

# Canadian Churchman

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Family Newspaper



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

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TORONTO, CANADA, THURSDAY, JUNE 3rd, 1915.

No. 22.

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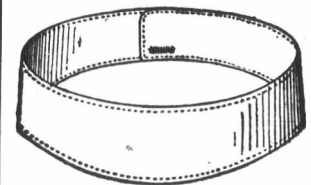
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Offertory: 610, 619, 646, 653.  
Children: 688, 691, 694, 695.  
General: 3, 26, 652, 664.

## The Outlook

### A Special Appeal

The hearts of all Churchmen, indeed of "all who profess and call themselves Christians" in Canada will endorse with keenest sympathy the new appeal made to the Nation by the Archbishops of Canterbury and York. They have issued a Pastoral Letter to be read in all churches on June 6th.

"After ten months of war we see more clearly than at first the greatness and severity of the ordeal which is putting the spirit of our nation to the test.

"The spirit arrayed against us threatens the very foundation of civilized order in Christendom. It yields an immense and ruthless power. It can only be decisively rolled back if we, for our part, concentrate the whole strength of body, mind and soul which our nation and our empire holds.

"We solemnly call on all members of the Church and urge upon all fellow-citizens to meet with glad and unstinted response, whatever demands of service or sacrifice the Government decides to make. The great war, righteously waged, calls out that spirit of willing sacrifice with a plainness and intensity which nothing can rival. On behalf of righteousness and in our country's cause, there is nothing too dear or too sacred to be offered. God has so taught us. Let us obey by what we give and by what we are. May His will be done."

This is the true spirit with which to face the present crisis. This assured, the outcome is beyond question.

### Doctrine and Duty

The first Sunday after Trinity is the beginning of the second part of the Christian Year. The first part emphasizes the great facts of redemption and the doctrines arising out of them. The second part shows how those facts and doctrines are to become forces in daily life. Thus we have doctrine and duty, character and conduct, facts and factors. It is essential to preserve this balance of the Christian life lest we forget that the object and outcome of Christianity is life. We see this clearly in the Collect for the first Sunday in Trinity where we ask the help of Divine grace to keep God's commandments and thus please Him in will and deed. To the same effect is the teaching of the Epistle and its threefold emphasis on God's love to us, our love to Him, and the proof of both in loving our brother also. Then, too, the Gospel tells the same story with its teaching on lovingkindness, sympathy and interest in the poor and the outcast, as opposed to callousness and hardness of heart. The message of the entire season which we are now commencing is: "If ye know these things happy are ye if ye do them."

### Spiritual Transformation

Soon after the War broke out a young American went to Belgium and offered himself as a stretcher bearer. Educated, with delicate sensibilities, a man of distinction as a writer, he had been so deeply moved by the distress of the wounded and dying that he could not any longer remain quietly in the United States. For months he has been between contending armies, constantly exposed to death while ministering to the victims of shot, shell and disease. His extraordinary experiences have produced at least one change in his thinking. He is now a firm believer in immortality. To the same effect is the testimony of a British officer who went into the battle of Mons an agnostic and, as a result of the marvellous experiences during that ever-memorable retreat, gave up his unbelief and was impressed by the manifest tokens of the presence of God. A private letter says that perhaps the most hopeful sign is found in those who return from the War to England, many of whom are changed men. There is nothing like great realities to make men think and to see life present and future in its proper light. This is what the Psalmist meant when he said: "Until I went into the sanctuary of God; then I understood." The War, with all its horror, is proving a very sanctuary to many, reminding them of God and His claim upon their lives.

### The Forgotten Factor

A new work by the now well-known German General, Bernhardt, was reviewed the other day in an American paper. Its title is "On War To-day" and the task, according to the author, is to solve the riddle in advance. The book is chiefly interesting as proving that the military risk which Germany has incurred had been deliberately calculated and the chief maxim of the writer is that knowledge of the enemy's numerical strength gives some kind of guide for judging what a man may be ex-

pected to do. But when it is added that knowledge is also required as to the "military qualities, weaknesses and peculiarities" it is evident that on this particular point the German authorities were at fault. They never reckoned that France would show such constancy, or that England would be so effective on land, or that Belgium would offer any serious resistance. On everything purely technical Bernhardt is able to speak with certainty, though even here it is clear that his forecasts did not provide for the human element. The chief lesson of the book is that it is only too possible to take a view of War which fails to give proper consideration to national psychology and ordinary morals. In other words, it is "the man behind the gun" that really dominates the situation. This is a fine testimony to personality and is capable of many applications outside the precise domain of the present conflict. Whatever else we do or do not do, we must not fail to take into consideration the mind, heart, and soul of man. Individuality is the dominant element in life, and when it is controlled and inspired by Divine grace we begin to know what life really means.

### An Illustrious Scotsman

Lord Rosebery recently delivered an eloquent address in commemoration of the centenary of Dr. Chalmers, the famous Scottish clergyman. Chalmers is claimed to be the most illustrious Scottish Churchman since John Knox. His power as a preacher is rightly described as "immense" and "superb," and Lord Rosebery says that the secret of his power was not his oratory or personality, but his saintliness. It seems that Chalmers had not many sermons, that he concentrated himself upon a particular few, so that he preached nothing but masterpieces, and each time he repeated them, he gave them new life. He gave at all times of his best and disdained to offer anything less. This is a fine testimony and carries its own message for all who are called upon to preach and teach. We must always do our best, whether our congregation is in a little village or in a large city and we must see that our sermons are driven home by the force of a character which is permeated by the grace of God. "Not by might nor by power, but by my Spirit, saith the Lord of Hosts."

### Disproportion

On the very day that Canadian soldiers were engaged in their life and death struggle in Belgium, and while British, French and Belgian troops were fiercely fighting to recover the ground seized by the Germans as a result of their poisonous gases, the Lower House of Canterbury Convocation carried a resolution that the name of King Charles I. should be added to the Anglican Calendar of Saints. It is hardly possible to avoid sympathy with the layman who writes to a Church paper deploring the fact that whilst these solemn events were proceeding, Convocation should be engaged on such trivialities. He says that none of the men he meets cares "a brass button" about King Charles, though they do feel very much concerned about the state of affairs in relation to religious work in the army. Indeed, some people have gone so far as to refer with cynicism to Nero's occupation while Rome was burning, for, if by any possibility the Germans landed in England they would soon make short work of everything purely antiquarian. It is

known that the name of Charles I. was put in the English Prayer Book in the time of his far from saintly son, Charles II., but, since 1857 the Form of Prayer has been omitted from the Calendar and it is not at all likely that the British Parliament will sanction the restoration. But, quite apart from this, it is essential and important that the English Church should show itself to the nation and empire as concerned about realities, for it is pitiable to find a Church gathering more absorbed in such insignificant matters, than in stirring up the nation to a consciousness of their attitude in the sight of God at the present moment. On every hand there are testimonies to the effect that the spiritual revival hoped for at the beginning of the War is not coming, and this, beyond all else, necessitates continuance in prayer and effort to arouse the whole nation and empire to a consciousness of their need of God and of His Grace.

### The Gospel that Saves

A recent article has called special attention to some of the more important and serious aspects of modern preaching. While much of it is exceedingly able, marked by great literary freshness, and is intensely interesting, it must be confessed that it does not awaken, arrest, and convict. It does not seem to concern itself with Conversion, its aim being to instruct and cultivate. The result is that hearers often fail to find their interest sufficient to reach to a second service on the same day. While there is a natural desire for something practical, and especially for preaching that avoids theological interpretation, yet there can be no sort of question that the most urgent and indeed the most practical need of the whole world is Regeneration, and if preaching does not concern itself with this it fails at the vital point. The New Testament doctrine is salvation by Grace through faith in the Atoning Sacrifice of Christ and this is not only in accord with Divine truth, but it is eminently applicable to the needs of human nature all over the world. This cannot be said of any other system of religious truth, and the salvation of the Gospel proclaimed far and wide is still God's power for human redemption. Evolution does not work. It is a mere hypothesis, even in the physical world, and often breaks down, but it is utterly hopeless in the kingdom of the spirit. Intellectual preaching may interest, but the proclamation of Grace alone saves.

### The Value of the State

In the course of a lecture Sir Henry Jones, of Glasgow, dwelt on the importance of honest and genuine thought in the life of a nation and the disaster of false ideals. One of the most important factors in determining men's conduct at a time of national crisis is their conception of the State. If men think of the State as the final expression of natural and brute force the inevitable result will be the lowering of moral standpoints in the individual life. These words are particularly timely and have a very wide application:—

To command the respect of its citizens the State must be in their minds an ethical and moral rather than physical thing. One's ideal of the true gentleman was that he respected other men's personalities, and to wield an improving and uplifting influence on the lives of its citizens the State must be an ethical rather than a physical power. Concerning the influence of ideals on national and individual life, there was never a practical human life that was not theoretical in all its ways, and there was never a theoretical life that was not practical. Everything went to show that men

were potent only in the line of their thinking.

Once again we are reminded of the intimate and necessary connection between thought and action and between individual and corporate life. Everything goes to show that men are "potent only in the line of their thinking." "As a man thinketh in his heart so is he."

### "Love Your Enemies"

The War is making people examine certain texts of Scripture as perhaps they have never done before, and the result is that not a little light is being cast on them. It is suggestive to observe how circumstances alone seem to enable us to understand passages of Scripture, which, so far as theory alone is concerned, might fail to be properly understood. Life is often the best commentary on the Word of God. One of these texts is "resist not evil," and it has been shown that the command is against non-retaliation, and must not be confounded with non-resistance or the avoidance of force for defence against aggression and cruelty. Perhaps there may be another opportunity of looking more carefully at this passage.

At present we are concerned with another text much before the public eye, the one given at the heading of this article. In commenting on it, "The Times" recently remarked that it depicted the Christian ideal which is to be regarded as impossible, though, because it is an ideal, we are ever to strive in that direction. But this interpretation has rightly been felt unsatisfactory and, as a consequence, comments both interesting and suggestive have been forthcoming. One writer maintains that the effort to explain the command is not necessarily an effort to explain it away, and that it is not at all satisfactory to say that Christianity implies our always attempting impossibilities. Then, attention is called to another passage of our Lord about hating father and mother in order to be Christ's disciple (St. Luke 14:26). Thus the same Master commands us to love our enemies and to hate our parents. This is a problem for the literalist and shows that there must be some better explanation than the idea of attempting impossibilities. The words "love" and "hate" concern behaviour rather than personal emotion. If we are to be true followers of Christ, we must not allow even our natural affection to stand in the way of obedience. In a word, we must act like one who hates his father. So also with enemies, we must act towards them like those who love them and do good to them. The words "good to them" is always "good for them." As it has been frequently pointed out of late, it is not "good" for a criminal or a bully to have his own way. Literalism of interpretation is compelled to yield, not only to commonsense, but to Christian doctrine. It is surely impossible to believe that Christ, by demanding the impracticable "deliberately drove men to choose between insincerity and despair" and, in the same way, it is unthinkable that Christianity should demand the same personal affection for a sister and for the brute that has maltreated her. But it does command goodwill, a willingness to do for the brutal whatever is best for them. The Archbishop of Armagh, with refreshing frankness, has called attention to the serious misuse of scripture found in connection with this passage. And he aptly points out that nowhere in Holy Scripture are we told to love other people's enemies, or to love the men who are doing the devil's work in God's own world. We have no desire to retaliate, even though we hate the methods of men. The German Emperor, and those associated with him, are not personal

enemies, but enemies of civilization, foes of all that is lovely, and thus the conditions are wholly different from those of personal animosity. While, as Christian men and women, we tenderly succour the weak and wounded, even of our enemies, we pray God to change their hearts and lives. While we never return hate for hate, we are no more called, says the Archbishop, to love them, than we are required, when they have smitten us on one cheek, "to turn to them the other also."

There seems to be no doubt whatever that the Archbishop's interpretation of the passage is at once consonant with Scripture itself, with ordinary commonsense and with the entire genius of the Christian religion.

Perhaps, however, the best presentation of this subject appeared the other day in a letter in "The Spectator" from the Bishop of Durham, and because it is so forcible, true and compelling, we reproduce it in full. It requires no comment because it carries its own obvious message:—

Amidst the present discussion, from several sides, of the meaning and incidence of this great precept of our Lord, it may be worth while to call attention to a certain confusion of thought which attaches to some applications of it to international relations. I take it that its sacred weight and force is to be received without reserve by the individual—so that the word "love" is reasonably explained, not as including complacent affection, but as excluding the wish for real evil. But when the case of an organized State is considered, elements enter the problem which forbid us to take the precept to denounce and condemn national hostility, indignant and resolute, towards an enemy State. There is no approach to a complete analogy between an organized community and a person, however much we may "personify" the community. The State is not at all a personality; it is a great complex of personalities. It is such a complex that its organization largely exists on purpose that the community may safeguard its personal components in their several interests and liberties, particularly its weaker components. From this point of view the State is morally right, is morally bound, to take indignant and resolute action when its members' lawful interests, of peace, security, liberty, are violated or forcibly threatened by another State. We are nowhere commanded by our Lord to love other people's enemies as such. Where others are concerned, as victims of wrong, a wholly new element enters the scene. We see a ruffian maltreat a woman or a child. The aggressor, as such, is in no respect an object for our goodwill. He is an evil to be, by all possible means, quelled and also punished. And the State, when its member suffers violence and wrong, is called to act thus, as the third party interposing to protect and to avenge another party.

### THE OLD ADAM

What shall we give him? A meal and a coat,  
And counsels illumined by anecdote?  
Yea, these and more. But still there is needed—  
The Christ, whose love he has left unheeded.

What shall we give him? A bungalow  
Away from the slum; green fields and a cow?  
Oh, give him things lovely, that touch, not harden,  
Yet—sin sprang first in the midst of a Garden.

Alas, for man's blindness, that misses the track,  
Blaspheming in fulness or weeping at lack!  
To cry: "I have sinned," not: "Dole me a ration,"  
Is Adam's first need in the Way of Salvation.

# ECHOES OF KIKUYU

## Opinions of Representative Churchpeople

(The importance of the Archbishop's Statement gives special point to the following views from English and former African and Australian Bishops.)

### Bishop of London.

I have received so many letters of distress with regard to the statement which the Archbishop has issued upon a controversy in a distant part of Africa that, without for a moment entering into that controversy, I should like to say one word to reassure the writers.

In the first place the statement is a statement and nothing more. It is issued not, as some people seem to imagine, by the Archbishop as Metropolitan or the whole Anglican Communion, including the Province of Canterbury, but as the Archbishop to whom these isolated dioceses, until they are formed into a Province of their own, go

### Bishop E. Graham Ingham.

(An Old African Bishop.)

