

# Fire

## Now At Head of Scouts.

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## Tribute to Beloved Comrade.

Harold Ure, a mem-  
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## "MIC" DEFINED.

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## WRONG TRAIN.

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# CANADIAN CHURCHMAN

A National Church of England Weekly

VOL. 47

TORONTO, NOVEMBER 4th, 1920

NO. 45

## A Man Should Not Go To Church

— if he has made no mistakes and has no need of help to live right.

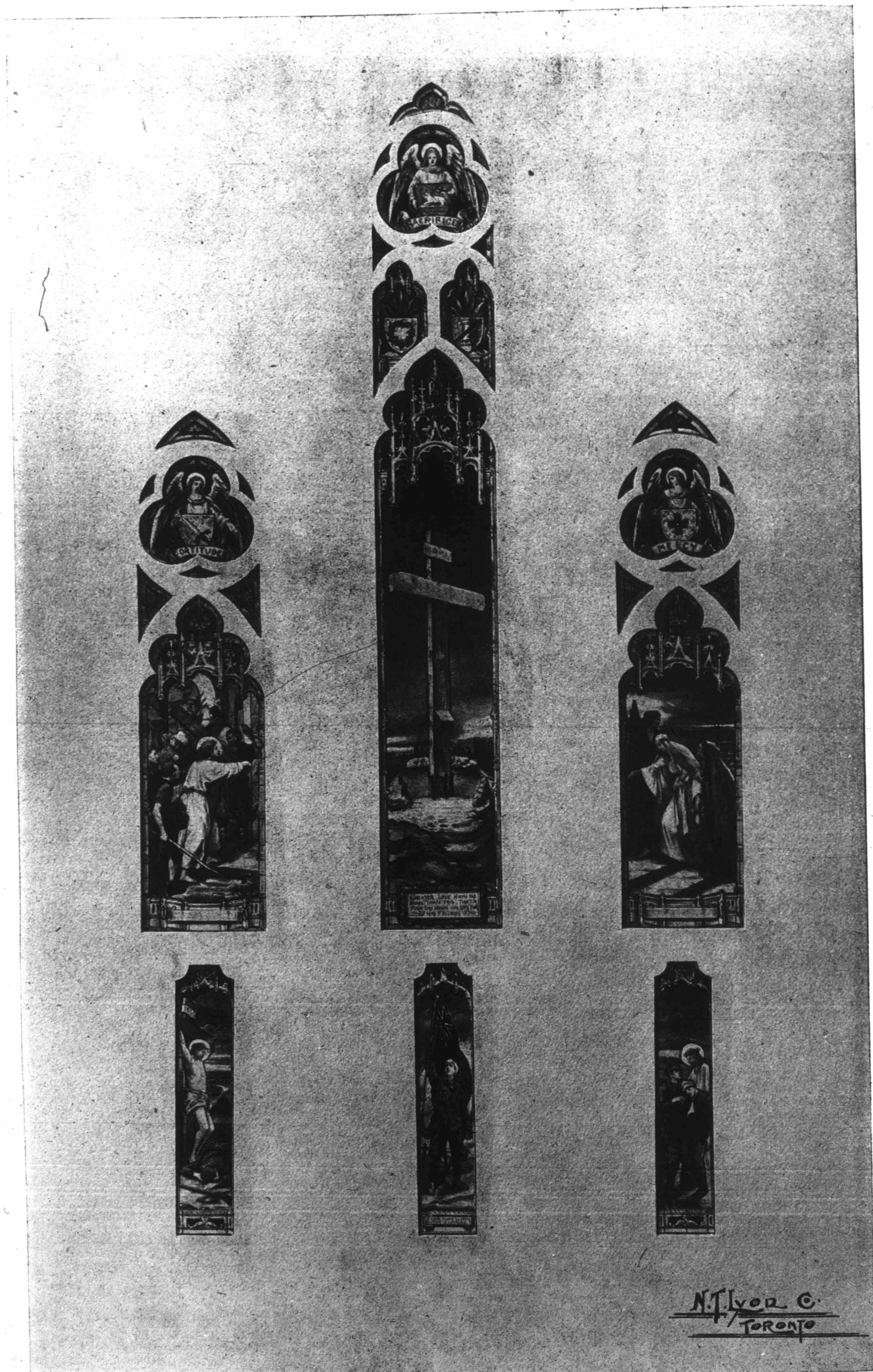
— if he knows that a life would be truer, purer and nobler because it is kept away from Christ.

— if he knows that his mother or his sister or his wife or his children would be better in a country entirely devoid of the influence of the Church.

— if he knows that he is living above the message of the Church and needs no help of her Sacraments.

— if he knows that death ends all and that spiritual things are a foolish peradventure.

— if he knows that there is no God.



By permission of the N. T. Lyon Glass Co., Limited, designers and manufacturers of this window.



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WAR MEMORIALS DEDICATED AT THE CHURCH OF THE REDEEMER, TORONTO

VERY large congregations gathered last Sunday at the Church of the Redeemer, Toronto, for the dedication service of a group of six memorial windows and two tablets. (On the opposite page are cuts of the windows as they came from the Lyon Glass Co.) They were not crowds of curious spectators, but the friends and relatives of those soldiers who had gone forth from that church to fight in the great war.

Dedication Service.

The morning service was almost wholly taken by the fathers of the men who had fallen. Dr. N. W. Hoyles read the lesson, and F. Armstrong, Esq., and J. W. Curry, Esq., M.P.P., read the names of those fifty-two boys which are inscribed on two tablets in the west transept just under the memorial windows. The windows and tablets were unveiled by Sir John Aird and E. R. C. Clarkson, Esq., while W. J. Bennett, Esq., read the words of unveiling. The twelve sidesmen who presented the offertory were fathers of soldiers. The Dedication Prayers were said by the Rector.

The Rector, Canon C. J. James, who had planned every detail with great care and affection, from the first idea of the windows to the last point of the service, modestly took very little part in the actual service, but gave a most suitable address.

"Why were the men so willing to risk their lives? Those who went even at the first realized that they were going into probable death, but they hesitated not. The Rector gave the reason from a letter received by one of the mothers. 'Remember, mother, the first martyr in the great cause, the great war, was our Lord and Saviour, Jesus Christ.'"

