty.

This is very encouraging and puts an end to the controversy regarding the principal cause of insanity.
H. Arnott (M.B., M.C.P.S.).

THE MORAL TRAINING OF CHILDREN.

Editor, "The Canadian Churchman":—

We cannot too strongly emphasize the vital importance of moral training in early childhood. The little mind and heart, directed aright in the plastic, formative period, will unfold into a strong, beautiful character; if neglected at this time, all the efforts of later years may not retrieve the mistake.

The writer has employed the following method of training with most gratifying results. Beginning at the age of two or three, the child is taught, in play and real life, to practise the virtues of kindness, helpfulness, obedience, etc. As it grows older, it is instructed in what is right and wrong, and why. It is given frequent earnest suggestions that it can and will be noble, unselfish, good and true. It is inspired by stories of deeds of moral heroism and, above all, by the example of parents and teacher. "Like excites like." Love, encouragement and praise are found to be far more effective than scolding and threats of punishment. Thus are developed an enlightened intellect, conscience and love—the basis of a noble character and a happy, useful life.

The mother's golden opportunity to implant noble, inborn talents and tendencies is the sacred time before birth when the plastic mind and soul of the babe are forming through the subconscious action of her vital, mental and spiritual forces. If she will cherish only beautiful, kindly, happy thoughts and aspirations, and a fervent desire or prayer that the coming little one may be lovely, pure and good, experience proves that it will almost certainly be so. "Hundreds of mothers have assured me," says Prof. Newton N. Riddell, "that they could trace their existing states at this time in the lives and dispositions of their children." It is infinitely better to form the new life aright in the beginning than to attempt to reform it in after years.
F. M. C.

SUNDAY OBSERVANCE.

Sir,—I am glad to see your editorial on the Sunday Parade. It is certainly an unnecessary evil. But there is another unnecessary evil which I feel needs consideration and reformation. I refer to the use of street-cars on Sunday by Christian people. We of the Church of England profess to be at least morally bound to observe the ten Commandments. Why, then, do we force our servants, the street-car employees, to work for us on Sunday in defiance of the fourth Commandment? I suppose it will be urged that it is permissible to do necessary work on Sunday. But how much street-car riding is necessary in the sight of God? Take the riding to and from Church. With the exception of the aged and infirm, and an occasional minister or worker, this is entirely unnecessary. No parish is so large, but that the parish church is within walking distance: and if the type of churchmanship at the parish church be unbearable, the next parish is not far off, and is not likely to be the same. It is not religion, so much as the lack of it, that takes a man from one side of the city to another to worship a favourite preacher. And, speaking of necessary work, it is certainly not necessary for Christian people to pass through half-a-dozen parishes, to turn their backs on six open church doors, in order to have their ears tickled by some popular preacher. Surely it is the duty and privilege of every Christian to build up the Church and extend the Kingdom of God in the district where he or she lives, and this cannot be done in a more effective manner than by supporting the parish church. It is a source of great discouragement to a clergyman trying to work up a mission on the outskirts of a large city, to find that the very people who ought to be helping him with their time and money are giving them both to some large church where neither is really needed. If the money spent on car-fares were added to the usual contributions, the collections in many of our churches would be doubled. I think this will be sufficient to show that riding to church by the street-car is not only disobeying the expressed will of God, but is only possible to those who are neglecting what is the obvious duty of every Christian. Surely no one will class it among the necessary Sunday works.

Just a word with regard to special Sunday meetings. A few months ago the Laymen's Missionary Movement held a mass meeting for men downtown on a Sunday afternoon. On Sunday next we are to have a memorial service for the victims of the "Empress" disaster, in a downtown theatre. I understand that in connection with the triennial conference of the Daughters of the King there is to be a mass meeting for girls; also at the triennial of the W.A., to be held out here, a united meeting of the Juniors on the Sunday afternoon. Passing over the extra work involved at the place where the meeting is to be held, think of the amount of street-car riding there must be from all parts of the city. A needless desecration of the Lord's Day. Can we pray for, and expect a blessing upon a gathering which has been brought about through disobedience to the expressed will of God? It is not too late for the authorities in the W.A. and the D.O.K. to make a change in their plans. It may be urged that more will come on Sunday than on a weekday, but that is doubtful. Devout Christians will make an effort to be present at any time, and others are worse than useless. In any case, God's honour is more important than large numbers: "to obey is better than sacrifice, and to hearken than the fat of rams."