The Kikuyu decision is one for which I am thankful. As an old Colonial and Missionary Bishop and a C.M.S. man, I feel we have gained much. We must all admire the splendid grasp of the missionary situation shown by the Primate, and we must gratefully recognize his more than cordial sympathy with isolated missionary workers and nascent "Native" Churches. The Primate evidently knows that it is not in Africa alone that there are now strong aspirations for a federation and a unity for which he also knows that our Church is not yet ready. It is easy to

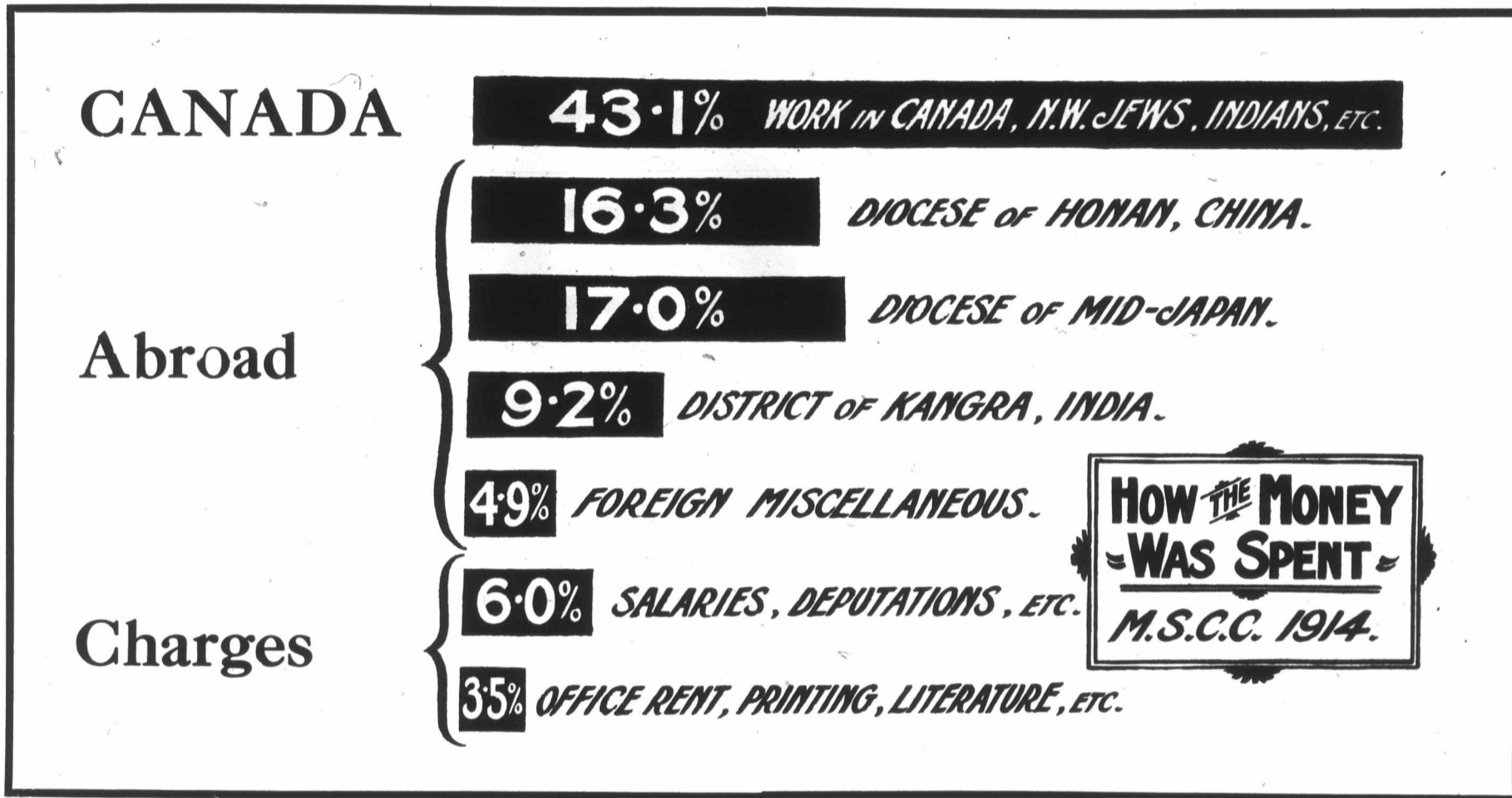
This caused a considerable stir. For a time I was denounced in the newspapers as a Puseyite! But in later days I was able to show a spirit of brotherhood in other ways, and the day came when, once on board ship along the West Coast, I was able to ask this very Methodist minister to preach on deck after my Church of England service! I am certain that the small measure of discipline I exercised in Sierra Leone helped our "Native" Church to be more conscious of itself as a Society with a history, and with rules of its own that had to be obeyed!

It has been worth while to wait.

To-day we are told that we may ask men of other denominations into our pulpits abroad under due episcopal authority.

We may receive members of other Communion at the Holy Table. We are only advised for the present to avoid "United Communion." This is not a severe price to pay for our membership in the Anglican Communion! Anyone who knows the difficult conditions that obtain in our Church of England at the present time, is aware that it would not take very much to rend the Church asunder, and, therefore, in our zeal for freedom, we must also "consider one another," and think

## THE CHURCH'S MISSIONARY FIGURES



The total receipts on apportionments for 1914 were, including Jewish work, \$165,282.53. The above is based on this amount, not on the gross receipts which were \$202,826.09.

to for guidance and direction, and he has issued that statement after taking the advice of the Consultative Committee of the Lambeth Conference. The statement has not in any way been communicated to me officially by the Archbishop, nor have I founded upon it any directions which I have given to my clergy, and unless and until such action is taken, my contention is that the clergy should rightly feel that, while of course everything which affects one part of the Church affects us all, it has no direct bearing, and was never meant to have any direct bearing, upon the Diocese of London.

### Bishop of Oxford.

I think that it is my duty as a Bishop of the Anglican Communion to reassert what is the plain and, I believe, the true meaning of the Rubric about Confirmation, and I shall hope later on to take some opportunity of explaining at greater length to my Diocese why I cannot accept either the principles which seem to me to underlie the Archbishop's opinion, or his particular decision on Confirmation, and on one other point. Meanwhile it is quite plain to me that the opinion of the Archbishop does not bind us, and is not intended to refer to us. The authority which is over us is that of the Bishops of the Province, with the Archbishop at their head, and not that of the Archbishop acting apart.

see that he is constantly mindful of the great communion that he has to try to hold together, and we must note that, in discouraging United Communion in future, he uses the significant words "at present."

For all these reasons we may regard the Lambeth pronouncement as friendly, as an advance upon anything in the way of liberty that we have had before, and as wise leadership for the Anglican Communion as a whole.

May I venture upon an African experience of my own?

Thirty-two years ago I was a very young Bishop. I arrived in Sierra Leone after an interregnum of two years, to find advanced ritual at St. George's Cathedral, an entirely wrong conception as to freehold rights on the part of some leading African clergy, and a consequently discontented laity.

It was clear that if our small pastorate was to hold together, there must be careful administration. So I let it be known that extremes on either side must be avoided.

Upon this an African pastor approached me with the information that he had invited a minister of the United Free Churches to preach in his pulpit the following week!

I said: "I am very sorry, but as you have told me this, I must keep to the lines laid down. It cannot be!"

of the sin and the loss that would come if we "fall out by the way"!

If only the revision of our Prayer-Book did not seem to threaten a set-back to home and foreign reunion by the recognition of accessories in the Holy Communion that have been discarded for three centuries, I think this Lambeth pronouncement might well make us very happy about the future!

### Bishop George H. Frodsham,

(Formerly Bishop of North Queensland.)

I believe that the Archbishop of Canterbury's decision with regard to the Kikuyu experiment is a sound one, and that in the best interests of reunion it should be accepted loyally on all sides.

As Bishop of a huge tropical diocese, I have had experience of experiments not altogether dissimilar from those suggested at the Kikuyu Conference in their draft schemes, and they have revealed serious weaknesses in practice. The utilization of convinced Christian men in work organized by another denomination has been tried at least sporadically in tropical Australia. The attempt, so far as my own experience is a guide, breaks down in the very best men. A really convinced Christian man, so long as there are divisions, cannot avoid being moved by his own convictions, neither can he pretend to himself that such differences have ceased to exist when he

knows that they have not. So also "spheres of influence," which was behind the question as to whether members of the English Church should be permitted officially to communicate with other religious bodies, have broken down in practice in the Southern Seas. Undoubtedly "spheres of influence" succeeded at first by preventing waste of energy, but they became inapplicable with the growth of intelligence among the native converts, and with the influx of white people, who are no more prepared to sink their religious convictions than are the whole bodies of Presbyterians settled in England, or of Anglicans settled in the Presbyterian districts of Scotland. With regard to the temporary admission to Holy Communion of unconfirmed persons who are separated from the ordinances of their respective Churches, if under episcopal regulation, I have found nothing but good result. Such privileges were neither given nor sought when an authorized minister of these Churches was available. But the fact that "hospitality" was not withheld in time of need drew together most tightly not those who thought the least of differences of administration, but those who valued most highly the ministrations of their respective Churches.

There is a nemesis that lurks in every short cut to reunion, no matter how attractive the path may seem. At the same time, as Canon Streeter wisely said in his "Restatement and Reunion," though opinions may differ as to the value of various experiments, it is only by making them "with all the element of risk which this entails that the right solutions will be found."

**Bishop J. E. Mercer,**  
(Formerly Bishop of Tasmania.)

You very kindly ask me to express my opinion on the present stage of the Kikuyu controversy. I would say that I venture to welcome the Primate's pronouncement as being wisely conceived and sympathetically judicial. Its main purpose, I take it, is to mark out the ground that may be occupied by all parties in the Church without compromise of their respective principles.

For myself, I should perhaps favour a somewhat more liberal measure of "accommodation,"—at any rate, as regards communion with those non-episcopal bodies who are nearest to ourselves in doctrine, tradition and sentiment. But I fully recognize the grave dangers incurred if there should be any suspicion aroused that the position is to be rushed.

There does not appear to be anything, either in the permissive or restrictive clauses of the pronouncement, which need give serious cause of offence to any but the most uncompromising of partisans. And it will be well for us all if, during this time of stress, we can be content to exercise that sober restraint which the Primate so evidently commends and urges. When the points at issue have been more thoroughly debated, both as regards their historical bearings and their pragmatic significance, we may hope that there will be a mellowing of the extremest views on either side, and that the way will be thus prepared for such legislation as shall enable the Church to become still more determinedly and completely the Church of the people.

## THIS AND THAT

Thoughts of an Eastern Churchman.

**T**HERE is one reassuring fact in connection with the present war. It is everywhere condemned on general principles, and we are all heartily ashamed of it, absolutely necessary and unavoidable as it was and is. At best, so far as the Empire was concerned, it was the choice of a lesser evil. But England could not have kept out of it. Imagine the howl of execration that would have gone up from the nations of the earth had England stood back and remained neutral. None the less, however, are we ashamed that in "this age it should be necessary to go to war." Some people have made this a text for discourses on the "Failure of Christianity." How absurd this is. As well talk of the failure of medicine because there is still disease in the world. God takes time. What is nineteen centuries in the evolution of mankind when we consider the immense antiquity of the human race and its slow progress in real civilization? As an American divine has said, "We are civilized just in proportion as we are Christianized," and the wonder to me is, not that Christianity has done so little, but that it has done so much in so relatively (and actually) short a time. It has disgusted us, theoretically, at all events, with war, and what is theory to-day will

be practice to-morrow. This, I am convinced, is the last war among the "civilized" nations of the earth. We are all fighting under protest, and at the back of our heads is the determination never to allow ourselves to be again betrayed into such a hideously false position. But only by the sword can the ulcer of Militarism be cut out of the body politic, and so for the last time we have drawn the sword.

Despite the abundant criticism from the pew on the part of justly indignant and disgusted laymen, there is still a great deal of inexcusably bad reading in our churches. Bad reading is of various kinds and degrees. There is the chronically tired reading that lacks every particle of zest, earnestness, fervour or force, and that dribbles along with a feeble, uncertain current, as if the reader were performing something in which he had not the faintest personal interest whatever. There is, again, the "take-it-or-leave-it" style of reading, snapped out and thrown at the head of the congregation; the careless, slovenly reading, in which words are slurred and jumbled together; and again, perhaps worst of all, the pompous, as if the reader were conferring a favour on the Almighty by condescending to address Him; besides the affected, and, I may add, the dramatic or over-impressive, which does so annoy and disturb so many devout worshippers. I had almost forgotten the gabblers, who read against time, and the drawlers, on the other hand, who, with the best intentions, confound slowness with reverence. Reading, I fear, is still sadly neglected in our Divinity Colleges. Elocution is quite another branch of clerical education. It has to do wholly and solely with the delivery of sermons. When I say "reading," I mean "reading," the performance of the service, including most emphatically the Lessons. Some, I know, will dissent from me in the matter of the Lessons. They, at all events, it will be contended, should be "delivered" like the sermon, strikingly, if not occasionally dramatically. To my mind the "orating" of the Lessons is detestable. I have seen men actually strike an attitude at the lectern as if they were delivering a message of their own. All this is inexpressibly offensive to people with the most rudimentary ideas of worship. The Lessons, it may be said, should be read impressively. Quite true. But to be impressive it is not necessary to be dramatic. No one can legitimately object to this sort of thing in preaching. For in preaching a man must be true to himself. He is delivering a message of his own, in his own way, and the widest latitude may be allowed in methods of delivery. But the Lessons are an entirely different proposition. In reading them a man is acting as a mouthpiece of Someone else, an intelligent one, it may be, but still a mouthpiece. The less of himself a man puts into the Lessons the better. So as regards the whole Service. "Orating" the Prayers is even worse than orating the Lessons. I do not mean to say that the Prayers should not be said intelligently, and with due fervour and emphasis. But all who read this will, I think, agree with me when I say that it is easy, perilously easy, to carry this too far, and to make the rendering of the Prayers a mere elocutionary display. I will not here attempt to lay down any rules for the right reading or rendering of the service. This will greatly depend upon a certain mental and spiritual attitude on the part of the clergyman, though it can certainly be profitably supplemented by training. The general principle underlying it all is self-effacement, the recognition of the fact that Public Worship is an impersonal and united act, which finds its highest expression in the submerging of all individuality.

How mankind craves for distinction in some shape or form! We like to feel that there is something about us that puts us in a class by ourselves, and makes us an object of interest, if not of admiration, to our fellowmen, be it even a deformity, or a disease, or a crime. This instinct is more highly developed in some than in others, but it is strong in all, and it is the key to a vast number of actions otherwise incomprehensible—the desire to be or have something that nobody else is or has. Thousands of the most ordinary and commonplace people, whom one would never suspect having any ambitions of any kind whatever, out of the common, cherish fondly the conviction that they are decidedly uncommonplace individuals. And perhaps after all they are right. No two of us are exactly alike. We talk of typical people, but, strictly speaking, there are no typical people, any more than there are typical grains of sand or typical leaves. No two objects in Nature, organic or inorganic, are exactly the same, nor

are any two manufactured articles. The universal law of variation runs through all. How infinitely truer must this be of such complex beings as men and women. What a wonderful fact this is, that exactly the same combination can never be repeated. God has created us to fill a certain position and do a certain work that no one ever before or since, of all the myriads of Humanity, has filled or will fill, or has done or will do. Therefore, we are right in having a good conceit of ourselves. The conviction of our own especial worth and importance is a sound one, whatever its developments or perversions may be. And this is sure: With whatever lack of interest others may regard us, to God we are always interesting.