In the afternoon the Rector gathered all the children into the church and explained the meaning of the figures.

The evening sermon was taken by Canon Hedley, who gave a vivid word picture of the part which the Canadian boys took in the war, bringing it home to the people that nothing could be more fitting to express our thought, "Lest we forget," than these memorials which had been on that day dedicated "to the Glory of God, with great pride and love to the memory of our dear brothers."

Mr. Otto James, A.R.C.O., organist, and the choir gave as special music, the anthem, "The Souls of the Righteous are in the Hand of God," and "O blest are they whom Thou hast chosen and called unto Thee, O Lord."

The Theme of the Windows.

The general theme of the group of six windows is a representation of sacrifice, the upper left-hand window containing a representation of our Lord bearing His Cross on the way to the Crucifixion, the text beneath being "By Thy Cross and Passion," while the angel figure in tracery above holds the emblem representing Fortitude.

A piece of glass from the Cathedral of Arras, France, is inserted in the southern triangle above the main south window. It is the representation of the head of an angel soldier. This brings France and Canada together in this Church Memorial.

The main centre window contains the Cross, the Emblem of our Faith, emblematic of sacrifice, the wording beneath this being, "When I survey the wondrous Cross on which the

Prince of Glory died," the main tracery above this opening containing the Emblem of Sacrifice.

The upper right-hand window contains the subject of the return from the Crucifixion, representing St. John, the Virgin Mary, and Mary Magdalene, the lettering beneath this being "By Thy Death and Burial." The tracery above this opening contains an angel representing Mercy.

The three lower windows are of a military character, the first being a representation of one of the way-side crosses, with a wounded soldier in the foreground, the text beneath this being "In all their afflictions He was afflicted."

The centre window contains a figure of a soldier holding the Canadian flag, emblematic of Victory, the lettering under the centre one being, "Their name liveth for evermore."

The right-hand window is a representation of the White Comrade, Our Lord, appearing to wounded soldiers, the text under this being, "My Presence shall go with them."

HOW STAINED GLASS WINDOWS ARE MADE.

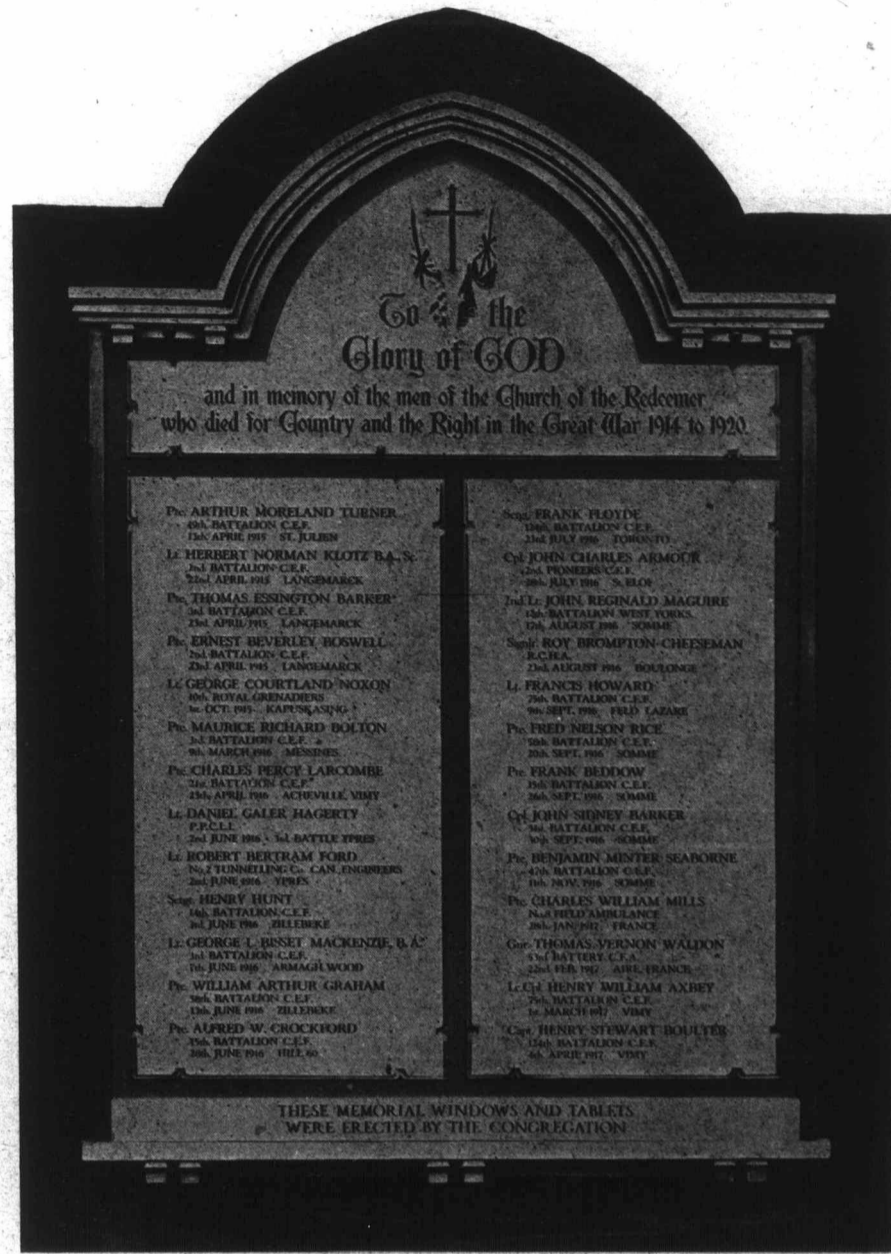
The making of a stained glass window involves calling into united service a number of processes. First there is the small coloured sketch to be prepared, and next the full-sized drawing or cartoon, in which every detail is represented. From this, separate patterns are made which are used to cut the shape of the actual glass. After the various pieces of glass are cut, the whole is temporarily attached to a large sheet of plate glass in the position they occupy in the finished window, and placed upon an easel, and the painting is proceeded with. When the painting is completed, they are detached from the easel glass and placed in a kiln until the color is fused into the glass. Generally, each piece of glass is fired two or three times, depending upon the tone required.

Next the glazing is undertaken. The various pieces are assembled on the cut-line drawing, and firmly put together by means of strips of lead, into which the edge of the glass is carefully fitted, after which all the lead joints are then soldered on both surfaces.