Vancouver.

J. D. Mackenzie-Naughton.

WOMEN IN THE VESTRY.

To the Editor:—

What is one to think of the late action of the Synod of Huron, in the continued denial to women of membership in the vestry?

In addition to the ten dioceses reported in 1913 where women vote in the vestry, four others have joined since then in according this justice to women—viz., Columbia, Rupert's Land, Qu'Appelle and Toronto. Why are the women of the diocese of Huron thus humiliated and put in a corner like naughty children? Our women form two-thirds, if not more, of the congregations that gather in our churches, they do more than two-thirds of the work of a parish, conduct and manage financially large societies in connection with the parish and the diocese, and yet they are denied membership in the vestry. We read in Micah 6: 8 of "the whole duty of man," and that one of God's requirements is "to do justly." I leave it to all fair-minded men to judge, whether

those 49 clergymen and 37 laymen who voted against giving women a vote in the vestry, measure up to God's requirement of "doing justly." All honour to the 77 clergymen and 55 laymen who espoused the cause of justice to women, but failed to obtain it, through the lack of 7 clerical and 5 lay votes.

It was a matter of astonishment to note the adverse vote of a young clergyman, who, last year by letter under his own handwriting, stated the women's cause thus: "No man in the diocese of Huron is more conscious than I, of the debt to the women, who have with devoted earnestness and consecrated zeal put 99 per cent. of the men to shame. Moreover, I would add, that no one is more keenly alive to the justice of your request than I, for the honour of a vote at the vestry seems to be the only practical expression of a Church's appreciation."

How can one reconcile such a contradiction of these statements by the adverse vote of this young clergyman at the late Synod?

We women have waited patiently, going through the trying ordeal of insult after insult hurled at us in the Huron Synod of 1913. We have waited patiently since then, hoping that the Synod of 1914 would have a two-thirds majority of clergy and laity to stand up for us and thus atone for the insult and injustice shown to us in 1913, but such has not proved the case through lack of 7 clerical and 5 lay votes.

In a letter of mine to the "Canadian Churchman" of February 20th, 1913, I had this to say, "Is it any wonder that women are getting festive? It would be well for the (opposing) clergy and laity to take heed, lest they strain the patience of the women to the breaking point." Now, Sir, that time has come to me, as I hope it has to many other women in this diocese. I am returning all envelopes for the support of the Church and W.A. Missions in the diocese of Huron and resigning from active service in Church societies and shall send my contributions to a diocese where women can vote at vestry meetings.

It is with great regret I am compelled to take this step, but there is no other way open to women, to enter a protest against the injustice done to them by the Church in this diocese. Thanking you, Mr. Editor, for publishing previous letters on this subject, and hoping you will give space to this.

Sincerely yours,

E. M. Tilley.

London, June 22nd.

Books and Bookmen

"The Religion of the Atonement." By the Rev. J. G. Simpson, D.D. (London and New York: Longmans, 1s.).

Three lectures delivered in Liverpool, dealing respectively with "St. Paul the Evangelical"; "Substitution and Personality"; and "Evangelicalism and Churchmanship." In a very brief space Dr. Simpson manages to put in an immense amount of helpful and suggestive thought, and we hardly know of any book better calculated to introduce the subject of the Atonement to any who wish to study it. It is particularly interesting to observe the books which in Dr. Simpson's opinion are most worthy of attention on the subject. But we notice that one name is spelt incorrectly, Macintosh instead of Mackintosh.

"The Elements of New Testament Greek." By H. P. V. Nunn, M.A. (London and Toronto: Cambridge University Press, 3s. net).

This book is intended specially for those who wish to study Greek for the purpose of reading the New Testament. It therefore gives the grammatical forms, with exercises, and illustrates their use. The words employed in the exercises are those which occur most frequently, and convenient vocabularies are found at the end of the book. The commonest irregular verbs are gradually introduced, and the principal parts of the most important verbs are given in a table. Points of syntax are only given so far as is necessary, the same author having written "A Short Syntax of New Testament Greek," to which we called attention at the time of its publication. This book, together with the companion one, strikes us as admirably suited for its purpose, and no one who wishes to master the Greek Testament could do better than put himself or herself under Mr. Nunn's guidance. His treatment is at once simple, clear and sufficient.