Downeaster.

## From Darkness to Light

### The Story of a Roman Catholic's Conversion.

**A**N English Rector has received a letter from one of his parishioners in which the writer, a young man, recounts the steps that led him from the darkness of Romanism into the light of the Gospel of Christ. The letter was written twelve months ago, but its publication was delayed in order that it might be seen that the convert stood the test of time. We give the salient parts of the letter almost in the writer's own words:—

It is now nineteen months since God in His mercy and love plucked me from the morass of Romanism, and in spite of the many predictions to the contrary uttered by my Romanist friends, I have been "kept by the power of God through faith."

At the outset, I may say that the primary cause of my conversion was the Word of God. Through various circumstances, of which you are aware, I came into contact with one of your Sunday School teachers and shortly afterwards with you, learning from you both the way of salvation.

How wonderful was the vista which opened out before me: I saw light where I had previously seen darkness; I admired beauty where I had been taught to see ugliness; I had rest of soul where before I had been uneasy concerning my eternal destiny; and above all, the Bible was now opened to me, and in spite of Pope or priest I am enjoying and feeding upon the precious promises which are kept from the much-to-be-pitied Romanists. The Romanist offers up more prayers to the Virgin than he does to Jesus, and I was no exception to the rule; but now I "approach with boldness the throne of Grace" through Him Who "loved me and gave Himself for me."

I would like to say here how much I appreciate the Protestant practice of hanging text cards upon the walls of the home, for while I was yet a Romanist, this was an important factor in conveying the life-giving Word of God to my soul, and I shall always encourage this method of displaying the Word.

The acquirement of the fundamental truths of the Gospel naturally led me to renounce the errors of the Romish faith, to the great consternation of those at home and my many relatives who are very strong Romanists.

On my twenty-first birthday, or exactly twelve days after my conversion, I had a visit paid me by one of my relatives who quickly dispatched my brother for the priest, and in due course he appeared on the scene. We were soon at grips, and I shall never forget that interview as long as I live.

The priest was languidly reclining in a chair. My uncle stood just by, his face working with suppressed anger; and facing them both, I took my stand, excited but happy, with the Bible in my hands, and by my side was a small hand-bag containing a few books already given to me by my new Protestant friends.

The priest asked me why I had left the Church of Rome, and I told him that I had seen "the Light." My uncle quickly responded by saying, "You have seen the rubbish contained in that bag," and he drew the attention of the priest to the books which I possessed, asking him what he would do with them? The priest made reply that he would burn them, as they contained "poison." Protestant truth is always labelled "poison" by the Romish priests, who expressly forbid their flock to read anything that may cause them to doubt the dogmas of the Papacy, as the average layman is not deemed competent to think for himself on doctrinal matters.

For an hour this priest of Rome used all his skill to persuade me to submit to the Church

(Continued on Page 352)

# Jack Canuck

## WOUNDED CANADIANS SEEING LONDON

## NOTES AND QUERIES

BY MARGARET BELL

WE were really quite a merry party, when we started off from the hospital. For, in spite of the soldiers' bandages and splints, they laughed at the appearance of the streets, strangely alive to them, after their month's sojourn in the long, white ward.

They were all Canadians, who had met reverses—reverses in health only—the first few weeks in the trenches. Not one of the three of them stood less than six feet. One was four inches taller than that. For the last ten years he had been accustomed to the rigorous frosts of Calgary. Calgary is one of the numerous cities which have sprung into recent being in that part of Canada, vaguely alluded to by Easterners, as "The West." This man, whom we shall call Jones, was a mill hand, whose daily duties were driving and unloading large wagons of grain from the elevators to the mills. An outdoor task, in weather ranging from freezing point to two score degrees below it. And in the ten years of his frost-challenging work he had never experienced the stings of frost-bite. Judge to his chagrin then, after two or three weeks in the trenches, to find himself the victim of frost-bite and rheumatism!

Day after day he kept his place, sometimes immersed in water up to the waist. And day after day his feet became more numb, his joints more distorted with pain. He went on enduring it all, until his superior officer, Captain Fitzgerald, since fallen in battle, insisted on his being taken to a hospital in Boulogne.

There it was that tragedy first visited him. The French nurses have an especial penchant for souvenirs. And at the time of Jones' visit to the hospital, Canadians were rather an acquisition in France. Judge to his astonishment and dismay, after the expiration of two weeks, to find himself coatless, capless, and—the rest of it.

"I guess my buttons have made a good many brooches for the French nurses by this time," he added, with a smile. "That is how I come to be wearing this cap and—all this."

He looked depreciatingly down at the blue trousers worn by those members of Kitchener's new army who have not yet been provided with khaki. The cap was one of the small blue ones, also worn by new recruits.

### THE WINNIPEG SHERIFF.

Another member of the trio, whose duties before he enlisted were keeping the peace in Winnipeg—or assisting to, for it takes more than one policeman to do that in Winnipeg—had the same sad story to tell. Except that in addition to the uniform he had lost two helmets, proudly gathered from the field when the Princess Patricias made their gallant bayonet charge.

"It's up to me to get some more, that's all," he laughed. "The only thing is my temperature keeps going up, and it may be a long time before I am back in the trenches."

He also was brought to London, suffering from French frost-bite. He was in excellent spirits, having been visited at the hospital a few days before by his mother. The visit was most unique, it being the second time he had seen her in twenty years. For just a score of years he had been in Canada, watching the West gradually evolve from a barren stretch of prairie into a thrice-modern series of broad-avenued cities. The other break in his life there came about 15 years ago, when Canada sent some seven thousand of her sons to South Africa. When the trouble there was quelled the big Winnipeg sheriff said goodbye to his mother for the second time, and went back to zero weather. It remained for Prussian militarism to give her the opportunity of seeing him again.

It required a great deal of coaxing to induce him to admit that his gun was responsible for the definite annihilation of at least one German sniper.

"I saw him up a tree, one night. That is the time we usually made a move in the trenches. And that is the time the Germans do their best sniping."

Then he paused.

"What happened to the sniper?" I asked.

"Oh, I guess I got him all right. He dropped." Many of the members of the Princess Patricia regiment are crack shots in Canada. One of them remarked modestly, "Oh, we are pretty used to the rifle in the West."

One characteristic they noticed about the Germans was that they always aimed for the head. And, contrary to some opinions, they are excel-

lent shots. I mentioned something about the use of the bayonet. Did it not require a great deal of nerve to face a row of glittering steel?

"Not at all, when the mate you have chummed with for five months is shot dead beside you. That's what happened to mine. Then the fire gets into your blood, I can tell you, and you are eager to get at them. And, of course, when you get out of the trenches, the only thing to do is rush the bayonet. Otherwise you're done for."

### THE GERMAN BOAST.

The other soldier, he whose left arm was banded aged carefully to his side, was from Toronto. His forearm was shattered pretty badly by a bullet.

"It didn't take them long to get me," he said simply. "It was after we had rushed the trenches, and settled down in them. I suppose they were pretty sore about it, and determined to get some of us. Well, they got me here in the arm, but the Sister says it is going on all right. Funny things they talk about, them Germans. They were so close to us that we could hear what they were saying. It sounded like a boast about their mittens. Got mittens, or something like that."

\*\*\*\*\*  
"And all the people shouted, and said, God save the King."—1 SAM., x. 24.  
\*\*\*\*\*  
God save our gracious King,  
Long live our noble King,  
God save the King.  
Send him victorious,  
Happy and glorious,  
Long to reign over us,  
God save the King.  
\*\*\*\*\*  
O Lord our God, arise,  
Scatter his enemies,  
And make them fall;  
Confound their politics;  
Frustrate their knavish tricks;  
On him our hopes we fix—  
God save us all.  
\*\*\*\*\*  
Thy choicest gifts in store  
On him be pleased to pour;  
Long may he reign.  
May he defend our laws,  
And ever give us cause  
To sing with heart and voice,  
God save the King.  
\*\*\*\*\*

That was too much for our lads. We got tired of hearing them boast. One of our fellows jumped up and shouted, "We've got mittens, too! You don't need to be so swanky!"

A motor ride through London was somewhat of an event for the Princess Patricias. When asked where they wanted particularly to go they agreed that the Tower would be the most interesting place. There were many sights to be seen before arriving there, however. The "business as usual" attitude of all the streets made an impression. Canada, it seems, is, or was when they left, in the throes of Imperialistic excitement. The street pulsated with war, every citizen, small or large, breathed and thought and spoke nothing but war. There were no large posters, but a silent, determined eloquence, which spoke of anxiety, and the determination of each to "do his bit." This, the Canadians seemed to find lacking in the afternoon crowds of London.

The sentry at the Tower Bridge was the subject of a good-natured bet.

"I'll bet you a shilling he won't take the salute," said one.

"I'm on."

And by that time we were up to him. The Canadian saluted, and—lost a shilling.

It was the first time they had seen Buckingham Palace.

"I'm going to send my wife a postcard of it, and tell her I've seen where the King and Queen live. I had the honour of speaking to their Majesties the other day at the hospital. The King said what a splendid lot of men we were. And what a lot Canada had done in this war. I was asleep when the Queen went by; but the Sister woke me up, and asked me if I didn't want to see her. When the Queen saw I was awake she came back and spoke to me."

And he considered that it was well worth frost-bite and French rheumatism—a chat with his King and Queen.

WHAT is the meaning of the Chasuble, the Reredos and the Cassock?

For an account of the Chasuble we must refer you to our issues of January 21st and March 18th last, where the matter was fully treated. The Cassock is a long coat or robe used under the surplice. It is often worn by clergy, and also by members of choirs. It was an ancient Church of England dress, though it is not at all limited to our Church. It is the ordinary dress of Roman Catholic priests, and it is also worn by Presbyterian clergymen as a part of their officiating dress. It was often used as an outdoor dress by our clergy until the beginning of the nineteenth century, but it then fell into disuse, although it still survives in the "Bishop's apron," which is really a short cassock. Some think that the present clerical coat is merely a cassock with the skirt shortened. There is nothing symbolical in it, and its use is for the most part a matter of convenience. It is undoubtedly seemly in coming a little lower than the usual length of the surplice. To show that it is in no sense purely Roman, it may be added that Roman Catholic clergy in England are forbidden by English law to wear the cassock in the street, though this is not from any antipathy to the cassock, but to prevent such men from being mistaken for clergy of our Church. You may be interested to know that the 74th Canon of 1604 required that the benefited clergy should not come out in public "in their doublet and hose without coats or cassocks." The reredos is an ornamental screen of stone or wood or some other material erected behind the Communion Table. Sculptured figures on a reredos are allowable for the purpose of decoration only.

What is the view held in the Roman Catholic Church in regard to people and things blessed by the Pope or the Bishop?

Many articles are blessed in the Roman Church, and it is thought that thereby spiritual influence is somehow connected with them. Thus it has been said that no home should be without its blessed candles, because these will protect during storms, and when burned by the bedside of the dying will dispel trouble and despair and illumine the soul. Candles are blessed on the Feast of the Purification in Churches. Articles that have been blessed lose their indulgences by wear or destruction, by sale or purchase, by change of ownership. Thus models and crucifixes lose the indulged blessing when they become so worn that the pictures are no longer recognizable. The Pope has given his special blessing to people from time to time, and a long list is available, which seems to show that no advantage is accrued thereby. Among other facts are the following: The Pope sent the "Golden Rose," a special mark of his favour, with his blessing, to the King of Naples, and yet in less than twelve months the king lost his crown and his kingdom. Maximilian was killed a short time after being blessed by the Pope as Emperor of Mexico in 1895. An Archbishop, addressing the Spanish troops about to start for Cuba, declared that the Pope has raised his hand toward Heaven and was praying that the "angel of victory" might accompany the army. We know the result. Other similar instances, equally striking, are forthcoming. All this idea of blessing is a sad illustration of the ignorance and superstition which assumes that there must be some particular spiritual influence imparted. If you can study the article in Westcott's "Hebrews" on "The Biblical idea of blessing" you will see that there is no Scriptural warrant for the idea that blessing can be imparted to articles. The whole discussion is worthy of careful study for its illumination of what true blessing means.

"What would you recommend for study in connection with our position in the present war against Germany?"

There are so many books and pamphlets that it is almost impossible to make a selection, but perhaps the following are the best because they cover the entire ground. "Britain's Case Against Germany," by Muir (Longmans & Co., 60 cents); "The Origins of the War," by Dr. Holland Rose (Cambridge University Press, 2s. 6d.); "Britain Justified," by Dr. Ballard (C. H. Kelly, 1s.). These deal with the matter very fully and clearly, though there are pamphlets and separate lectures which discuss the position with greater brevity. An application to the Upper Canada Tract Society would give you full particulars of these.

"How can I compare the proposals for Prayer Book Revision in the English and Canadian Churches?"

The outline of the Canadian proposals can be seen from the articles published in our columns a year ago by the Bishop of Kingston. The English proposals, which are very different, can be understood in summary form from a pamphlet, "Revision and the Romeward Drift," published by the Church Book Room, 82 Victoria Street, London, S.W. (1d.). Dean Wace has also issued as a booklet a recent article of his, entitled "Prayer Book Revision: The Proposals of the Convocation of Canterbury." The matter is still under discussion in England and should be followed in the pages of a Church paper like "The Guardian."

## Brotherhood St. Andrew

TORONTO.—The following letter of appreciation of the work at the Exhibition Camp has just been received at the Head Office. Our friendly correspondent signs himself "A Gunner," and writes as follows:—"As one who during the past four or five months has enjoyed the many comforts of the St. Andrew's Brotherhood, I should like to express my gratitude to the organization for the wonderful work it has accomplished, and to the many helpers who have devoted so much of their time and energy to the welfare of those in camp, all of whom cannot fail to appreciate the great services rendered by the St. Andrew's Brotherhood."

The Spring Local Assembly this year took the form of a Corporate Celebration of the Holy Communion on Sunday last in the Church of Holy Trinity, Rev. Canon Powell being the celebrant, assisted by Rev. John Hodgkinson. A preparation service, lead by Dr. Powell, was held on Saturday evening. Breakfast was served to the Brotherhood men on Sunday at 9.30 a.m. followed by service in the church. The failure to have the regular business sessions is thought by many to be a mistake.