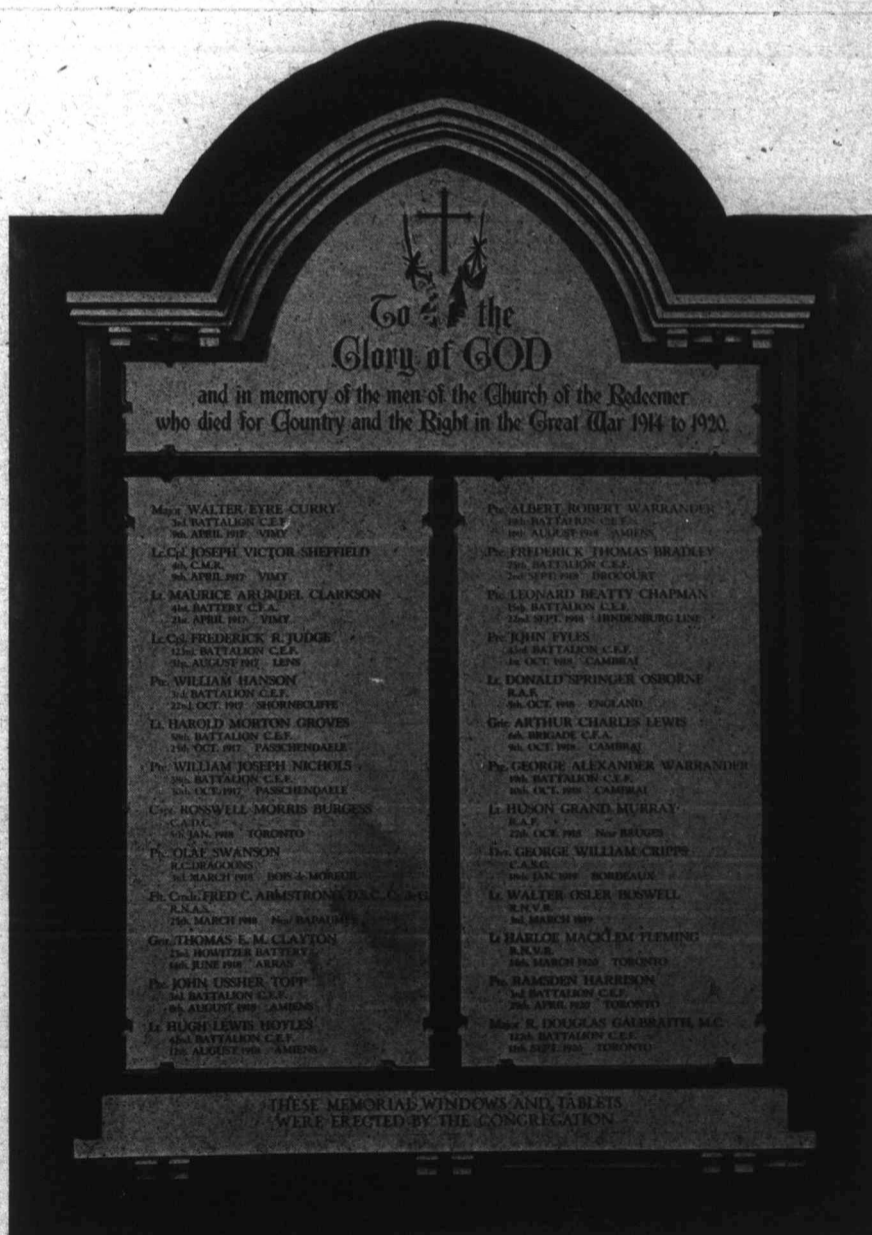
The final process is cementing, by which all the glass is solidly fastened into the grooves of the lead and made weather tight, and then the window is ready for placing in position.

SUNDAY SCHOOL ASSOCIATION OF THE DEANERY OF TORONTO.

Teachers and officers should keep free from other engagements Monday evening, November 15th, when the first general meeting of the S. S. Association takes place at the School-house of St. Mary the Virgin. An exhibit of S. S. supplies and publications is being made by the G.B.R.E. From 5 p.m. to 6 p.m. tea will be served by the ladies of St. Mary's, followed by an address at 7 p.m. by the Rev. D. B. Rogers, Editorial Secretary of the General Board of Religious Education. The lesson for the following Sunday will be outlined to the four divisions: Primary, "Teen Age Boys," "Teen Age Girls" and Bible Class.



Memorial Tablet Unveiled at the Church of the Redeemer, Toronto



Memorial Tablet Unveiled at the Church of the Redeemer, Toronto

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## Personal and General

The Rev. Canon Jarvis has moved into his new house at 8 Sussex Ave., Toronto.

Dr. Roper, the Bishop of Ottawa, accompanied by Mrs. Roper, returned to his See city from Winnipeg on October 30th.

The Rev. Canon Muckleston, who for the past year has been residing with his son, the Rev. Harold Muckleston, in California, has returned to Ottawa.

By official sanction the Ottawa-Prescott Road is to be re-named the "Prince of Wales' Highway." It will be the only road in Canada which will be known by this name.

The Rev. Canon Shatford has been appointed chairman of the Central Committee, which is dealing with the erection in Montreal of a Canadian Vimy Ridge Memorial Church.

At the burial of the unknown British soldier in Westminster Abbey on November 11th (Armistice Day), the King will act as chief mourner, and he and the Princes will immediately follow the gun carriage on foot.

Dr. Cody has been appointed head of the new commission which is to report to the Provincial Government on the financial relations between the three Universities in the Province of Ontario.

At the evening service on October 31st, at St. Leonard's, North Toronto, very favorable reports were received concerning the Forward Movement Campaign, which is at present being conducted in that parish.

In consideration of the great services rendered by the Salvation Army during the war at the Front, General Bramwell Booth, during his recent visit to Ottawa, was appointed honorary chaplain of the local branch of the Great War Veterans' Association.

Last week the Women's Canadian Clubs at Kitchener and Stratford, Ont., were addressed by Miss E. M. Knox, Principal of Havergal College, Toronto, on "The Girl of Yesterday and To-Day." The old Havergal Girls at Kitchener gave a reception for Miss Knox.