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Personal & General

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Ridley College celebrates its 25th anniversary this week. Prize day was yesterday.

The annual field day of Trinity College School, Port Hope, was held June 18th, a large gathering of friends of the scholars being present.

Mrs. Arthur Murphy, of Edmonton, has, after some persuasion, accepted the Honorary Secretaryship in Canada of the Society of Women Journalists of England.

The Girls' Auxiliary of All Saints' Church, Collingwood, will hold a lawn social at "The Rocks," the summer home of Mrs. W. A. Hamilton, tonight, June 25th.

Diver Cossboom, of New York, unfortunately lost his life in the hungry waters of the St. Lawrence on Saturday, during a descent to the sunken "Empress of Ireland."

It has been a pleasure to read of Lord Mersey's capable handling of the Empress-Storstad investigation. The right man is certainly in the right place in this case.

The Hindus in Vancouver Harbor are causing the Government an anxious time, the authorities will not allow them to land, and the Hindus will not allow the "Komagata Marn" to put to sea.

What is that the rich man wants, the poor man has, the miser spends, the spendthrift saves, the fool learns, the wiseman forgets, the idler does, and that, when we die, we all take with us? Nothing, of course.

Nine aviators lost their lives June 21 when a mimic war in the air was suddenly turned into tragic reality by the accidental ripping of a dirigible airship by a biplane, while both were flying at a great height during the Austrian army manoeuvres.

The Hillcrest, Alta., mining horror, has again shocked the people of Canada, the uncertainty of human life is day by day thrust upon us; nearly 200 valuable lives shut out in the twinkling of an eye, and almost every home in the village bereft of its main support.

The Norwegian Parliament, June 10, adopted a resolution prohibiting the consumption of intoxicating liquors by officers of the Norwegian army and navy during their terms of service. The enlisted men were al-

ready enforced abstainers, and the officers' messes on the warships and in the garrisons are now to be made "dry."

Rev. William Grenville Boyd, head of the Edmonton mission of the Church of England, Edmonton, Alberta, was married by the Archbishop of Canterbury at Lambeth Church, June 18th, to Dorothy Margaret, the youngest daughter of the late Rev. William Clark, formerly of Rumbargh, Suffolk.

Colonel Roosevelt, June 17th, called on the Bishop of London, for whose work among the poor of the East-end he has great admiration. "The Bishop is trying to make Christianity what it ought to be," said Mr. Roosevelt after his visit. "He is adding little to interest in dogmatic theology, but much in the practical application of religion."

A special cable from London says: The Right Reverend Alfred Robert Tucker, Canon of Durban since the year 1911, became suddenly ill at Westminster Abbey, recently, and died at the edifice. Canon Tucker was Bishop of Eastern Equatorial Africa, from the years 1890 to 1899, and Bishop of Uganda from 1899 to 1911. He was born in 1849.

The death occurred in London, June 17th, of Bennet Burleigh, oldest and most widely known of war correspondents. A Scotsman, born in Glasgow nearly seventy years ago, he early followed the drum, for he joined the ranks of the Confederates in the Civil War and fought through the entire campaign, being twice captured and sentenced to death by the northern troops.

The Anglican Synod of Huron, in annual session last week, again denied women a voice in the vestries of the Church. A motion providing for the enfranchisement of women, so far as vestry deliberations are concerned, was introduced by Mr. John Ransford, but was defeated by the following vote: Clerical vote—For, 77; against, 46 Lay vote—For 55; against, 37. A two-thirds vote was necessary.

The International Conference on the Blind, which opened at Westminster 17th June, considered many phases of the amelioration of the condition of the sightless. "Massage," "Salesmanship," "Scouting for Boys and Girls," and "Educational Methods" form the subjects of papers written by the blind for those similarly afflicted. "Piano Tuning as an Occupation for the Blind" is to be specially considered. A special service was conducted at Westminster Abbey for the mem-

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bers of the conference, blind clergymen and a blind organist officiating.

As a definite step towards united Christian action, a conference was held, June 15, in the Jerusalem chambers of Westminster Abbey, at which the Bishops of Winchester, Oxford and Bath and Wells, with other dignitaries of the Anglican Church, discussed with representative Free Church ministers, the possibility of common action of the religious bodies of the country in regard to such matters as purity, temperance, swearing, gambling, and general social and moral questions. The conference is the outcome of a visit recently paid to London by leading pastors of the United States, who gave the heads of the churches proposals for a world conference as a first step towards Christian unity, and the conference had the objective of discussing "a basis on which civic and social enterprises can be undertaken by all sections of believers."