NIAGARA.—With the removal of the troops to Niagara Camp the work at the Exhibition was naturally brought to a close and the equipment and workers transhipped to Niagara, where an extremely favourable location has been secured, through the courtesy of the Mayor and Town Council, upon the space immediately adjoining the Military Reserve. The new Reading Room and Canteen was opened by a regular ovation on Wednesday last, May 26th, at 6.30 p.m., and the enforced absence from the Camp had apparently been felt very keenly by those who had partaken of our hospitality in Toronto. As one fervent soldier remarked on entering, "Well, it has been a weary time waiting for you," so the same spirit seems to have pervaded the entire camp. Certainly it is seldom given to an organization engaged in work of this kind to receive such an ovation as that which was accorded the Brotherhood when the premises were opened. As a result of a chance suggestion made by one of the troopers in the Mounted Rifles, it was decided to welcome the Brotherhood Canteen in no uncertain way, and, permission having been obtained from the Camp authorities, the band of the Mounted Rifles commenced playing in a far corner of the Camp, and with a few enthusiasts behind commenced a march through the Camp towards the Brotherhood tents. The news spread rapidly and men joined the procession from every quarter until soon there was a solid phalanx of men marching four deep with the band at their head and proudly preceded by a regimental Sergeant-Major. As the column, which must have numbered over 400, approached the Recreation Room, they burst into cheers and this little ceremony finished. As many as could possibly enter crowded into the tents and demanded a speech. Mr. C. C. Stenhouse, General Secretary, Mr. F. A. Williams, Secretary-in-Charge of the Camp work, and Mrs. Thomas, who is in charge of the catering, made a few remarks very much to the point, which were greatly appreciated by the men, who renewed their outburst of vociferous welcome. It was an occasion which will not easily be forgotten by those who were privileged to be present, and to the Brotherhood workers at least, while it made for one of the proudest moments in our organization's history, it also brought with it the lesson that here was more work to be done. The Canteen was pretty well filled for the remainder of the evening, and it was easily perceived that our present accommodation will have to be doubled if we hope to accommodate the numbers who will be patronizing our venture.

## The Churchwoman

OTTAWA.—THE DIOCESAN W.A.—The opening service of the 19th annual meeting was held in Christ Church Cathedral, May 17th. The Rev. Cecil Whalley, of Manotick, preached from the text, "She hath done what she could." The beloved Archbishop Hamilton celebrated the next morning, at which the Diocesan Thankoffering was presented, \$479.30. Two-thirds of this will be given to the Prairie Church Building Fund, Qu'Appelle, one-third to the Superannuated Clergy Fund, Ottawa. The president, Miss Low, gave an address on the spiritual side of the Auxiliary. There have been nine new diocesan life members and one general life member. The treasurer of the E.C.D.F. reported \$495.62 during the year, an increase of \$36.83. The editor of the "Leaflet" reported a circulation of 1,194, which reached 1,200 before the annual closed. The treasurer reported receipts for the year to be \$8,400.46, being \$1,000 over last year, all pledges met. With regard to the literature committee, it was decided that the balance (\$18) of the legacy left by Miss Florence Greene, should be spent as follows:—"That the expenses of the convener or any member of the literature committee be paid to different deanery meetings, where missionary intelligence and literature may be freely dispensed. Those ladies who last summer were sent to the Summer School, reported six study classes formed as a result. The Junior secretary-treasurer reported receipts for the year \$467.75. The Dorcas secretary's receipts showed \$2,825.92, and 74¾ bales sent out. The balance on hand of \$51.04 was noted to the Moose Fort School. More outfits for the Indian schools in the North-West are asked for. The convener of education reported that the daughter of a Western clergyman was being educated, and that the aid to all foreign children not in Canadian fields would henceforth be dropped. The Babies number 786, being 200 over last year and four new branches. Work among foreigners shows that a settlement house has been opened. Much clothing, food and furniture has been given away; many treats for mothers and children provided; and a band of Boy Scouts organized. The life members' fees amounted to the sum of \$200. Two-thirds of the Diocesan Thankoffering for 1916 will be donated to the Caroline Greene Memorial Fund. The collection at the Junior evening being \$38.31 was towards a bell for the Caroline Greene Memorial Fund at the Pas. After some discussion, it was resolved that each Sunday immediately preceding the board meeting be W.A. Sunday, and that all members receive the Holy Communion if possible. Most pleasing events took place during the meeting, when Mrs. Strader, of Iroquois, was made a general life member by the Deanery of Stormont and Dundas and her friends; the treasurer, Mrs. Fred Anderson, was made a Diocesan life member by the Cathedral W.A.; Mrs. Code, former corresponding secretary was made a Diocesan life member by the diocese; Mrs. Doney, retiring E.C.D.F. treasurer, made a Diocesan life member by Ottawa deanery. The address by Canon Gould at the missionary meeting was inspiring, as was that of the Rev. W. C. Gemmill, of Japan. Most interesting were the words of Mrs. Reeve on the deaconess' work, as were those of Miss Lennox on kindergarten work in Japan, and of Miss Botterell on the Shingwauk Home. The only change in the list of officers was that of the E.C.D.F. treasurer, being now Miss Winnifred Black, of St. Matthew's Church, Ottawa.

VICTORIA.—The Diocesan meeting of the W.A. was held here on the 18th and 19th ult. At the opening service the Rev. H. T. Archbold preached, and he chose for his text St. Paul's words:—"I am not ashamed of the gospel of Christ." The Rev. G. H. Andrews gave a devotional address at the noon-hour. All the reports presented were of a satisfactory nature. On the second day the concluding address of the session was given by Bishop Roper and the members presented Mrs. Roper with a life membership in the General Board of the W.A. Accompanying it was a bouquet of beautiful roses. Bishop Roper was presented with a photograph of the Cathedral and an illuminated address. During the course of the meeting Mrs. Hiscocks, as convener of the Dorcas committee, reported that many bands of boys and girls were engaged sewing for the hospitals and for the Indian church. She mentioned a new and valuable feature, the church embroidery guild, under the leadership of Miss Aston and Miss Orwin. The election of officers was announced as follows:—Pres., Miss Turner; first vice-pres., Mrs. Phipps; treas., Mrs. P. Wollaston; Dorcas sec., Mrs. Hiscocks.

## Church News

### PREFERMENTS AND APPOINTMENTS.

BOURNE, Rev. N. A. F., B.A., Rector of Penetanguishene, to be Rural Dean of West Simcoe.

HOLDSWORTH, Rev. C. W., B.A., Rector of Havelock, to be Rural Dean of Northumberland. (Diocese of Toronto.)

### NOVA SCOTIA.

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

HALIFAX.—DIOCESAN MISSION BOARD.—At the recently-held meeting of the D.M.B., an excellent report was presented by the Archbishop including a suggestion for the holding of a Missionary Conference, and the following resolution was passed:—"That his Grace the Archbishop be requested to appoint a committee to make arrangements for the holding of a Missionary Conference in 1916 for the study of Missions, and also to secure some speakers of experience and power to give the addresses upon that occasion."

At the regular meeting of the Executive Committee, on the motion of Rural Dean Cunningham, seconded by Archdeacon Armitage, it was resolved that the Synod memorialize the General Synod of Canada to provide a system of letters of transfer of communicants and parishioners from one parish or church to another.

ALL SAINTS' CATHEDRAL.—Archbishop Worrell held a general Ordination in this Cathedral on Trinity Sunday, when he ordained the following to the diaconate and priesthood respectively:—Deacon, Mr. C. E. Knickel. Priests, Revs. A. Ritchie Yeoman, T. Pilkington, P. G. Cotton and W. Bradbury. The sermon was preached by the Rev. W. H. S. Morris, Middleton. The candidates were presented to the Archbishop by Canon Vernon.

WINDSOR.—KING'S COLLEGE.—The Baccalaureate sermon was preached in the Hensley Memorial Chapel by the Rev. W. S. H. Morris, M.A., Rector of Middleton, who chose for his text the words:—"That Thou shouldest keep them from the evil," St. John 17: 15.

THE BOARD OF GOVERNORS.—The annual meeting of the Board of Governors was held on May 5th. The Archbishop presided. The following Executive Committee was elected:—Revs. W. S. H. Morris, Canon Smithers, Archdeacon Martell, Judge Forbes, Mr. A. B. Wiswell (nominated by the Alumni), Percy Wilcox, Rev. V. E. Harris, W. Ker Dimock, J. J. W. Allison, W. L. Payzant. Revs. Canon Smithers and Dr. Willets were appointed trustees of the Church School for Girls. President Powell presented an exceedingly full and interesting Report covering the work at the College.

### QUEBEC.

Lennox Waldron Williams, D.D., Bishop, Quebec, P.Q.

QUEBEC.—CHURCH SOCIETY.—At a special meeting of the Central Board of the Church Society held in the Cathedral Hall on May 21st, it was decided to transfer to the Royal Trust Co., the custody of the stocks and bonds held by the Society, amounting now to over \$1,000,000 in value.

ST. MATTHEW'S.—A memorial service for the late Stanley Marchant, killed in the battle of Langemarck, was held on the 16th ult.

GROSSE ISLE.—With the opening of navigation in the River St. Lawrence, the Rev. J. B. Debbage, Chaplain at the Quarantine Station, has returned to Grosse Isle.

### ONTARIO.

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

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

KINGSTON.—ST. GEORGE'S CATHEDRAL.—The Bishop of Kingston held an Ordination for deacons in this Cathedral on Trinity Sunday, and he admitted to the diaconate Messrs. V. O. Boyle, M.A. Trinity College, Toronto, and C. Winter, B.A., Durham University, England. The Bishop himself preached the Ordination sermon.



**The Bishop of Ottawa's Enthronement.**

The Right Rev. John Charles Roper, M.A., LL.D., D.D., was on May 27th enthroned as Lord Bishop of Ottawa at Christ Church Cathedral, Ottawa, the services being conducted according to the ancient form used on such occasions by the historic Church of England.

Bishop Roper has just come from the Diocese of British Columbia, where he was engaged in his episcopal duties when elected to the Bishopric of Ottawa in February last. The service on Thursday of last week was most impressive and was attended by practically all the clergy of the Diocese of Ottawa. Bishop Thorneloe, of Algoma, was the acting Metropolitan in the absence of Archbishop Matheson of Rupert's Land, Primate of All Canada.

The choir proceeded to the west door of the Cathedral while the Bishop-Elect went to the outside of the door and knocked for admittance. Bishop Thorneloe, Archbishop Hamilton and Archdeacon Bogert admitted the new Bishop and the procession of Bishops, clergy and choir proceeded up the aisle to the chancel singing "Glorious things of thee are spoken, Zion, City of our God." Bishop Roper then handed his certificate of consecration to Mr. J. F. Orde, K.C., acting chancellor, who read the mandate of installation, induction and enthronement of the Bishop. Mr. F. H. Gisborne, registrar of the General Synod, assisted in the ceremony. After the oath of allegiance to the King, the Metropolitan of the Province, and submission to the canons of the Synod, Bishop Thorneloe duly enthroned the new Bishop. This solemn proceeding was immediately followed by the Holy Communion at which Bishop Roper was celebrant, assisted by Bishop Thorneloe, Rural Dean Anderson and Rev. W. H. Stiles.

Bishop Roper delivered a brief address and asked the large congregation present for prayers and sympathy in his work.

The clergy present at the service were:—Rev. Canon Reid, Rev. Canon Hanington, Rev. Lennox I. Smith, Rev. J. H. Dixon, Rev. J. M. Snowdon, Rev. W. B. Morgan, Rev. G. S. Anderson, Rev. E. A. Anderson, Rev. W. A. Mackay, Rev. W. H. Stiles, Rev. T. J. Stiles, Rev. W. Macmorine, Rev. G. Bousfield, Rev. W. A. Butler, Rev. R. H. Archer, Rev. J. J. Lowe, Rev. W. M. Quartermaine, Rev. W. H. Green, Rev. W. Netten, Rev. John Osborne, Rev. G. G. Wright, Rev. J. F. Gorman, Rev. C. R. Palmer, Rev. F. W. Squire, Rev. R. B. Waterman, Rev. W. H. Wimberley, Rev. G. A. Johnston and Rev. C. F. Clarke.

One of the first acts of the new Bishop after the service was to appoint Mr. J. F. Orde, K.C., chancellor in succession to the late Mr. J. Travers Lewis, K.C. Mr. Orde has been acting chancellor since the demise of Mr. Lewis.

Archbishop Hamilton, although he was present when Bishop Roper was enthroned, took no part in the ceremony. His Grace's official connection with the Church in Canada is ended now that he has resigned. On Thursday afternoon last the Lord Bishop of Ottawa was given a most hearty welcome by a very large gathering of the clergy and laity of the diocese. The Rev. Rural Dean Anderson, Rector of St. Matthias', Ottawa, presided and voiced the welcome of all the clergy present to Bishop and Mrs. Roper in an appropriate speech, and he was followed by Mr. J. F. Orde, K.C., the Chancellor of the diocese, who welcomed them on behalf of the laity. Bishop Roper replied, thanking one and all for their hearty and sincere welcome, and stating that he had been especially touched by the unanimous vote which had resulted in his election to the Ottawa diocese. The new Bishop referred to a telegram which he had received only a few minutes before coming to the reception, from Victoria from the congregation of the Cathedral there which gave the information that the members of the congregation had met in the Cathedral at an hour corresponding to that in which he was enthroned in Ottawa, and had prayed earnestly for his welfare in his new field of work.

**TORONTO.**

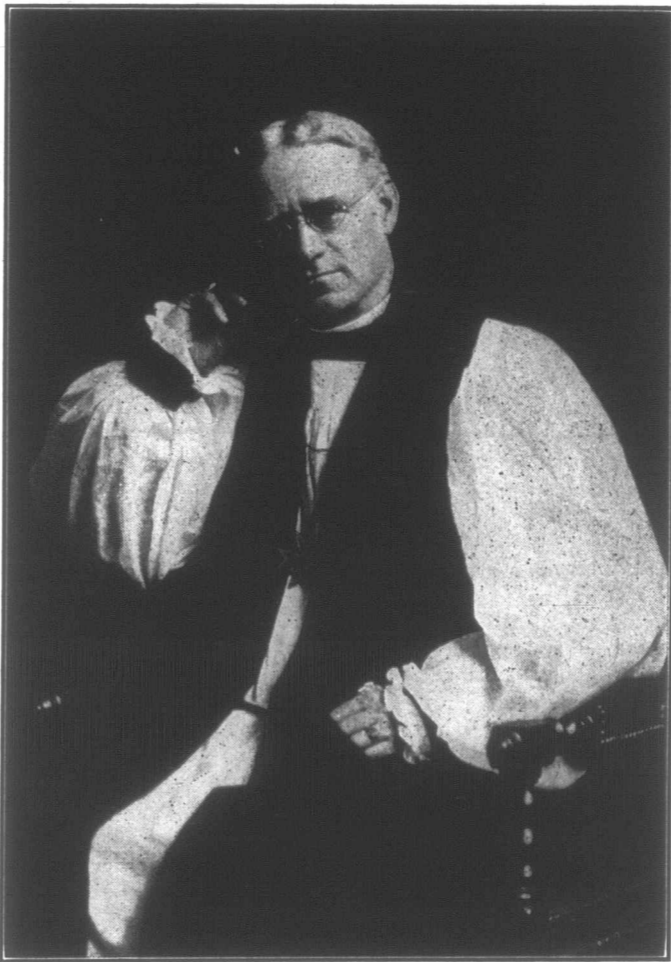
James Fielding Sweeny, D.D., Bishop,  
William Day Reeve, D.D., Assistant.