In the passing of Miss Rose J. E. Grier on October 28th, a link between Toronto of the pioneer days and the present day has been severed. The late Miss Greer passed away at St. John's Hospital, Toronto, at the age of 88. A more extended notice of this highly esteemed lady will appear in our columns next week.

A reception was given in St. George's Hall, Kingston, on October 26th, to the students of Queen's University, in that city, by the members of the Cathedral A.Y.P.A. The guests were received by the Very Rev. the Dean of Ontario, the Rev. W. E. Kidd,

M.C., and Mrs. Kidd. A very pleasant evening was spent by all present.

Ridley College, St. Catharines, is having a large addition made to its buildings at a cost of \$180,000, the gift of Messrs. George H. and Ross Gooderham, of Toronto, the former being the new president of the College corporation. Rev. Dr. Cody, of Toronto, and Mr. A. C. Kingston, of St. Catharines, were appointed vice-presidents.

After reorganizing in Hanover in June, 1920, with Mrs. Perdue, president, and Miss M. McCoy, sec-treasurer, the Deanery W.A. of Bruce, Ont., held its first meeting at Chesley, October 21st. An entire outfit for an Indian girl of St. Paul's Mission was undertaken. As a result of this meeting three new branches in the deanery may be organized.

The Rev. Frank Vipond was duly inducted Rector of the parish of Lakefield on October 28th. The Rev. F. J. Savers, Rector of St. Peter's, Cobourg, and Rural Dean of Northumberland, and a former Rector of Lakefield, officiated. Rev. G. F. B. Doherty, Rector of St. Luke's, Toronto, read the Prayers, and the Rev. Canon Hedley, C.F., preached the sermon.

On the occasion of the celebrating of the 73rd anniversary of the opening of Holy Trinity Church, Toronto, on October 31st last, Mr. H. P. Blachford was present at the morning service. Mr. Blachford was present at the opening of the church in 1847 by Bishop Strachan, the first Bishop of Toronto. He, his father and his son, have all three of them been wardens of Holy Trinity Church in the past.

A largely attended memorial service for the late Mrs. Perry was held on Sunday, October 24th, in St. Mary Magdalene's Church, Lloydtown, where Rev. A. C. McCollum is Rector. Rev. Prof. H. W. K. Mowll preached the sermon and paid a glowing tribute to the memory of one who had given three of her sons to the ministry of our Church. The W.A., of which the deceased was a charter and life member, attended in a body.

Rev. J. H. Stringer, who, after seven years' faithful service in the far northern mission of Stanhope, felt obliged by ill-health to seek a change, from which he has received much benefit, has, at his urgent request, been allowed to return to his difficult post in the north country. To the great regret of his new parishioners Mr. Stringer will leave Young's Point on November 1st. His self-sacrificing work is highly appreciated by the Bishop and other officials of the diocese of Toronto. Verily there is still material for annals of heroic Christian service. Mr. Stringer is a cousin of Bishop Stringer, of the Yukon.

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# Canadian Churchman

Thursday, November 4th, 1920

## Editorial

In bountiful Canada it is absolutely impossible to realize the fearful conditions in China. To imagine people eating grass and leaves and roots! As will be seen by the Help paragraph below the famine conditions are simply awful. BISHOP WHITE says that they are much worse than anything in China in the last thirty years. The point for us to consider is *What are we going to do?* We have food enough and to spare. The abundance is our embarrassment. Some active measure of relief should be inaugurated at once. This journal is always at the service of such causes. But such relief should be nation-wide in its appeal and response. We wish our Church or one of our newspapers of national standing would inaugurate such relief. We are convinced that thousands of Canadians are only waiting for the chance to help. One satisfaction in such help will be that the Chinese themselves have already been working on relief measures.

Hong Kong Press: The startling telegram relating to the terrible famine which is prevailing in the provinces of Chihli, Honan and Shantung, over an area of ninety thousand square miles, and affecting a population of between thirty and forty millions, presents a harrowing picture of a situation with which the Government of the country manifestly cannot adequately cope with alone. To-day there are twenty million people not simply on the verge of famine, but actually and grimly face to face with it. Thousands starving already, whole districts of people were living on weeds, tree leaves and bran, parents were selling their children, animals were being slaughtered by the thousand or sold for a mere song because of the scarcity of fodder, numbers of people were leaving their homes and trekking to other districts and provinces, whole families were committing suicide, there was no fuel on which to cook food. Chinese eye-witnesses report that in many villages fathers are poisoning their families with arsenic to save them from starvation. Fleeing families tie their children to trees to prevent their following them. Indescribable horrors are seen on every hand.

These conditions give additional point to our obligation, to missions of applied Christianity. They will never replace the evangel but they are a necessary accompaniment. Last year at Des Moines Student Conference the conviction grew in intensity that the man who served foreign nations in medicine, education, engineering or agriculture in the spirit of Christ was making a direct contribution to the extension of the Kingdom of God. Where famine can be prevented by scientific methods of agriculture, it is a sin to hold back the knowledge. Only an utterly selfish man would hesitate to put such knowledge at the disposal of China's millions in fear of what the consequences of their increased strength would be. The Evangel must look after the change of heart that will direct that strength.

Twenty-five years ago it would have been thought incredible that Nova Scotia, Manitoba, Saskatchewan, and Alberta would return the answer "no" to the question of the importation of intoxicating liquors into the provinces. Temperance Education has been the cause of the great change in opinion. A generation has grown up which has heard and proved the falsity of the statement that intoxicating liquors are necessary

for health or good cheer. It is verdicts like these in contrast to the conditions in older countries which show that Canada is bent on working out her own destiny.

## CAN YOU HELP?

### CLERICAL POVERTY

Dear Editor:—

*A very great deal has been said on the floors of our Synods and in the "Churchman" on the above subject, and I believe something is to be done to relieve the situation in the future, but just when the relief may be expected it is impossible to say. There are difficulties and obstacles that, at present, cannot be overcome, so we are told. This situation may be prolonged through the winter until —!!*

Speaking for myself and family (I may be expressing the feelings of others), the predicament we are in, to-day, brings a lump in my throat and causes the tears to flow apace every time I think about it. What the winter has in store for us, particularly if it is a winter like the last, with a lack of absolute necessities—as we experienced last winter—I verily tremble to think of, and so through the medium of your valuable paper, I would ask that if any of our wealthier Churchpeople have a man's fur coat for winter wear, and a good warm cloth coat for fall wear (chest measurement 36), that they have no further use for, I should be glad of them. I am sure if they are sent to the Editor he will send them on to me.