MARRIAGE

On June 24th, in St. Elizabeth's Church, Springfield, Miss Florence Haslam, youngest daughter of Mrs. Robert Haslam of Springfield, P.E.I. (sister of Rev. R. H. A. Haslam in India), to Rev. B. P. Colclough, 1914 graduate of Wycliffe College, Toronto, and eldest son of C.M.S. Missionary in Karachi, India. Rev. and Mrs. P. Ireland-Jones, Officiating Clergymen, Rev. R. T. Dobie and Rev. H. Leonard Haslam, M.A. (brother of the bride).

British and Foreign

Coincidence marked the milestones in the life of Mrs. Winchester, the wife of a Worthing councillor. Her maiden name was Munday, she was born on a Monday, christened on a Monday, married on a Monday, and on a recent Monday morning she died.

Great indignation is expressed by a section of the parishioners of Crowland at the action of the Rev. S. C. Calver, who became Rector of Crowland Abbey a short time ago, in discharging the woman sexton, Miss S. J. Hill, in whose family the appointment has been for nearly 200 years. Mr. Calver says he is not in favour of women sextons because they could not perform all the duties satisfactorily.

Various presentations were made to Bishop and Mrs. Burrows lately prior to their leaving Hove to take up their residence at Sheffield. In all, eight presentations were made—three to the Bishop, three to Mrs. Burrows, and two to their daughter. The latter received a purse of gold from the members of the Girls' Friendly Society, the same society also giving Mrs. Burrows a fur-lined motor coat. The local federation of the C.E.M.S. gave the Bishop a handsomely-bound Book of Common Prayer, while twenty-four

other parochial societies combined to present him with a set of fittings for the private chapel of the new Episcopal residence at Sheffield. The cross, candlesticks, and vases are exact replicas of those on the high altar of Hove parish church. These were accompanied by an album containing the names of nearly fifteen hundred subscribers. From the town of Hove Mrs. Burrows, who has taken a keen interest in social questions and in women's work, received a fitted dressing-bag, while the presentation to the Bishop took the form of an illuminated address and a cheque for £843.

In "The Sign" Canon Perry has an article on "S. Andrew's, Aberdeen: The Cradle of the American Church." He tells us that the ritual at S. Andrew's includes linen vestments, lights, and the eastward position. "But no attempt is made to turn S. Andrew's into a feeble imitation of an 'advance' English church; its people are not the sort to care for a demonstrative worship, for they cannot forget that they are descended from sires who, with barely a roof over their heads, clung to their Scottish Liturgy and Prayer Book, willingly paying the price." Alluding to come church customs which have become part of the tradition of the church, the writer adds: "Well do I remember my first Christmas as Rector of S. Andrew's! I was reading the second lesson, and had just reached the verse beginning 'Glory to God in the Highest,' when I was startled by a loud movement from all parts of the church. Looking up I discovered that the whole congregation had risen to their feet. On inquiry afterwards I found that from immemorial the people of S. Andrew's had made it a practice to stand at the angelic song. It was a striking piece of ritual, going back, doubtless, to the simple but stern times of the 'upper room.'" It is a "piece of ritual," however, which is common to most of the old congregations in the diocese. In some churches the people stand when the Ten Commandments, the Lord's Prayer, and the Song of Simeon are read; it is so in the church where the present writer ministers.

Boys and Girls

THE LITTLE GENTLEMAN

I knew him for a gentleman
By signs that never fail;
His coat was rough, and rather worn,
His cheeks were thin and pale;
A lad who had his way to make
With little time for play;
I knew him for a gentleman
By certain signs to-day.

He met his mother on the street,
Off came his little cap;
My door was shut, he waited there
Until I heard his rap.
He took the bundle from my hand;
And when I dropped the pen,
He sprang to pick it up for me—
This gentleman of ten.

He does not push or crowd along,
His voice is gently pitched;
He does not fling his books about
As if he were bewitched.
He stands aside to let you pass,
He always shuts the door,
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He thinks of you before himself;

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The manners make the man.

At ten or forty 'tis the same,

The manner tells the tale;

And I discern the gentleman

By signs that never fail.