**THE DIOCESAN SYNOD.**—The Synod will assemble on Tuesday, June 8th, at 10.30 a.m., when Holy Communion will be celebrated in St. James' Cathedral and a devotional address will be delivered by the Bishop of Algoma. At 12 noon, the Bishop of Toronto will take the chair in St. James' Parish House, and the Synod will

proceed to business. At 8 p.m., there will be a choral service in St. James' Cathedral, when the preacher will be the Bishop of Algoma. Owing to the war the Bishop and Mrs. Sweeny will not hold the usual reception on Wednesday afternoon at the See House. The missionary meeting, which is open to the general public, will be held in St. James' Parish House on Wednesday evening at 8.15 p.m.

Among items of special interest in the Report of the Executive Committee are recommendations re Lay Representation, Church Extension, Manner of Conducting Session of Synod, and Synod Buildings. "Your Committee has under consideration several proposals, including a plan for the erection of a Synod Building on the Adelaide Street front of the St. James' Cathedral property and connected by a cloister with the Parish House. A conference was held recently with the authorities of St. James' Cathedral to discuss this proposal, and they now have the matter under advisement. Your Committee is taking further steps to ascertain the practicability and desirability of the several proposals."

**APPOINTMENTS.**—The Bishop has made the following appointments:—Rev. D. B. Langford, in charge of the Jewish work in Toronto; Rev. W. C. Turney, B.A., Christ Church, Mimico; Rev. F. Glover, M.A., St. Peter's, Toronto; Rev. P. J. Dykes, B.A., St. George's, Toronto; Rev. C. Spencer, B.A., St. Alban's, Toronto; Rev. E. G. Robinson, Cardiff and Monmouth; Rev. G. C.



**THE RIGHT REV. JOHN CHARLES ROPER, LL.D., D.D., Bishop of Ottawa.**

Clarke, B.A., St. Augustine's, Toronto; Rev. H. Naylor, Longford, Atherley and Washago; Rev. A. C. Silverlight, Church of the Ascension, Toronto; Rev. J. J. Robins, Young's Point, Warsaw and Hall's Glen; Rev. J. H. Barnes, Epiphany, Toronto; Rev. A. N. Barclay, St. Nicholas', Birchcliffe, with charge of Scarborough Junction and Agincourt; Rev. J. W. Storey, St. John's, Norway, in charge Church of Resurrection; Rev. J. H. Kerr, Mono Mills; Rev. A. T. Weir, Manvers; Rev. C. H. Boulden, Trinity College School, Port Hope.

**TORONTO.—ST. ALBAN'S CATHEDRAL.**—The Bishop held a general Ordination for deacons and priests in this Cathedral on Trinity Sunday, when the following 21 gentlemen were ordained to the diaconate and priesthood respectively:—Deacons—Gerald Campbell Clarke, Philip John Dykes, Frederick Glover, Douglas Brereton Langford, Herbert Naylor, John James Robins, Edward George Robinson, Andrew Charles Silverlight, Cecil Spencer, William C. Turney, all for the diocese of Toronto; and George William Fisher, for the diocese of Fredericton. Priests—James Henry Barnes, Albert Norman Barclay, Charles Howard Boulden, John Henry Kerr, Piran

William Ashley Roberts, John William Storey, Alexander T. Weir, Arthur Henry Walker, all for the diocese of Toronto; William Henry Fry, for the diocese of Mackenzie River; and Robert T. McKim, for the diocese of Fredericton. The Ordination sermon was preached by the Rev. Canon Powell. He chose for his subject, "The Ministerial Office." The candidates were presented by the Ven. Archdeacon Ingles. At the evening service Rev. H. A. Brooks preached on "Work in the Holy Spirit."

**ST. JAMES' CATHEDRAL.**—The Rev. Canon Rigby, Vicar of St. Bartholomew's, preached in this Cathedral last Sunday evening to the Army and Navy Veterans at their annual Church parade.

**ST. PAUL'S.**—The Sons of England held their annual Church parade on Empire Day, when over 2,000 members of the Society and officers of the St. George's Society were present. They met in Queen's Park, and marched to this church, headed by the Queen's Own band. The sermon was preached by the Ven. Archdeacon Cody, who made an eloquent address on the subject of patriotism. In the course of his sermon the preacher said that there has been a marvellous revival of patriotism in recent days and it was sadly needed. Men realize as they have never done before the value of British citizenship. In the past period of prosperity they were all busy worshipping false gods, with the result that never a thought was given to patriotism, and the Living God was almost forgotten. The Archdeacon chose for his text the words of St. Paul in reply to the question of the Roman Centurion as to his Roman citizenship:—"But I was free born," Acts 22: 28. Just prior to the close of his sermon the Archdeacon paid a warm tribute to the memory of those who fell in the recent fighting in Flanders.

**ST. SIMON'S.**—On Trinity Sunday, the unveiling ceremony took place in this church of the new reredos, erected by Mr. Wm. G. Parsons, to the memory of his wife, Mrs. Alice Eleanor Parsons. The ceremony was performed by Rural Dean Cayley.

**ST. THOMAS'.**—The Rev. Frank S. Lewis, who for over four years has been Assistant at this church, left for England recently. Mr. Lewis leaves Toronto to the great regret of his many friends, both in St. Thomas' parish and in this city. At a meeting held in the Parish Hall on the Tuesday before he left for the Old Country, Mr. Lewis was presented with a draft for \$200, as a token of the esteem with which he was held by the community. The young men and boys of the parish will particularly regret his departure, since his work was chiefly amongst them. It is the earnest desire of all his friends that God's richest blessing may follow him in his new work in England.

**CHURCH OF THE ASCENSION.**—On the 23rd ult., Empire Day, the Batoche Veterans paraded to this church some 60 strong, headed by the cadet band of Trinity Church, for the purpose of attending a commemorative service of the Battle of Batoche. The Rector, the Rev. J. E. Gibson, M.A., delivered a most patriotic sermon, in which he commended the veterans for the patriotism they were willing to show until the end. Their example was one which should stimulate the younger generation, and no doubt its influence had already shown itself to no small extent. Men who had fought for their country 50 years ago and in campaigns since then were still proud to wear the uniform of the King, and it was with just pride that they displayed the decorations that had been given them for valour.

**ST. MARTIN'S.**—The Bishop of Toronto held a Confirmation service in this church on Wednesday evening.

**TRINITY EAST.**—The first fresh air outing for the season took place on the 27th ult., to Island Park, in charge of Rev. Canon Dixon and his deaconess, Miss Bindon. About 125 mothers and children were in the party. Games were played, and then a good substantial meal was provided.

**ST. AUGUSTINE'S.**—A detachment of 125 men of the 100th Regiment attended the morning service at this church last Sunday, when special music was given by the choir. The preacher was the Rev. Canon Plummer, the Rector, who, in the course of his sermon, implored the men to be righteous while fighting for their country. He said Britain was on the side of righteousness, and for this reason he could not see how the war could end disastrously. The subject of his sermon was "A Threefold Cord," which, he said, was made up of loyalty, enthusiasm and righteousness.

**TRINITY COLLEGE.**—The following Alumni of the College were ordained on Trinity Sunday: In Toronto at St. Alban's, Messrs. G. C. Clarke, B.A., P. J. Wykes, B.A., C. Spencer, B.A. (Durham) and W. C. Turney, B.A., were made deacons. The Revs. P. W. A. Roberts and A. T. Weir, L.Th., were advanced to the priesthood. At St. George's, St. Catharines, the Bishop of Niagara ordained Mr. E. F. Mannsell, B.A., and Mr. H. G. Willis, L.Th., deacons, and the Rev. A. H. Priest, B.A., priest. Mr. Priest continues at St. George's and Mr. Willis receives leave of absence for a year to finish his post-graduate work at the General Theological Seminary in New York, for his B.D. degree. In the diocese of Huron the Rev. P. H. Streeter, L.Th., was priested. In the diocese of Moosonee, Mr. S. U. Dixon was ordained deacon, and Mr. V. O. Boyle, M.A., in the diocese of Ontario. In the diocese of Ottawa the Revs. H. A. E. Clarke, B.A., E. G. Hutson, L.Th., and R. Mills, Fairbairn, B.A. (Univ. Coll.) were ordained priests, as were the Revs. F. W. Colloton, L.Th., and E. Montzambert in the diocese of Algoma.

**CENTRE ISLAND.—ST. ANDREW'S.**—Bishop Reeve officiated at both services on Trinity Sunday to record congregations. At the morning service about 130 of the soldiers stationed at the Island, under Major Burton and headed by the Pipe Band, marched to the church, which was filled to the doors, and joined in a most hearty service. The Bishop preached a most earnest sermon from the words, "Consider your ways," appealing to both the soldiers and the Islanders to carefully and prayerfully follow the injunction in this time of war and stress, clearly defining many ways for faithful service and example. The Bishop also, on behalf of the Islanders,

wished the officer and 17 men leaving at once for the front, "Godspeed." At the conclusion of the service the men formed up outside the church and joined in singing the National Anthem before returning to their quarters.

**NORWAY.—ST. JOHN'S.**—Bishop Reeve held a Confirmation service in this church on the 26th ult.

**EGLINTON.—ST. CLEMENT'S COLLEGE.**—The annual athletic sports were held on Thursday last, after which the prizes were presented and short speeches made by the present Headmaster, Rev. A. K. Griffin and the Rev. Canon Powell, the founder of the College, now Rector of Holy Trinity Church, Toronto. The General Championship Cup was won by Harold Clapper-ton; the Jeffs Popularity Prize by J. Dack; the Lovell Cup for Improvement by W. McBride; and the Old Boys' Prize by D. Jeffs.

**MIMICO.—CHRIST CHURCH.**—On Tuesday evening of last week, a large number of people were present at the ceremony of the laying of the foundation stone of the new addition to the Sunday School, by the Bishop of Toronto. The Bishop expressed gratification in the progress of the church, and hoped that in the near future the congregation would be enabled to take down the old school building and re-erect the whole on modern lines. The Rev. Canon Tremayne, Rev. Herbert Tremayne and Rev. Mr. Childs were present. The old school building was erected in 1832, and for over 60 years had been used as a church. The addition will provide accommodation for four additional classes. The Bishop then held a Confirmation service in the church, when he administered the rite to some 24 candidates.

printed in pamphlet form for general distribution amongst the congregations of the Diocese, in the following words:—"We gratefully remember to-day the patient labours of the three former Bishops of this Diocese—Bishop Fuller, who for 20 years was the faithful parish priest at Thorold, and whose duties as Bishop of the Diocese were discharged with the same zeal by which his former clerical life was characterized, the cheerful and the marvellous energy of the saintly Archbishop Hamilton, the peaceful and brilliant episcopate of Bishop DuMoulin. Let us, as we offer up our prayers for 'the whole state of Christ's Church militant here on earth,' pause for a moment and recall the piety of some of the worthies of these four decades, and then with a deep reverence ask for grace 'so to follow their good examples that with them we may be made partakers of the everlasting Kingdom.'"

A number of interesting reports were presented. For the year 1914 M.S.C.C. apportionment the amount contributed by the congregations and Sunday Schools had been \$13,157.63. The apportionment had been exceeded to the extent of \$287.88, and for the year was an increase over the year previous of \$2,403. The Sunday School Commission began the year with a balance of \$20.36 and asked for \$830. The full amount had been made up. For the diocesan apportionment the contributions had exceeded the amount asked for by \$162.63. The Diocesan Mission Fund had a balance of \$1,481.90, and closed the year with a credit balance of \$1,991.31, receiving a total income of \$4,648.41. The amount paid to missionaries and for expenses was \$4,139. The Report submitted by Rev. F. W. Hovey, of the Sunday School Committee, showed the attending membership of the schools has advanced from 9,175 in 1910, to 12,506, being an increase of 36 per cent.; font roll and home department figures 2,481, total 14,887, an increase of 5,805. The Rev. P. L. Spencer declared in presenting his report on the state of the Church, that the condition of the diocese was splendid. An increase of nearly a thousand in Church population was shown. The property owned by the diocese is valued at \$1,459,102, while the incumbrances thereon amount to only \$126,378. The net assets therefore are \$1,332,724. In 1875 the clergy performing regular duty numbered 51. The present list comprises 72, not including those serving as Chaplains with the Canadian soldiers. The number of churches increased from 82 to 111 in the same period. In the department of Church population, notwithstanding the fact that the rural parishes have felt the effects of a steady decline through removals, the diocese has been growing in a marked and unmistakable manner. The numbers may approximately be given as follows: 20,000 in 1875; 47,000 in 1915; communicants in 1875, about 4,000; at the present time, 16,379. A remarkable coincidence occurs in the similar advance in the alms-giving of the people. Forty years ago \$45,000 represented the total sum of the free-will offerings. This year's returns total \$180,000. Addresses were later on delivered by Mr. McCormick on his work in the lumber camps, and the Rev. R. A. Hiltz, Secretary of the S.S. Commission.

**HAMILTON.—CHRIST CHURCH CATHEDRAL.**—After evening service on the 23rd ult., two members of the choir, who are leaving with the 36th Battalion for the front, were presented by their fellow-members with farewell gifts—a wrist watch to Mr. Fred. Stares, and a silver cigarette case to Corp. Thomas Jenkins. Reference was made to the faithful services of both the young men, which were thoroughly appreciated. The Rev. D. T. Owen, the Rector, made the presentations on behalf of the choir.

**CHURCH OF THE ASCENSION.**—The Rev. Arthur Howitt, who has been Curate of this church for some time past, preached his farewell sermon in the church on Sunday last. He leaves this week for Orangeville.

**ST. CATHARINES.—ST. GEORGE'S.**—The Bishop of Niagara held a general Ordination in this church on Sunday morning last, when he ordained the following to the diaconate and priesthood respectively. Deacons, Messrs. W. H. Gregory, E. F. Mannsell, H. G. Willis, and J. L. Williams. Priests, Revs. A. H. Priest, W. Samuels and H. A. West. The Ordination sermon was preached by the Ven. Archdeacon Perry, Rector of St. Thomas', St. Catharines.