*May I make another request, please, for books, especially theological. (I trust none of your readers will hold up holy hands of horror at such a "luxurious" request.)*

*How I long for reading matter to expand my college and university studies, and to keep as nearly abreast of the times as possible, but alas, how utterly impossible. I therefore should be extremely obliged if some kind person who has finished with a book would send it along—it will be gratefully received.*

*Fear of duplication need not deter a possible donor from sending, as I have not been able to add to my slight stock scarce a dozen books in the last six years. This is no proud boast but a lamentable and bitter confession, as I am conscious of the fact that the minister of God should do all in his power to be keenly alive to every thought and opinion, that affects the welfare of the souls of men. How very necessary it is, then, that a minister should read, so that he may keep in touch with what man is thinking and saying. But how can a man buy food, clothing and books without the means?*

*To say that I am grieved—deeply grieved—at having to make this appeal, expresses but mildly my feelings; it is the greatest humiliation I ever had to endure, but if it tends, in any wise, to hasten the measures necessary to relieve the poorer clergy—men who have given themselves, their souls and bodies, gladly, willingly in the Master's Service—I shall have the satisfaction of knowing I have not suffered in vain.*

Yours Sincerely,

"CLERK."

[The Editor will gladly forward any articles or money sent in for this purpose. They will be acknowledged in our columns. The motive in not publishing the name of the clergyman is obvious.—Ed. C. C.]

## The Quiet Hour

Rev. Canon G. OSBORNE TROOP, M.A.

ARE WE FORMING ETERNAL FRIENDSHIP?

WHAT is more precious than genuine friendship? The possession of a real friend is better than any fortune. To be friendless is to be indeed forlorn. I have often wondered how a man would feel, for instance, to find himself a stranger in London, without money, and without a single friend. I have said "without money," yet a rich man may be, and often is, essentially friendless, though, ironically speaking, "the rich hath many friends." Money cannot buy friendship, though it can easily purchase sycophants.

In this connection, Do you and I ever ponder the remarkable words of our Lord in the parable of the Unjust Steward? "I say unto you, make to yourselves friends by your use of the mammon of unrighteousness, that when the mammon fails, the friends that you have made may welcome you into the eternal tabernacles." I have paraphrased the famous passage in order to bring out its true meaning. Our blessed Master here lays down an eternal principle, and points out the only way in which we may secure friends for time and for eternity. This principle applies alike to rich and poor, for the mammon of unrighteousness, in its widest sense, includes all that is entrusted to us by God, which we may use for Him and for each other.

I am reminded here of a faithful black nurse, whom we have had in our family for nearly 40 years. That humble soul, by her devoted service, has won our friendship not only for time but for all eternity. Our whole family would rise up in the coming Day to call her "Blessed."

The late Bishop of Durham loved to speak of these waiting friends on the heavenly shore as coming forth, to greet us upon our arrival, as from a "white encampment." Neither they, nor we, will then have reached our final abode. It is in Paradise that these dear friends first meet us. They are dwelling in that stainless encampment until all the Lord's own are gathered in. How sweet to step forth upon that holy shore, not as a forlorn and friendless stranger, but as one to whom loving hands of welcome are extended!

The mammon "fails." Naked we entered into the world, and naked we leave it. Yet there is, as Bishop Brent points out, one thing that we both leave behind us and take with us when we go, and that is our character. We must, however, carefully remember that it is not character that saves us, but Christ to whom we owe the character. If by God's grace a man has been enabled rightly to use the mammon of unrighteousness, then a royal welcome awaits him beyond. Think, for instance, of the innumerable friends who came out from the white encampment to meet the good Bishop of Durham, when he so lately passed over.

Above all, we have for an eternal Friend the Lord of the country Himself. To Him we owe all our other friends beyond the veil. We were once His enemies, but He died to redeem us from that enmity, and to bring us by His Spirit into abiding reconciliation with His Father and Himself. He is not ashamed of us. He rejoices even now and here to call us friends. "Ye are My friends, if ye do whatsoever I command you." What a reunion is coming when all the friends shall meet together, and Christ the centre and glory of all!

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# The Nationalistic Uprising in Egypt of 1919

Affairs in Egypt—The Last Rebellion—Some Details of Native Trickery and Government Mistakes Not Generally Known—The Egyptian Labor Corps Conscription a Great Irritation

DR. JOHN R. HOWITT  
Hamilton, Ontario

(Continued from issue of October 21st.)

## Forcible Conscription.

OF the immediate causes of the rebellion, one in particular stands out: the forcible conscription of nearly one million natives into the ranks of the Egyptian Labour Corps, which was used in Palestine, France and Mesopotamia to do the enormous amount of labour required in building the military railways and in other construction work.

To the *fellaheen*, ignorant and illiterate as he is, no greater calamity could befall than to be compelled to leave his dirty native village. To him it would be akin to dragging a child from its mother's arms. It is true also that in some cases while in the army they were harshly treated, and a few were killed or died during their service. The general effect of this conscription was enormous, and left its mark in every town and village of Egypt. Whether the Government were justified in its action or not we shall not here discuss, but it must be remembered that the times were serious. The issues at stake in the Great War were so tremendous that considerations, even of ethics, were apt to be overridden in the struggle for victory. Again, the Turkish army and the Egyptian army in Egypt have always been raised by conscription; probably before the war no other system was ever known in the Near East. The raising of the Labour Corps was, therefore, virtually but an extension of the system for many years in vogue.

Moreover, both France and Germany conscripted their native subjects. And, although the Egyptians were probably at times harshly used, it is beyond question that, generally speaking, they couldn't have been treated better. They were paid higher wages than the British soldiers until the new rates of pay for the latter came into force; and there were times when they received a larger ration of drinking water per man than did the British troops in the same area. They were never employed for actual fighting, and, therefore, missed the real discomforts and dangers of the campaign.

The general influence of the British army of occupation during the years of the war was probably not for the best. The large number of soldiers in Egypt at the time, their frequent escapades and oftentimes dissipation, and their fraternizing with the natives themselves, contrasted most strangely with the small pre-war regular garrison to which the Egyptians had formerly been accustomed. The influence of the troops perceptibly lessened the prestige of the Englishman abroad.