A GIRL'S DRESS

A mother writes us asking to say something on the subject of women's dress. We will do nothing of the kind. But we will mention one point in her letter. She says:—

"My daughter insists on wearing tight skirts because all the other girls do, although I tell her no decent girl would dress so."

Don't tell her that. Because it is not true. Some modest girls do dress so—your daughter included. The dress is immodest—we do not like it. But some girls dress immodestly and are modest.

You, for instance, when you were her age, wore—pardon us, madam—a bustle. It took you some time to pass a given point, and it was not safe to shut the door behind you till you were well in the middle of the room. Your mother told you that no modest girl would dress so—do you remember?

And your mother's mother? She wore a Dolly Varden and a pin-back, and she affected the Grecian bend, and she dragged her train along filthy sidewalks. And her mother told her no modest girl would dress so.

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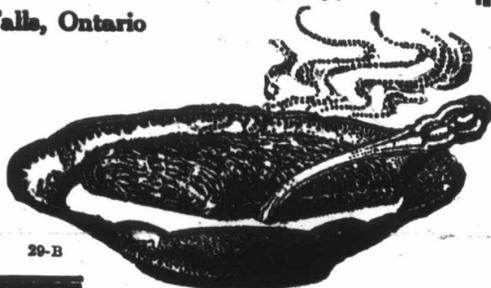
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And your mother's mother's mother? She wore hoop-skirts, and her mother told her no modest girl would dress so.

And your mother's mother's mother's mother tied her corset strings to the bed-post and laced herself like an hour-glass and wore patches and powder and used wimples and crimping pins—and her mother told her no modest girl would dress so.

And so on back to Eve. And if Eve had had a mother she would have said the same to Eve.

The present styles are undeniably immodest. They seem to us intentionally immodest. We do not approve them. The only good thing about them is that they have driven out the styles that preceded them, and will themselves be driven out by something better and wiser.

All the same we know some women who are modest enough not to wear the current styles in their extreme form, and they are not prudes, but to our mind are far prettier than those in the ultra forms of current fashion.—The Advance.

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Eczema is annoying and distressing at any time, but doubly so when it gets into the scalp and causes the hair to fall out. Here is a grateful letter from a lady who was cured by using Dr. Chase's Ointment.

Mrs. Hector Currie, Tobermory, Ont., writes: "I was cured of a disagreeable skin disease of the scalp by using Dr. Chase's Ointment. The trouble started with itching and pain in the scalp, the skin would get dry and crack, and at times would bleed, and the hair would fall out. I tried three doctors without benefit, and suffered for three years. Reading in the almanac about Dr. Chase's Ointment, I began its use, and am now completely cured. The hair has grown again, and I am as well as I ever was. You are at liberty to use this letter, for I am glad to recommend so excellent a treatment."

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A STORY AND A TALK

The Doll-House.

By Cara A. Alexander.

Bessie Armstrong, a new-comer in the little town, stood shyly on the border of her father's lawn, looking across at her two neighbours in their play-house.

"Let's call her over, Ray," said one, "for she looks so lonely."

"Oh, Emily," responded her sister impatiently, "she is so little. I do not think that she could play with us."

"Well, let's try," said Emily, and she beckoned to the little waiting figure, and Bessie, promptly accepting, skipped over the grass.

She was little—that is, compared with Rachel and Emily, who were ten-year-old twins—but she was "big sister" to three-year-old Neddie. The big girls were making a doll-house, such a one as Bessie had never seen. It was really like a builder's "floor-plan," but was made of beautiful paper, and each sheet was fastened to the play-house floor with thumb-tacks. The "plan" greatly resembled the old-fashioned houses across the street. A long and wide strip of red paper represented the hall. On one side were two parlours, composed of squares of gilt paper. Such beautiful paper it was, Bessie could not take her eyes from it. Across the hall was a fine green dining-room and the kitchen, just back of it, was made of a piece of dull gray. The "up-stairs" was placed on the bench above. There was the same red carpet in the hall, but on one side was mother's room, all in cheery pink, and the "children's room," just back of it, was white with a pink border. Rachel objected to this arrangement. "White for children's room!" she exclaimed. "Now how long would a white carpet stay clean, I'd like to know."

"It will with my children!" responded Emily, cheerfully. "My children just love pink, and they keep their room speckless."

"Humph!" grunted Ray, and this was her only answer.