**GUELPH.**—The Bishop of Niagara held two Confirmations in this city on the 23rd ult., at St. George's in the morning, where he confirmed 19 candidates, and at St. James' in the evening, where he confirmed 16 candidates. There were

## Synod of The Diocese of Niagara THE FORTIETH ANNIVERSARY

W. R. CLARK, D.D., BISHOP, HAMILTON, ONT.

**THE BISHOP'S CHARGE.**—This Synod met on the 26th ult. in Hamilton, and prior to the opening of business, the Bishop delivered his charge, which was of a deeply patriotic character. He made a stirring appeal to the people to do their full duty in the great crisis that confronts the country. While deploring the war, he believed that it had been permitted to come to them so that they might be purged of their national sins, such as intemperance, impurity, dishonesty, fraud, graft and political corruption. It has come to test them and prove their faith. There is no doubt that it is testing the manhood and spirit of the country, and will continue to test them until victory or defeat is the result. Canada has done much and will do more, but she has not yet realized the full gravity of the situation. Our troops at the front have rendered the Empire signal service by their bravery and devotion, and there seems to be no lack of recruits when the call comes. The Bishop felt constrained to make an especial appeal to encourage recruiting, and he made a statement which should give some of us cause to ponder over. He said:—"The Church of England stands to gain or lose more than any other religious body in the land. In no spirit of boastfulness, but rather of gratitude, do I tell you that the Church is sending to the front over 50 per cent. of the soldiers; that is to say, one-seventh of the population of this Dominion has produced over 50, possibly 60, per cent. of those under arms. We expect to lose a larger percentage of men than any other Christian body, and our families will suffer correspondingly." The Bishop referred to the removal by death of Bishops Dunn, Scadding, Blythe and Tucker, to that of Lord Roberts, and to the resignation of Archbishop Hamilton, and the translation of Bishop Roper to Ottawa. It was also mentioned that at a recent meeting of the House of Bishops of Ontario, a resolution was unanimously passed that leave of absence should not be granted to clergymen who desired to go to the front as "combatants."

### TEMPERANCE.

In the course of his address the Bishop remarked that the Chancellor of the Exchequer had declared that England had three great enemies, Germany, Austria and drink, and that the greatest of these was drink. He has accordingly been trying to grapple with the drink problem. Also the Bishops of the Canadian Church have appealed to all Churchpeople in Canada to set an example to the soldiers and others in this grave

hour. "Let us hope that all our people may consider this matter seriously and respond to these appeals. I believe that the greatest work for temperance is accomplished by such voluntary self-denial. I believe also that the promotion of temperance societies among the people has been greatly overlooked of late in connection with this problem. When the good of the community demands it, I think we shall all agree that the liberty of the people should be restrained. I bring this matter to your attention with the view of securing the greatest good for the greatest number, and the promotion of the Kingdom of God and the Glory of His Holy Name."

### KIKUYU INCIDENT.

In reference to the Kikuyu incident the Bishop said:—"In my charge last year I spoke of the East Africa trouble which had just been referred to the Archbishop of Canterbury. The Archbishop's statement has been made public and is intended evidently as a *modus vivendi* for certain missionary districts, until the next meeting of the Lambeth Conference, when the whole Episcopate will, no doubt, give their judgment on the questions at issue. Canon No. 6 of the Provincial Synod of Ontario covers most of these points and governs us in this Diocese. May I refer the clergy to that Canon?" The Bishop gave a list of his official acts for the year including Ordinations, Confirmations, Licences, Consecrations and Dedications, and then touched on the missionary work of the Church—Home and Foreign.

His Lordship closed a long and most interesting address, which the Synod requested to be

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large congregations present and the Bishop's addresses were earnest and effective.

#### HURON.

David Williams, D.D., Bishop, London, Ont.

LONDON.—Mr. H. Metcalf, B.A., of Huron College, London, selected as the subject of his thesis for the M.A. degree, "The Church of England in Canada up to 1800." He was the Western University representative chosen to visit the Ottawa archives for postgraduate study in 1914, and he has presented in this thesis the result of a lengthy investigation on this important subject. The thesis was approved and the M.A. degree granted. Mr. Metcalf has been accepted by the Bishop of Athabasca for work in that diocese, and will leave after his ordination in June for that field of work. This valuable contribution to Canadian Church history will no doubt be enlarged and continued in future.

ST. THOMAS.—TRINITY.—The Right Rev. Bishop Williams, of Huron, consecrated this church on Trinity Sunday, it having been just freed from debt. The church was dedicated on Trinity Sunday 30 years ago, and the Ven. Archdeacon Hill has been the Rector for the past 30 years. Of the large number who formed the original Building Committee, only one member, the Hon. Judge Ermatinger, is still living.

DUNDALK.—The work of Rev. C. L. Abbott, of Huron College, London, at Dundalk, Maxwell and Prenton, has been crowned with marked success. A rectory in one field, a church in another, and extensive repairs in a third field, constitute a record of energetic work in a period of considerably less than a year.

STRATHROY.—ST. JOHN'S.—The Rev. S. F. Robinson, the Rector and also Chaplain of the 26th Battalion, is seriously ill with aphasia.

MILLBANK.—GRACE CHURCH.—The Rev. F. K. Hughes, who has been Rector of this church for over 4½ years, has been appointed by the Bishop of Huron to take charge of the parish of Sandwich South and Colchester North, Essex Deanery.

BRANTFORD.—ST. LUKE'S.—This church is now one of the prettiest little places of worship in the city, having recently been enlarged with the addition of a fine chancel beneath which the new schoolroom and library is situated. The alterations cost about \$2,000.

PARKHILL.—WEST MIDDLESEX DEANERY.—A successful Deanery meeting was held here on May 3rd. About 40 of the clergy and delegates of the W.A. were present. Rural Dean Robinson was in the chair and much business was transacted. After luncheon Canon Gould read an excellent paper on "The Apostolic Conception of the Church's Mission." This was followed by a Conference on Missionary Methods, led by Mr. R. W. Allin. Canon Gould also spoke on his missionary tour around the world. An able address on "The Best Methods of Furthering the Work in the Parish," was given by Mr. Allin. The Deanery Association of the W.A. was presided over by Mrs. Sage, of London, and letters were read from missionaries. In the evening a Branch of the W.A. was formed for this parish. On Thursday the, 20th ult., the Deanery bale was packed, valued at \$41, and was sent to Mr. Vale, of Hay River.

FORDWICH.—TRINITY.—At a recent meeting of the Social Club in connection with this church, the main feature was the presentation to the Rector, the Rev. W. H. Robarts, of a beautiful gold watch, accompanied by the following address:—"Rev. W. H. Robarts:—Dear Rector,—We, the members of Trinity Social Club, desire to extend to you our warmest thanks for the deep and untiring interest you have taken in the young people of Trinity congregation. Long in our minds will linger the memory of pleasant evenings spent together, and last, but not least, the constant endeavour on your part to lead us onward and upward. We ask you to accept this little gift as a slight token of our appreciation of your earnest efforts on our behalf. Hoping that you may long be permitted to labour among us. Wishing you and yours God's richest blessing."

#### ALGOMA.

George Thorneloe, D.D., D.C.L., Bishop, Sault Ste. Marie, Ont.

SAULT STE. MARIE.—A largely-attended religious service was held in the Armories on Sun-

day afternoon, the 23rd ult., just prior to the departure of 150 men for Niagara and from thence to the front. The service was conducted by the Rev. W. S. G. Bunbury, the band of the local regiment leading the singing. A spirited and eloquent address was given by Right Rev. Dr. Thorneloe, Bishop of Algoma, who advised the men to keep calm, let nothing shake them from the Christian training they had received, fight in the right way and play the game. He asked the men to do nothing in this campaign that they would be ashamed to relate to their wives, sisters and children if they are permitted to return from the war. Rev. Father McMenemin, representing the Sacred Heart Church, R.C.; Rev. H. J. Pritchard, representing St. Andrew's, Presbyterian; and Rev. G. S. Faircloth, Central Methodist Church, also spoke a few words.

THESSALON.—The Rev. John Tate, the Rector of this parish, has returned hither from England, where he has been staying for some time on sick furlough, and he has returned to his work greatly benefited in health thereby.

#### RUPERT'S LAND.

Samuel P. Matheson, D.D., D.C.L., Archbishop and Primate, Winnipeg.

WINNIPEG.—During the month of May the Archbishop has held confirmation at Minto, Killarney, Morden, Thornhill, Oaklake, Macaulay, Manson and also at the following churches in Winnipeg—viz., St. Peter's, St. Cuthbert's, St. Jude's and St. James'. He also consecrated the new church of St. Andrew's, Lena. On Trinity Sunday a General Ordination was held by the Primate in St. Luke's Church, Winnipeg, when the following gentlemen were advanced to the priesthood—viz., Revs. H. C. Cox, M.A., O. H. E. May, C. F. A. Clough, W. Cowans, N. H. Wilcox and G. H. Williams. Those ordained deacons were Messrs. A. J. Wilson, H. McCartney, E. J. Secker, H. T. Blake, H. P. Barrett, H. Garner, V. S. Bell, W. H. Boyd, W. A. Wallace, all of St. John's College, and J. B. Elliott, of Wycliffe College, Toronto. Notwithstanding the large class of ordinands on Trinity Sunday, the diocese needs at least four ordained men to fill up all the vacancies.

GLENBORO.—ST. STEPHEN'S.—Very successful meetings of the Ruridecanal Chapter, and of the W.A. of the Rural Deanery of Dufferin, were held here, May, 18th and 19th. The W.A. meetings were attended by representatives from various parishes of the Deanery. Miss Millidge, organizing secretary, and Mrs. Nowlan, Dorcas secretary, gave very helpful addresses; and interesting and instructive papers were read by several of the lady delegates. The first day's proceedings ended with Divine service, when an eloquent sermon was preached by the Rev. H. A. B. Harrison. Papers relating to Church teaching and work were read and freely discussed by the clergy present. The Rev. Robert Martin was unanimously elected secretary-treasurer of the Deanery.

#### KOOTENAY.

Alexander John Doull, D.D., Bishop, Nelson, B.C.

VERNON.—Bishop Doull, accompanied by Mrs. Doull and family, arrived recently at this place, and has taken up his residence here for the present. The Bishop of Kootenay will not finally decide upon his Cathedral city until he has made himself thoroughly acquainted with the whole of his large diocese; but it is quite likely that this place may be ultimately chosen.

#### COLUMBIA.

VICTORIA.—FAREWELL TO BISHOP ROPER.—The Alexandra Club was filled to its utmost capacity on the evening of the 18th ult., when the people of this city took a final farewell of Bishop Roper. Most of the Anglican clergy in the city and vicinity were present, there was a representative attendance of members of the Cathedral congregation, and many of the delegates to the W.A. now meeting here. Other denominations in the city showed their esteem for Dr. Roper by the attendance of their ministers and laymen. Archdeacon Scriven presided. During the evening beautifully illuminated addresses were presented to Dr. Roper from the Executive Committee of the Diocese, the Cathedral congre-

gation and from the Social Service Commission, to each of which the Bishop made an appropriate reply. At the close the gathering joined in singing "Auld Lang Syne."

DEAN SCHOFIELD.—On the morning of the 20th ult., Bishop Roper officiated for the last time as Bishop of Columbia, when he inducted and installed the Very Rev. C. de V. Schofield, D.D., as Rector and Dean of the Cathedral Church. The Cathedral was crowded and there were a large number of clergy present. In the course of his address, after the ceremony of induction had been completed, the Bishop urged all present to receive the new Rector and Dean as a dear friend, with confidence and a warm-hearted welcome. The service closed with the singing of Kipling's "Recessional."

#### CALEDONIA.

F. H. DuVernet, D.D., Bishop, Metropolitan of British Columbia, Prince Rupert, B.C.

PORT ESSINGTON.—ST. JOHN'S.—On the 23rd ult., Bishop DuVernet ordained Mr. F. G. Shepherd to the diaconate, who had arrived on the previous day from Latimer Hall, Vancouver. The candidate was presented to the Bishop for ordination by Mr. Charles F. Morrison, the veteran licensed lay-reader of the diocese, who came out to the Coast half a century ago.

### Correspondence

NOTE.—Letters for insertion in this column must be accompanied by the name and address of the writer not necessarily for publication but as a guarantee of good faith. No notice can be taken in any department of the paper of anonymous communications.

#### THE PAPACY.

Sir,—Your paper, in a recent issue, said, "Henry VIII. was a great improvement on many of the mediæval Popes." As Henry VIII. is the cockshy of Roman controversialists, the "Catholic Register" (the Romanist organ in Toronto) editorially resents any comparison of Henry VIII. with these Popes, and says: "If one or two were unworthy and got to that high elevation by unworthy means, which by no means is unconditionally admitted," it must be remembered that there was a devil among the twelve apostles. Yes, there was; and the "Register" might have gone further and added that when Christ promised St. Peter "the keys" He said unto him, "Get thee behind Me, Satan; thou art an offence unto Me" (Matt. 16:23). If the "Catholic Register" is disposed to give a clean bill of health to the mediæval Popes, historians are not.

Fisher says: "The Papacy for a century and a half (was) the prey of Italian factions, by the agency of which the Papal office was reduced to a lower point of moral degradation than it ever reached before or since. . . . During a considerable portion (of this era, viz., 10th century and part of 11th) harlots disposed of the Papal office, and their paramours wore the tiara."—"Reformation," p. 21.

The same writer vividly describes the wickedness of three later Popes, Sixtus IV., Innocent VIII. and Alexander VI. Butler's "Ecclesiastical History," alluding to these Popes, says: "The succession of Popes, from this period (Sixtus IV., 1471-1484), to that of the Reformation, is one of increasing degradation, culminating in the infamous pontificate of Alexander VI., and ending in the somewhat more decorous, but scarcely less corrupt and more luxurious reign of Leo X." (p. 129). Pope Innocent VIII. had eight illegitimate sons and eight illegitimate daughters (Butler, p. 132). Pope Alexander VI. "enjoys a pre-eminence of infamy in the long list of unworthy and abandoned Popes" (Butler, p. 133). He had four bastard sons and one bastard daughter by a woman named Venozza. "The proceedings of this Pope and the Cardinal, his son (Cæsar Borgia) have scarcely a parallel in human history for treachery and atrocity" (Butler, p. 135). The editor of the "Catholic Register" will require some ingenuity to reconcile Pope Innocent's sixteen bastards and Pope Alexander's five bastards with the "sanctity and learning" he accords to the Popes. The fact is, Popes are very human. Look at a few later ones. In 1537 Pope Paul III. appointed a Commission on Church reform, of which Caraffa was a member. These commissioners presented a "consilium" (or opinion), which the Pope approved. Caraffa later became Pope Paul IV. and condemned his own "consilium," and in so doing condemned his predecessor. In 1572, after the massacre of

St. Bartholomew (in which 2,000 were murdered in Paris and 20,000 in France), Pope Gregory XIII. had a medal struck with his image on one side and the Latin words for "Massacre of the Huguenots" on the other, and had a picture painted, saying he approved of the murder of Coligny. In 1616 Pope Paul V. denounced Galileo for saying the earth moved around the sun, and the old philosopher, under the Papal ban, was obliged to maintain a pitiful and painful silence for years. Here are three beautiful instances of Papal infallibility within a hundred years, and striking illustrations of the "sanctity and learning" which the "Register" claims for the Papal chair. So gentle a critic of Papal aberrations might be expected to give Henry VIII. a rest after three hundred years of Papal fulminations against that unhappy monarch.