## Slander and Lies.

There was undoubtedly some propaganda among the people before the revolt. Germany had promised Egypt her independence when (or if) she won the war—a promise we can well imagine her fulfilling. Among the *fellaheen*, too, slander of the British had been lavish. They had been warned of the evil intention of the authorities to force them to become Christians and to seize their wives.

A third element of disorder was supplied by definitely *Bolshevistic propaganda*, spread by a small body of low-class foreigners, chiefly Anarchists or Levantines, who were in touch with Continental Bolshevism, and could easily gain a hearing amongst the ignorant and violently-inclined mobs in the larger towns. To them must be attributed some of the worst features in the outbreak.

The general undercurrent of unrest came to a head when ZAGHLUL PASHA, the Nationalist leader, publicly declared that the British Protectorate over Egypt had been a war measure only, and that, after the Armistice, Egypt claimed its independence and demanded to be represented

among the Allies at the Versailles Conference. RUSHDY PASHA, the Prime Minister, disapproved of this plan, and wished to visit London in order to have the Protectorate defined. He was requested to postpone his visit, and in consequence resigned. No new ministry could be formed.

It was then discovered that the Nationalist Party were preparing a general movement, intended to intimidate the British Government in Egypt. It was impossible to say how far the plot had gone. It seems that the Revolution was timed for July or August, when the Army of Occupation might have been reduced to something like its pre-war strength of one British brigade. The leaders were arrested and interned in Malta, and at once the outbreak followed. It was serious enough, but how much worse it might have been had the preparations for it been complete was shown by the form it assumed.

## Egypt for the Egyptians.

The outstanding feature of the revolt, when it did occur, was the apparent unanimity of the whole Egyptian people. It was not, as had been supposed, simply the Nationalist Party, but every class joined in the inane cry of "Egypt for the Egyptians!" The *fellaheen*, or peasant, composing ninety per cent. of the people, had had his faith in British honesty shaken by the agitators. The few sane persons of moderate opinion left in the country, and even the Government servants, were violently intimidated into joining in the general cry and upheaval.

The pupils of the Azhar University, always fanatical, had their feelings roused to a high pitch and their popular influence increased by the collapse of Turkey. They had been trained to look to Turkey as the head of the Moslem world, and its utter collapse seemed to them to threaten the Faith itself.

## Roguary and Cunning.

Perhaps it may be wondered that the peasant class, who had so greatly benefited under British rule, could ever have been induced to turn against the Government so unanimously; but, as a matter of fact, the poor *fellaheen* had been sorely tried during the war. Practically all the recruiting or conscription for the Egyptian Labour Corps was in the hands of the native officials. That means that it was done by the head man of each village. Naturally, he selected the number required from the wealthiest of the peasants, and, when they bought themselves off at the biggest price he could squeeze out of them, he went on to the next wealthiest, and so through the whole village till he reached a stratum who found it more profitable to go than to stop. Then the head man would inform these that, though their wages were fixed at so much by the Government, yet the English sergeant-major had to receive his percentage, and had agreed with him to take a lump sum in advance, so the recruits would hand the money over to him in repayment as they received it. Not only the peasants who were enrolled, but most of those who were not, were flagrantly robbed and the blame laid at the door of the British authorities.

The character of the *fellaheen* must also be brought into consideration. He is usually thought to be docile and easy to govern; but he has always been liable to excessive outbursts of passion, forgetting all ordinary restraints. Real and imaginary grievances had, therefore, shaken the peasants' old belief in British honesty, and he joined in the general cry that the British should clear out of Egypt.

The revolt, which at first was purely political in nature, soon took on a different aspect. The peasant element, led on by the *effendi* class, systematically attacked the public buildings, and, where possible, Government officials and sup-

porters. The railways were torn up, wires pulled down, stations burnt, roads torn up, and shops and houses were damaged in true carnival spirit. Under these circumstances the army and civil authorities commenced the laborious task of resettlement. Officials and civilians in outlying districts had to be called in to places of safety where garrisons could be stationed. The whole army was rapidly distributed throughout the length and breadth of the land and courts martial established for the trial of offenders.

## Coptic Christians Join with Moslems.

Soon a religious and fanatical turn seized the people. And here, curiously enough, a strange thing occurred. The ancient Coptic Church, which was founded in Egypt by St. Mark, and which, so it is claimed, has retained its purity throughout the ages and escaped both the rule of Papal authority and the Reformation alike, joined with the Moslems in their united cry for Independence. Their effort, however, was almost amusing in its pathos; for no one better than the poor Copt could appreciate the fact that, were the British Government to retire, there would soon be little room in Egypt for the enemies of the Prophet.

One, the son of the only Coptic Prime Minister before the war, the late BOTROS PASHA, who was assassinated by the Nationalistic Party, made violent speeches against the Government, standing almost over his father's grave in the Coptic Church in Cairo, which was built as a memorial to the late Prime Minister's life and work. The new Nationalistic flag, which was flown, revealed the Cross and Crescent lovingly emblazoned together with the stars of Egypt, and for the first time in history Moslem processions visited the Coptic Churches and Coptic pilgrims made their way to the great Mosques. And all this hypocritical display of apparent unity was designed to demonstrate the complete unanimity of the Egyptian people in their desire for independence.

Some of the worst features of the revolt occurred in the provinces of Upper Egypt. At DEIRUT nine British officers and men were seized and killed as they were returning from Luxor. Their bodies were mutilated and publicly desecrated. At DEIR MOWAS a youth of nineteen, who had returned but ten days before from his school in England, where he had taken the Gold Medal in Agriculture, was one of the prime leaders in the outrages, and was subsequently hanged with his uncle and father.

The uprising, which was at first political in nature and then fanatical, soon developed into a purely lawless orgie, and finally the worst elements in the populace turned upon the *effendi* and wealthier class, pillaging and destroying as they would.

In the meantime, the leaders of the movement, terrified at the flame they had kindled, appealed secretly to the Government to stem the uprising and for their own protection, at the same time admitting that for them to publicly retract would be to endanger their lives and property.

During this time the Government, while suppressing where necessary the violence of the uprising, pursued throughout a policy of conciliation rather than of force, so that less than five hundred natives in all were killed in quelling the revolt.