"I think I'll have a room at the end of my hall for flowers," said Emily, and with deft fingers she proceeded to shape a piece of green paper into the imaginary likeness to a bay window.

"I don't think that will look nice," objected Ray. "Why do you use green paper, and, any way, a bay window hanging out over your porch roof will not look very artistic, I'm sure."

"Humph!" grunted Emily, and then added, "Maybe I will not have any porch to my house."

Then she went on to make the other bedrooms. It was a perfectly delightful play, Bessie thought, and she was more delighted when the home-made paper dolls walked and sat around the handsome rooms. She had never known such a perfectly delightful play, and when Ray and Emily were called to practice, Bessie still stayed to play.

"When you go, put all the dolls in this box," said Ray, "for they might blow away."

Bessie sat absorbed, looking at the fine parlour carpets. It was surely the most beautiful gilt paper she had ever seen. Then her eyes caught sight of two boxes of sheets of paper. One box was all gilt, and she looked at it longingly. "They have a whole box of it," she thought. "I don't believe they would care the leastest mite, if I took the tiniest sheet of all."

But there were no tiny sheets, she found, when she turned them all over.

"I'll go home," she said suddenly, and arose, not knowing that this was the decision of her better self, which did not want her to do any wrong.

But down at the border line of the lawn she turned again. "I know they'll never care," she said decidedly, and, hurrying back to the play-house, caught out the first gilt sheet from the box, and hiding it under her apron, ran home. In her own room she spread it out on the bed, and looked at it lovingly.

"It is the beautifullest thing I ever saw," she said, and when she went



THE LITTLE GIRLS' TURN.
 ("Anglicans in Camp," see page 409)

down to supper, she carefully laid it in her own bureau drawer.

But some way the supper was not good. "Thou shalt not steal," came into her mind as she ran downstairs, and she could not forget the words. "I didn't steal," she said protestingly to herself. "I only took one that I knew they wouldn't want nearly as much as I want it. They have a whole box full, and I have none." But reason as she would, she could not forget, "Thou shalt not steal." "I don't believe that would be real stealing," she insisted, but, some way, her supper was not good.

It was after supper that the family went to sit on the porch, and a neighbour came over to talk to father. She was not listening to them, but suddenly she heard the neighbour say:—

"Now he goes to the penitentiary for three years. His mother cries all the time, but they say he always has been a thief, that he stole little

things from the other children in school, when he was very small. Everything he ever saw that he wanted, he deliberately stole."

The voices went on, but Bessie suddenly sprang up and ran to her room. He had taken things when he was a little boy, and now he was to go to the penitentiary. She wondered if they ever sent little girls to the penitentiary for stealing. Then their mothers would cry all the time, too. Oh! that would be dreadful! dreadful!

All at once little flying feet went down the stairs, and a little girl who was terribly afraid of the dark, ran across a dusky lawn, and into a dark playhouse, and carefully laid a sheet of gilt paper in a box under the bench. Then with a heart strangely at peace, she ran home. No one had seen her, no one knew it—only God. That thought flashed through her mind, and when she said her prayers that night, she asked God to forgive her, because she had broken one of His commandments.

"Here, Ray," called Emily the next morning, "here is that sheet of gilt paper that you couldn't find. Little Bessie probably was looking at it, and put it in the box with the coloured paper, so you see, it is not gone at all. You thought maybe the wind blew it away."

Then she caught sight of a pair of wistful eyes across on a neighbouring lawn. "Time to practice, girls," called mother, but Emily delayed a moment to call cheerily to Bessie:— "Do you want a doll-house for yourself, darling? You may have mine if you do, and I'll make another. Half the fun is in the making of them, so you take it all. Or maybe you do not want a bay window to hang out over your front porch."

"Oh, I do, I do. I think bay windows out over porches are too sweet for anything. And, thank you ever and ever so much."

That evening, when Bessie was going to bed, she asked: "Mother, if some one takes something once, how will he keep from being a real stealer?" (She meant thief, but she was a little girl.)

"First," said mother, "he must take back what he has stolen. Then he must ask God to forgive him. Then he must watch carefully, so as never to do it again. He must watch his eyes, for after they have seen things that belong to another, they keep looking back at them. He must watch his heart, for it will keep telling him he is not doing very wrong if he takes just a little thing; but it never tells him that the little always become big. And then he must ask God to give him a new heart—one that will never, never want to do wrong."

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