Fact.

[We are glad to pass on this information. It is well known, indeed, notorious, that history is not a strong point with Roman Catholics. Facts are far too plain to allow of Roman Catholic writers being candid and fair.—Editor, Canadian Churchman.]

### CHILDREN'S PRAYERS.

Sir,—We learn to pray, and grow in prayer, as much as in all other things we wish to grow in. It is a spiritual gift, of course, and many may say holy words without really praying, but it would be a rare thing for this condition to continue for long. Our danger to-day, it seems to me, and I find others are feeling the same, lies in our not teaching our children how to pray, or seeing that they do so regularly; and I do not mean ones doing it as making it an irksome duty: that would be to spoil the whole spirit of prayer. To a child I like to put it before them somewhat in this way: "Your fathers and mothers would think it strange if they received no morning and evening kiss and greeting, no expression of love through the day from the children they love and care for continually. Must not our Heavenly Father feel something like that if we run away to our school, or work and never stop for a word to Him or a blessing from Him?" Children as a rule, are not as shy as grown people about talking of spiritual things. They talk out quite naturally to those who are free and natural with them. We do not realize the great value of souls that pray; it is life to their own souls and untold blessings for the Kingdom of God. We are thus training our soldiers for the spiritual warfare that all Christians must wage to a greater or lesser degree. I do not wish to presume to dictate, but I do hope that all who have anything to do with children (and who has not?) will try to help them to pray. Those who prefer forms of prayer can find very good cards for different ages containing a short daily prayer from the Sunday School Commission, 137 Confederation Life Building, Toronto, or the "Church Record" Sunday School publications, 225 the same building, 15 cents a dozen or \$1 per hundred. We want to do more than ask, "Do you say your prayers?" for, as I have been told, the same little, childish prayers have in some cases never been added to or changed, and in time have been discontinued as being too childish. May we, indeed, be all taught of God the Holy Spirit how to pray, and be given the spirit of true prayer and intercession. We need it sorely in these days and in all days. "Lord, teach us to pray." C. M.

### PRISONERS OF WAR IN GERMANY.

Sir,—The Post Office Department has issued some instructions about prisoners in Germany which should be made known as widely as possible:—

1. Letters (letters should be left open), postcards and postal parcels should be addressed as follows:—

- (1) Rank, initials, name.
- (2) Regiment or other unit.
- (3) British (or Canadian, French, Belgian or Russian) prisoner of war.
- (4) Place of internment.
- (5) Germany.

Place of internment should be stated always, if possible, and parcels cannot be accepted unless place of internment is stated. All addresses must be in ink.

2. Communications should be limited to private and family news and to necessary business communications, and should not be sent too frequently. No references to the naval, military or political situation or to naval or military movements and organizations are allowed. Letters or

postcards containing such references will not be delivered.

3. Friends of prisoners of war are advised to send postcards in preference to letters, as postcards are less likely to be delayed. If letters are sent, they should not exceed in length two sides of a sheet of note paper, and should contain nothing but the sheet of note paper. On no account should the writing be crossed.

4. Letters cannot for the present be accepted for registration.

5. Postage need not be paid either on letters or parcels addressed to prisoners of war.

6. No letters should be enclosed in parcels, and newspapers must not on any account be sent. So far as is known, there is no restriction on the contents of parcels; tobacco may be sent and will be admitted duty free, but foodstuffs of a perishable character should not be sent. Parcels should not exceed 11 pounds in weight.

7. Remittances can be made by money order to prisoners of war. Instructions as to how to proceed can be obtained from Postmasters of Accounting Post Offices. The transmission of coin, either in letters or parcels, is expressly prohibited. Postal notes and banknotes should not be sent.

8. It must be understood that no guarantee of the delivery of either parcels or letters can be given and that the Post Office accepts no responsibility. In any case, considerable delay may take place, and failure to receive an acknowledgment should not necessarily be taken as an indication that letters and parcels sent have not been delivered.

9. So far as is known, prisoners of war in Germany are allowed to write letters or postcards from time to time; but they may not always have facilities for doing so, and the fact that no communication is received from them need not give rise to anxiety. Canadian.

### ACKNOWLEDGMENT.

Sir,—I beg to acknowledge the following sums for Church and Mission House at Carmacks, Yukon diocese, in memory of Bishop Bompas:—Previously acknowledged, \$311.53; George Vrooman, London, \$1; "Clergyman," \$5.45; Rev. G. M. Cox, London, \$5; Wm. Smith, Thamesford, \$2; total, \$324.98. Contributions may be sent to me (Rev.) T. G. A. Wright.

95 Maple Street, London.

### Books and Bookmen

"Discovery and Revelation." By H. F. Hamilton. The Layman's Library. London and New York: Longmans and Co. 90c. net.

A short and popular outline of the author's larger work, "The People of God." Like that, it is based on the general position of the modern critical view of Wellhausen. Monotheism is regarded as late, the earliest proof of it being found in Amos and Hosea in the 8th century. This is the view of Kuonen, put forth as far back as 1876, on which all succeeding critical writers have based their view. It is curious that no attempt is made to face the arguments of Robertson's "Early Religion of Israel," for the usual texts employed here to support the critical view were all discussed by Robertson over twenty years ago. Then, too, no notice is taken of the recent work by Baentsch to prove an earlier date for monotheism. And no reference is made to Dr. Burney's articles in support of the view that the religion of some of the Psalms dates from the time of David, and that the Decalogue came from Moses. That Burney's view is significant is frankly admitted by the Editor of Hastings' Dictionary of the Bible, who said that if such a contention is made good the critical view of Israel's early religion at once falls to the ground. The Decalogue is quoted, quite oblivious of some recent discussions, while the works of such men as Sellin, Eerdmans, and Puukko are altogether unnoticed. And even the clear traces of monotheism in the earliest critical document, known as JE, is not discussed. Evidently, therefore, this book represents a view of the Old Testament which, while prevalent twenty years ago, is no longer capable of being accepted by the latest and best scholarship. It really indicates a critical obscurantism, and is certainly not historically progressive. But truth is not served by assuming as correct what has been shown on strong grounds to be more than doubtful, and, at least, some reference should have been made to a more recent scholarship than is here represented. Another point on which Dr. Hamilton's large work is followed is the use of

the word "reorganization" to describe our Lord's attitude to the Jewish Church. But there is some misunderstanding and confusion here. Analogy, if we will, and to some extent, sequence, but certainly not "reorganization." It is only in support of a particular ecclesiastical doctrine that such an idea is at all possible. Apart from these debatable positions the book, like the larger work, has many true and excellent ideas, and if read with care and discrimination will suggest valuable lines of thought. But we should be sorry if laymen, for whom this series is intended, should think that the book represents the latest and truest view of Biblical religion.

"Religion and Morality." By the Right Rev. E. S. Talbot, Bishop of Winchester. "The Verification of Christian Faith in Experience." By the Rev. J. T. Mitchell. London and New York: Longmans and Co. 20c. net each.

Two of the latest lectures delivered in connection with the Liverpool Diocesan Board of Divinity, and eminently worthy of careful study.

"Prayers for the Dead." By W. P. Upton. London: Thynne. 1d.

No. 25 of the "Church of England Manuals," giving a summary of the teaching of Scripture, the Primitive Church, and the Church of England on this important subject. Full of facts and arguments calling for special attention. A very convincing treatment.

### FROM DARKNESS TO LIGHT.

(Continued from Page 346)

which I had forsaken, and not once during the interview did he quote a text of Scripture. He told me that if I studied for a lifetime I would not understand the plan of salvation, and he asked me if I was going to give up the Virgin and the Saints, who, he said, had been such good friends to me in the past.

He advised me to put away all my books, Bible included, for six weeks, and then to go and see him at the presbytery. As he left me, he expressed a strong belief that I would soon return to the Roman Church; but every day has taken me further away from Romanism, for the more I read of God's Word the more I see the errors of the Papacy.

About eight months after my conversion I had three visits paid me by a special mission priest, who came purposely with the object of persuading me into submission; and while he visited me, I had great pleasure in witnessing a priest of Rome reading a Protestant Bible which I had dared to place in his hands.

The Word of God prevailed throughout, and when the priest was leaving me, he expressed his surprise at the knowledge of the Scriptures which I had displayed during our discussions, for God had indeed blessed me in my study of His Word in the past eight months.

I told this priest that I had now no need of his absolution, because "there is one Mediator between God and man, the Man Christ Jesus."

Like the other priest, he asked me the reason of my departure from Romanism, and I replied in the words of the Psalmist, "The entrance of Thy Word giveth light," and against this he had nothing to say, for he quickly changed the subject.

Since these interviews I have been severely left alone by the priests, but at home I have had many trials, yet Jesus is able to deliver, and He has wonderfully guided me and made the way easier for me. My relatives, have cut me off and they completely ignore me, but Jesus has said, "him that cometh to Me I will in no wise cast out."

Many times, as we gather together on Saturday evenings for the Prayer Meetings, which I have learned to love, I think of the Saturday evenings I used to spend in the Roman Church, examining my conscience, counting the number of my sins, and then entering the confessional box, there to tell the priest of my misdoings and to receive his absolution and to be allocated the amount of penance which I had to do in order that my sins might be forgiven me. This penance usually consisted in saying a number of prayers, determined by the priest, in front of one of the "altars," of which we had four at the church that I used to attend, one for Mary, one for Joseph, one for the Sacred Heart, and one great "altar."

How can I thank God for delivering me from such delusions? He has wonderfully blessed me in my study of the Word, and I trust that He will use me in the future to lead into His kingdom many Romanists.

### Personal & General

His Majesty King George is fifty years old to-day. Long may he reign!

Her Majesty Queen Mary celebrated her forty-eighth birthday on May 26th.

The Rev. E. A. McIntyre has gone for the summer to Rosedale, Ont.

King Victor Emmanuel will personally lead the Italian troops in the field.

Bishop Roper held a reception in the Laurier Memorial Hall, Ottawa, on Thursday last.

"We're 'Mscopaliums. What are you?" "I forget what it's called, but it's the latest thing."

The new British Cabinet formed by Premier Asquith should prove a phenomenally strong combination.

The Rev. R. B. McElheran, of St. Matthew's, Winnipeg, was in Toronto last week and renewed many old friendships.

Mrs. H. D. Warren has generously presented four field kitchens to the 35th Battalion now preparing to leave for France.

We are glad to hear the Rev. Mr. Luce, of Birchcliffe has fully recovered from his attack of pneumonia and has resumed his duties.

At the Memorial Service held in St. Paul's Cathedral in memory of the Canadians who fell at Langemarcke, the Archbishop of Canterbury wore the LL.D. hood presented him by the University of Toronto.

The marriage of Miss Cassels, of Toronto, and the Rev. Eric Hamilton, Curate of St. Peter's, Eaton Square, London, and son of the Rev. Chetwode Hamilton, formerly of Quebec, will take place in London very soon. The clerical bridegroom-elect is a nephew of Lady Drummond.

The Italian demonstration was a gallant show, a great procession of free men in a free country, celebrating the self-sacrificing determination of their Fatherland to enter the struggle in which the liberties and the civilization of the race are the gauges of battle.

The use of asphyxiating gas by the Germans in the recent battle near Ypres caused the War Office to issue a request for respirators for the British troops. The required half-million were all received within 24 hours of the publication of the appeal—surely a significant record.

Captain the Hon. John Neville Bigge, of the King's Royal Rifles, only son of Lord Stamfordham, Private Secretary to the King, was killed near Festubert on the night of May 15-16. He was twenty-eight years of age and was for some time page of honour to Queen Victoria and King Edward.

Mrs. Gordon Strathy Jr., has offered her residence at Senneville, Que., as a convalescent home for wounded Canadian soldiers. Major F. Patch, C.A.M.S., announced lately that the Dominion Government will be glad to receive similar offers, or the loan of institutions to meet the great influx of sick soldiers expected shortly.

The Right Rev. Bishop Reeve presented the medal of the Royal Humane Society to Mr. J. M. R. Torrie at St. Cyprian's Church last week, in recognition of his bravery in saving a German from drowning at the Island last summer. The presentation by his Lordship was especially appropriate, as he watched from the beach the brave rescuer in his successful efforts.

"Mother," she began, "what does trans-Atlantic mean?" "Across the ocean," replied her mother. Then,

"Does 'trans' always means across?" "Yes, it does, always," and the mother added sternly, "If you ask me another question to-night I shall send you to bed!" The second silence lasted quite three seconds. It was broken at last by a plaintive, small voice which commented, "Then I suppose transparent means a cross parent!"—Exchange.

Mr. Ernest E. A. DuVernet, K.C., one of the best-known lawyers in Toronto, died suddenly at his home in Wychwood Park, on Monday evening last. The late Mr. DuVernet was a brother of the Most Rev. F. H. DuVernet, Bishop of Caledonia and Metropolitan of British Columbia. The deceased was a member of the congregation of St. Michael and All Angels', Wychwood Park. He is survived by his widow, who will have the sincere sympathy of a host of friends.

The Old Head of Kinsale, off which the "Lusitania" was sunk, has been the scene of at least two hostile invasions. In September, 1601, a Spanish force of 3,000 men landed at Kinsale to co-operate in the O'Neill Rebellion, and was brought to book by the English Fleet and Army. Eighty-eight years later James II. landed there in his futile attempt to recover his lost throne, and from the same port he embarked in July, 1690, after his crushing defeat at the Battle of the Boyne.

Owners of Newfoundland sealing vessels are considering the use of aeroplanes as an aid to the industry in which they are engaged. It is proposed that just before the opening of the season next year two experienced aviators be engaged to visit the east coast and the Gulf of St. Lawrence for the purpose of locating the herds of seal. The information thus obtained would enable the fleet to sail directly for the scene of the hunt, instead of wasting much time in searching for the animals. The present season, which ended on March 1, was a failure, the total catch being less than 50,000 pelts.

From England comes the story that: "Private Thomas Patten, of the Princess Pats, formerly of the Worcester Regiment, whose death is recorded, was the hero of an exploit which will rank as one of the most notable single-handed feats in this war. It happened some time ago, when Patten volunteered to fill his comrades' water bottles at a well a short distance from the trenches which the Princess Pats were holding. As he came to the well he discovered a German sniper safely hidden from view. Patten, though unarmed, immediately attacked the Hun with his bare fists and killed him. Comrades who later sought for Patten, discovered him sitting beside the dead body of the sniper."