## Punishment too Mild?

Many in Egypt at the time felt that too little force was used in putting down the outbreak; but the objection to this method lies in the fact that such measures inevitably leave rancour in the hearts of the people, which, especially in the East, lasts through many generations. Further, to do so would require ever afterwards a large Army of Occupation to preserve peace and order.

(Continued on page 729.)

1919

# "The Sea Is His and He Made It" and England Keeps It Free

JESMOND DENE

"DID you ever see anything to equal this?" cried Merilla, fiercely, thrusting a blue and white sheet into my hand—a small pamphlet, well printed, full of good information, pointedly conveyed. But, alas! Guided by her indication, this is what I read:—

"The sea is His. He made it.  
Britain keeps it free."

A tribute by the French writer, Vernède."

Vernède! Such an Englishman, such a devout lover of England, such a true-hearted Briton, if you will, but, first and foremost, an Englishman. This is what he really says:—

"The sea is His: He made it,  
And England keeps it free."

England, perhaps, because, ideally and symbolically, though not geographically, she includes Britain, because, in a unique sense, she is symbol and centre of the great federation we call Britain, or the Britons — *gardienne du foyer*—representative of all the rest. So "England keeps it free," he wrote.

But about Vernède. He was, indeed, French by descent, for the family was driven from France by the revocation of the Edict of Nantes, but the link with England came later, when our Vernède's grandfather married an English wife and took out papers of citizenship. His grandson, born in London, educated at St. Paul's School and St. John's College, Oxford, settled in the depths of the lovely countryside, where

"In books and gardens he did place aright  
His noble, innocent delight"

with the wife who, "from the hour of their betrothal, was the inspirer and encourager of everything he did, and was so in the momentous decision and to the end." She notes his horror of damp cold as an inheritance from his French ancestry, and "it made me marvel how he survived those two awful winters in the trenches." This horror impelled them to winters of travel, and, though he enjoyed "sunny cold," he revelled most in the climate of India, where his book, "An Ignorant in India," quickly became a classic of the mess. In his country home, with its delights of gardening, in travels and studies and writing, he spent years of joyous usefulness, and was four years over age in August, 1914. He would not misstate his age, and so, in spite of his "extraordinarily youthful appearance," he was refused several times, finally enlisting in the Public Schools and Universities' Battalion of the Royal Fusiliers, and most characteristically refusing to consider a commission, "for he knew nothing of soldiering." When, after training, he

felt he could be useful as an officer, he was gazetted to a second lieutenantcy in the Rifle Brigade "on the thirteenth anniversary of our wedding-day."

"I made him promise he would tell me everything, just as he thought of it," says his wife, and hence the entire frankness of the letters home. "I feel it rather doubtful whether I should tell you quite the unpleasantest side, but nowadays, when women have so much influence, they should not be fooled with the rosy side only. . . . Nobody need think the trenches anything but dis-

"Brothers, brothers, the time is short,  
Nor soon again shall it so betide,  
That a man may pass from the common sort  
Sudden and stand by the heroes' side.  
Are there some that, being named, yet bide?  
Hark! Once more the clarion call—  
Sounded by him who deathless died—  
"This day England expects you all!"

His first war poem, *England to the Sea*, has in it something of the gesture of magnificence," which is found, too, in the splendid lines to the Indian troops. He knew that

"This was the day,  
like that which,  
ere its setting,  
Gave us the seas to  
hold—and Nelson  
dead."

Something of the "Nelson touch" was on him, this Englishman of the third generation. He, too, knew

"The fearless faith  
that love of  
freedom gives,  
The fire, the inextinguishable  
passion,  
The will to die . . .  
so only England  
lives."

The first war Christmas he writes to *England Marching*—and we remember the man who was "simply numbed by damp cold":—

"Winter, it's winter,  
Little Greatest  
Country,  
Black clouds keep  
piling on a bitter  
sky,  
And the winds are  
screaming up  
from the cruel  
north line—  
Cold winds, cold  
hearts, winter is  
nigh. . . .

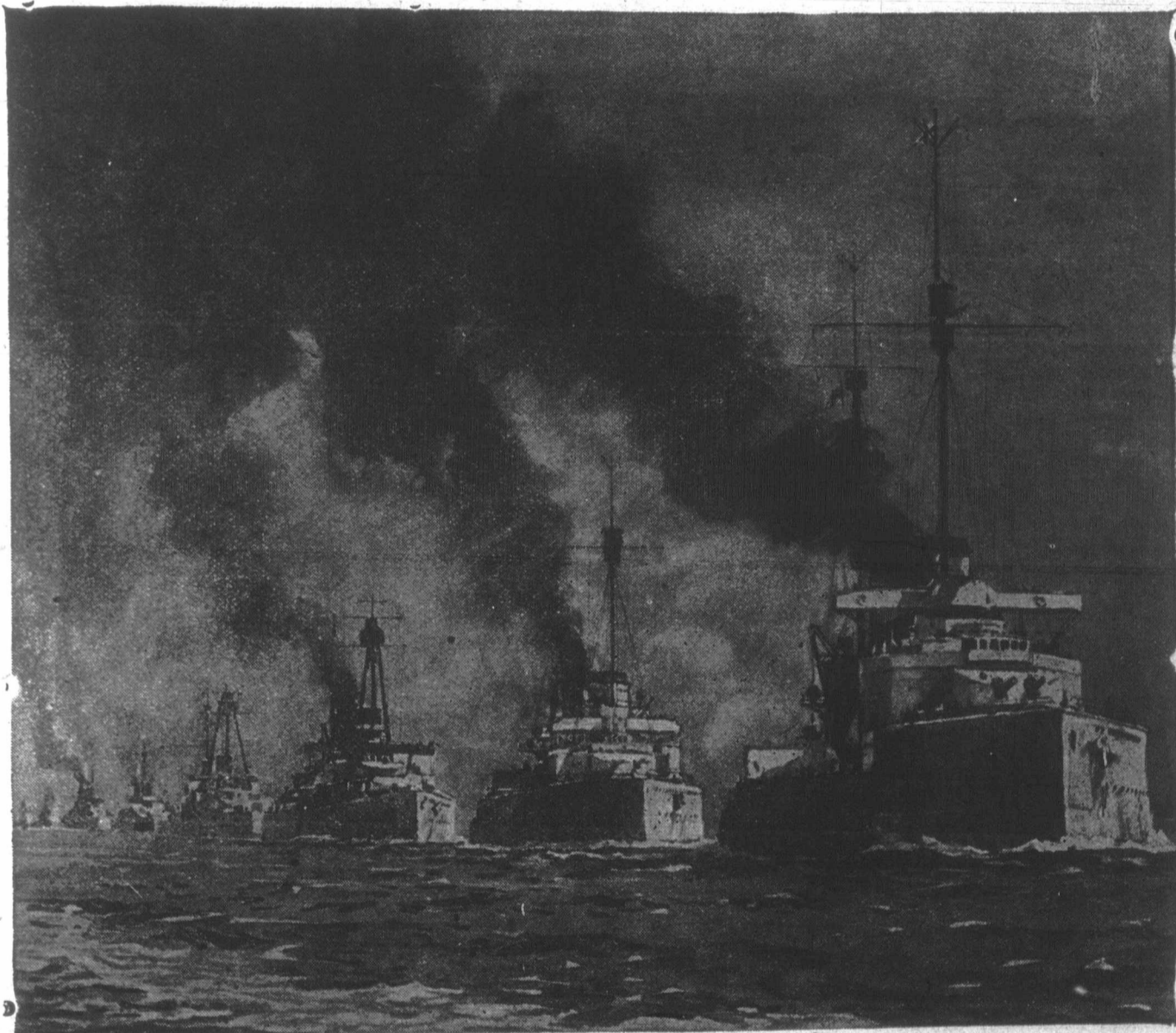
Little Greatest Country, never went an army,  
Poor and so valiant, crushed and so free,  
Through deadlier night, disdaining the false  
captain,