How far-sighted is Lord Fisher may be gathered from the fact that several years ago—namely, in 1909, when Sir John Jellicoe was merely a Junior Rear Admiral, low down in the list, and was filling the office of Comptroller at the Admiralty he already then designated him for the office of Commander in Chief of the British naval forces in the North Sea, and in the Baltic, in the event of war with Germany. This nomination of Jellicoe over the heads of half a hundred senior officers or more was part and parcel of the scheme of naval mobilization, devised by Fisher in 1910, before his retirement, and which was put into operation last Summer, immediately on the outbreak of the war.

According to news received from Liverpool by the liner Megantic, 2,000,000 rifles and 200,000,000 rounds of ammunition has arrived from Japan for the use of Kitchener's army, and were being distributed as rapidly as possible to the various training camps. In addition to the 3,000,000 troops raised in England, a native army of

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1,500,000 men, it was said, are being trained in India, for service in the war if needed. Several of the captured German merchant ships are now being used to carry British troops across the Channel to Havre, Dieppe and Boulogne. Names of the vessels have been effaced and numbers marked on their sides similar to the other transports. Six more captured German ships are at Tilbury Docks, being fitted out for troop ships.—Exchange.

When teas make the enormous advance that they have during the past few months, the general inclination is to lower the quality and put in more dust. The Salada Tea Co. give exactly the same quality and freedom from dust as in the past. They would prefer going out of business to lowering the quality they have served the public with for 23 years, but they must charge the higher prices they are compelled to pay for teas.

### SUMMER CONFERENCE OF THE Y.W.C.A.

For those who are interested in work for girls and would like to spend ten delightful days in Muskoka, the Annual Conference at the Elgin House, Lake Joseph, from June 23rd-July 2nd, should offer strong attractions. Among the speakers are the following:—Mrs. R. Falconer, Dr. Braithwaite, Prof. H. S. Hooke, Dr. A. J. W. Myers, Dr. S. B. Sinclair, Mr. J. S. Woodsworth, Rev. Dr. C. H. Shortt, Japan; Dr. F. H. Russell, India; Miss Davis, Miss Conklin, Miss Una Saunders, General Secretary and Miss Mabel C. Jamieson, Student Secretary. The programme consists of Bible, Mission and social study classes, a period for united prayer and technical sessions for the consideration of problems and methods. The afternoon will be devoted to recreation, tennis, boating, bathing and launch trips through the Muskoka Lakes. The Dominion Council will be glad to send booklets containing registration blanks, railway rates and other business arrangements. Apply, 332 Bloor St., Toronto.

### British and Foreign

The Archbishop of Canterbury has been 25 years in Episcopal Orders and the Archbishop of York 15 years.

The number of Dr. Barnardo's boys at present serving with the Forces is 1,020. Six hundred of these are in the Canadian Contingents. There are 234 Barnardo boys in the Navy, and Barnardo boys have been in all the Naval engagements.

In his recent Quadrennial Charge, delivered at All Saints', Hertford, the Bishop of St. Alban's spoke very strongly on the urgent need that there was for an increase in the Episcopate in England, and he trusted that ere long a general Enabling Bill would be passed by Parliament which would greatly facilitate matters.

It may be of interest to note that the three officers in command of the exploit by which the submarine E15, stranded in the Dardanelles, was destroyed, are all three sons of Kent clergy: Lieut.-Commander Eric Robinson, of the Rev. John L. Robinson, formerly Chaplain of the Royal Naval College, Greenwich; Lieut. Arthur Brooke Webb, of the late Rev. A. Brooke Webb, Rector of Lullingstone; and Lieut. Claud Godwin, of the Rev. C. H. Godwin, of Ightham, a licensed preacher in the diocese of Rochester.

A specially pathetic memorial service was held on a recent Sunday in the beautiful old parish church of Annesbury, Wilts, which is situate on Salisbury Plain, in memory of the Canadians who fell in the recent Battle of Langemarck in Flanders. It seemed peculiarly appropriate that this church should have such a service, for all the

winter it has been intimately connected with the Canadian forces, while thousands of them were training at the nearby camps. Sunday after Sunday their stalwart khaki figures have filled the building and their strong voices rung through the lofty arches.

A great effort is being made by the Church in the United States to increase the Missionary funds, and a Sunday was set apart in New York for a special appeal, Bishop Greer calling the need the critical one of the hour. "For the past two or three years," he wrote, "this diocese has failed to meet its missionary apportionment. Let us wipe off this blot on our otherwise fair scutcheon. Let every man, woman and child make it a personal matter and resolve to try to do it. Then it will be done. One day's wage or income, at such a time as the present, is little enough to contribute. Some of us can do more." The officers of the Society are greatly encouraged, never they say have the people responded so generously. Gifts have not been limited to money. One member has sent the old family silver to the Society, and another, who is bed-ridden, has used her needle to make articles to be sold for the benefit of the fund. Contributions have come from every State in the Union, except Nevada, and from foreign countries, Brazil, Canada, China, Cuba, Haiti, Japan and Mexico.

### Boys and Girls ANCIENT EGYPTIANS AHEAD OF US

The announcement is made by a British scientist that he has discovered how the ancient Egyptians incubated chickens to the number of 120,000,000 a year. He has found incubators which he declares were used in Egypt 5,000 years ago.

The secret has been well guarded, but it is laid bare at last. They had no oil stoves or gas or electric heated incubators, but they had ovens which worked much better, even though they required more constant tending. Each oven was calculated to hold 7,000 eggs, and the fuel by which it was heated consisted of chopped straw and dung, but for the last 10 days of the hatching the energy was supplied altogether by the chickens themselves.

It is the commonest error of those operating our modern incubators to use too much heat, especially toward the end of the period, and now we may learn from the old Egyptians how not to do things as well as how to do them. The use of the straw and other light fuel shows that the Egyptians were most careful to avoid too intense heat at any stage. We thought that we were the first to use incubators, but we are 50 centuries behind the times.

### HOW TO PET A HORSE

"Not many people know how to pet a horse—from the horse's standpoint, at any rate," said a trainer. "Every nice-looking horse comes in for a good deal of petting. Hitch a fine horse close to the curb, and you'll find that half the men, women, and children who go by will stop for a minute, say, 'Nice horsy,' and give him an affectionate pat or two. The trouble is they don't pat him in the right place. If you want to make a

horse think he is going straight to heaven hitched to a New York cab or delivery wagon rub his eyelids. Next to that form of endearment, a horse likes to be rubbed right up between the ears. In petting horses, most people slight those nerve centres. They stroke the horse's nose. While a well-behaved horse will accept the nasal caress complacently, he would much prefer that nice, soothing touch applied to the eyelids. Once in a while a person comes along who really does know how to pet a horse. Nine times out of ten that man was brought up in the country among horses, and learned when a boy their peculiar ways."—New York Globe.

### THE PRACTICAL PROBLEM OF POPULARITY

Mildred had not had a good time at the party given in honour of her cousin, Helen Wales. That was evident from the tone in which she said:—

"Oh, yes, everything was lovely."

Her mother wondered, for she knew Mrs. Wilson was a tactful hostess, and gave very delightful parties. If she had not known Mildred was essentially generous, she would have feared it was envy of her cousin.

"Did not you enjoy it?" the mother asked.

"Y-e-s, I suppose so. Only—well, parties are something of a bore, don't you think?"

"That depends," the mother replied, and did not pursue the subject. She would wait until Mildred revealed the real reason of her discontent.

The next day Helen came for a few days with her aunt and cousin. Helen had recently returned from abroad, where she had been studying music for two years, and was considered by musicians a brilliant young pianist. But she was as sweet and unspoiled as when a little girl.

"I suppose you were dreadfully bored last night," said Mildred when the cousins were alone together, "by all that silly flattery about your playing."

"No, indeed," replied Helen. "I had a most delightful time. Didn't you?"

"N-o," confessed Mildred, discontentedly. "I didn't. The whole thing

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#### BIRTH NOTICE

INNS—At Ripley, Ont., on May 23rd (Whit-sunday) to the Rev. T. H. and Mrs. Inns, a son, Eric Bruce.

#### DEATH NOTICE

MACRAE—On Monday, May 31st, 1915, in Ottawa, James Ansdell, second son of the late Alexander Septimus Macrae, and late of the Department of Indian Affairs, in his 57th year.

Funeral on Wednesday.  
Liverpool papers please copy.

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—except your playing, of course—tired me.”

“Why, I thought it was a delightful party,” said Helen in surprise. “It was so nice of Mrs. Wilson to give it, and I thought everybody was enjoying the evening.”

“Of course,” said Mildred, “it being in your honour, you naturally would have a good time. But—I don’t see much enjoyment in sitting off in one corner by yourself for an hour.”

Helen studied her cousin’s discontented face for a minute, and then said:—

“When I first went to Germany to study, I did not know the language. Naturally I was much alone. Later, as I began to understand, I was occasionally invited to dinners and parties and receptions. But I did not know their customs yet, and not enough of the language to converse freely. I found it dull. Soon I discovered I was not being invited any more.

“It was about a year ago, when I was the loneliest, I was invited to be a member of a rather distinguished company. I learned afterward that the invitation was secured for me by a noted German singer, a woman who had kindly praised my playing at a concert.

“She came to me before I started to the dinner, and in her charming English very delicately told me that in Germany every invited guest was considered to be in debt to the company; and, if a guest did not contribute something to the entertainment, no matter how pretty, or wealthy, or aristocratic she might be, she would be omitted from the invitations.

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“Each guest was supposed to contribute whatever was her best—a song, a reading, a story, or conversation to make the rest have a good time.

“I gratefully took the hint, and tried always to pay my debt; and I soon found that I had more invitations than I could accept.”

“That is all well enough for you, who can play,” said Mildred. “But suppose one can’t do any of these things.”

Helen smiled. “The most effectual way to pay the debt, the singer told me, was to be a good listener. Did you ever notice that an appreciative listener never sits in the corner alone?”

Mildred had not, but she has ever since.

### POLLY AND THE GIRLS

POLLY was going to school for the first time in her life. Polly was eight years old.

“I am afraid the girls will laugh at you,” said Cousin Blanche.

“Why?” demanded Polly. “I don’t see anything about me to laugh at.”

“Oh, you will see to-morrow!” answered Blanche—Blanche had been to school for three years.

Blanche called for Polly the next morning.

“You must be very careful to do everything just right,” she said.

“Of course,” answered Polly; “I always am.” And that ended her cousin’s advice.

The children watched Polly curiously, and she smiled back at them with very friendly eyes. At recess the girls looked with disapproval at Polly’s shoes.

“What makes you wear that kind?” asked one, boldly.

“Bronze boots?” queried Polly. “Oh, Uncle Morton sent them to me! Aren’t they lovely?”

The girl looked surprised. “Nobody else wears ’em,” she said a little scornfully.

Polly glanced around on the black-booted group. “Haven’t any of you bronze boots?” she asked.

They shook their heads.

“I’m awfully sorry,” Polly said. “Maybe Uncle Morton will send you some if I ask him to, and I’ll ask him in my next letter.”

The others did not know what to say.

“What makes you be called Polly?” queried the bold girl. “You told the teacher your true name was Mary.”

“Yes, but I like Polly best.”

The bold girl turned up her little freckled nose. “It is—countrified,” she said.

“Is it?” returned Polly, innocently.

“Oh, I’m so glad! That must be why it is so beautiful. Don’t you just love the country? I do. I was there a whole month last summer.”

“Haven’t you ever been to school before?” asked the bold girl’s comrade.

“No, never,” smiled Polly.

“And don’t you know how to read?”

“Oh, yes! I have studied with mother.”

“It must be horrid to have to study at home,” said the rude girl.

Polly opened her brown eyes wide. “I guess you never tried it,” said she. “Why, it is perfectly splendid!

Mother makes plays to help me get my lessons, and tells me stories about them, and hears them all in the morning if we’re going away in the afternoon—oh, it’s beautiful! But father and mother thought school was best now, so I’ve come. It is lovely, isn’t it?”

The girls looked at Polly in wonder.

“Guess she won’t think it’s lovely when the teacher keeps her in at recess, will she?”—and the bold girl tossed her head.

“What will she keep me in for?” questioned Polly.

“When you don’t have your lessons.”

“But I shall have them,” declared Polly.

“Always?”

“Why, yes, of course. Why not?”

The girl said “Huh!” and took another tack.

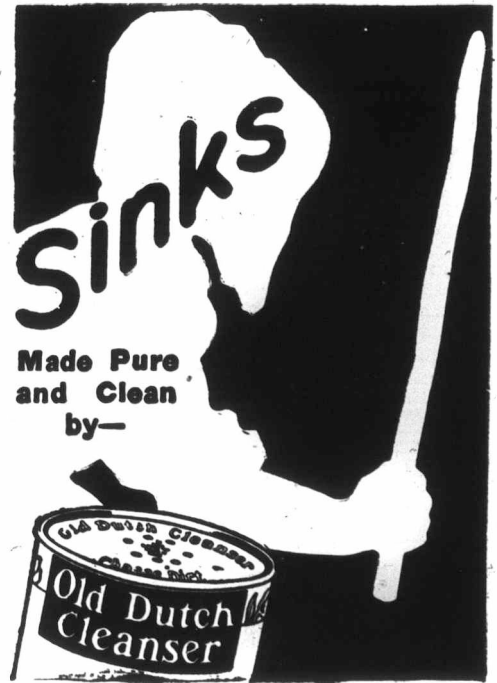
“Does your mother make your dresses?”

“No, she doesn’t,” Polly answered, smiling.

“Who does? Your dress isn’t a bit like any of ours—it’s awfully short.”

“Isn’t it?” chuckled Polly. “It’s about the shortest I’ve had. You ought to see me run in it—it’s just as easy! Mother was going to let it down; she said, of course, it was all right in New York, where they wear them short, but for here she didn’t know what folks would think. I wore it once before she had time to do it, though, and it was so nice to run in, I begged her to let it be, and she did.

“You see,” Polly went on, frankly, “my Cousin Marguerite, who lives in New York, outgrows her clothes so fast that she can’t wear them out; so Auntie sends them right up to me, and they ’most always fit. Isn’t that nice? I think this dress is so pretty, don’t you?”



Nobody answered for a minute. Then the bold girl said: “I don’t believe it’s the latest style; I never saw anything like it.”

“No, I never did,” returned Polly, blithely. “Marguerite always has such pretty clothes, and they are different from other girls’, too.”

“I shouldn’t think you’d want to wear somebody else’s things, just like a beggar,” retorted the other.

Polly looked surprised. Then she laughed.

“Excuse me,” she said; “but you are so funny! I never beg for Marguerite’s clothes. Did you think I did? Auntie sends them to me for a present—that’s all. Oh, it is such fun when the boxes come! I try on everything right away. And it is so nice that mother doesn’t have to make my things—she has ever so much more time to tell me stories.”

“Oh, come on!” cried Blanche. “Let’s play something! You can’t snub Polly, if you try. She thinks everything and everybody are lovely!”

“Of course, they are!” laughed Polly, catching her cousin and whirling her about. Then she threw an arm around the bold girl’s waist. “I like you!” she cried. “You’re so funny.”

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