Marching, marching, to spring and victory."  
"He loved his time like any simple chap." He had no illusions about war, and he had no fear, for perfect love casteth out fear. Listen to his love-letter to England from the trenches:—

" . . . Quenchless hope and laughter's golden  
store,—  
All that a man might thou hast given me, Eng-  
land,  
Yet grant me one thing more:  
That now, when envious foes would spoil thy  
splendour,  
Unversed in arms, a dreamer such as I,  
May in thy ranks be deemed not all unworthy,  
England, for thee to die."

"I hope people won't quite forget in our generation. . . . For us there can be no real forgetting. We have seen too much, known too many people's sorrow, felt it too much, to return to any existence in which it has no part. Not that one wants to be morbid after; still less does

(Continued on page 730.)



gusting, but there is a great deal of fascination in them. . . . The men are splendid, and their cheerfulness is not the heedless gaiety I used to suspect them of, but a gallant effort to make the best of things and not let their morale fall below an ideal . . . but anyone who shows a tendency towards exalting war should be drummed straight out of the country."

The heart of Vernède is in his verse. Many who do not know his name are familiar with the lovely and most moving little dedication:—

"Little you cared what I laid at your feet—  
Ribbon or crest or shawl;  
What if I bring you nothing, Sweet,  
Nor maybe come home at all?  
Ah! but you'll know, Brave Heart, you'll know,  
Two things I'll have kept to send:  
Mine honour, for which you bade me go,  
And my love, my love to the end."

Of *The Call*, written in the early days of August, his wife says, "I knew he felt he must go." It appeals to the lad with the merry eyes and smile, to the man with square-set jaw and chin, to the dreamer of dreams, to him who has wasted his years in the devil's game, to the lover of ease amid his comforts.—

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## Australian Letters

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

### VII.

#### THE PRINCE OF WALES IN SYDNEY.

Dear Mr. Editor:—

I missed seeing the Prince in Canada. I came down to Toronto from Muskoka just after he had left. But I saw him in Australia, as we landed in Sydney a week before his arrival. I can imagine no more suitable stage for such a royal visit than that Queen City of the South. Directly you enter the harbour you feel that you are in an environment that is Imperial. The splendid grey fighting ships of the Australian Navy ride at anchor on its waters. Here is a group of dangerous-looking submarines. (One is particularly glad at such a moment that they are Australian, and friendly.) There lie the greyhounds of the sea—the cruisers. One of these, the H.M.A.S. "Sydney," had made scrap-iron of the "Emden." And last and chief of all rises the great battle-cruiser "Australia," flagship of the Australian fleet, the fear of which had made the whole German fleet, like naughty boys, run from the Pacific. When the Prince, on the still greater "Renown," anchored by the Australian ships in the harbour, he was already in the centre of the great city, which stretched away for miles over the hills on either side of the water.

With altogether characteristic thoughtfulness an Australian friend had procured me a place at a window overlooking the route of the Prince's first state entry. We had to come in from the suburbs early in the morning, as the roads were later blocked in truly London fashion. It was interesting, from the quiet aloofness of our window, to watch the gathering throngs in the street below. An Australian crowd is a lovable thing—brimful of human geniality and good humour. Even the boys who had climbed for a better view on to an elevation of dangerous stability, and for their own good as well as that of the public were removed, one by one, by the police to positions of uninteresting security, seemed to take their tragic demotion with unresentful equanimity.

The route was lined by the splendid "Diggers," as Australians fondly call their soldier boys. The minutes were never dull with such men to watch—the heroes of Gallipoli and Pozières. But at last the Prince was coming. Before him rode (and what body could have been chosen more typical of the land of the riders of the boundless plains?) a thousand Australian Light Horse. There they were—men who had ridden with Allenby into Jerusalem and beyond—men with the magnificent manhood and bearing of a free race, tall in stature, beautiful in feature, riding as only men can ride who have passed straight from the cradle to the saddle. And behind them a carriage, and in the carriage a boy with fair hair and blue eyes, such as a descendant of Alfred the Saxon should have, in the uniform of an Admiral, acknowledging to right and left the loyal multitude's thunderous acclaim.

Sydney was illuminated for the Prince's visit as I had never seen a city illuminated before. The great buildings were wonderful, outlined in lights of many a hue. But far more wonderful were the illuminations of the fleet, with the countless city lights beyond—a setting only possible in this Venice of the South. Again I was given a vantage point—a verandah on the North Shore. We watched the dark waters, and then in a moment, exactly at 8 p.m., all the warships flashed into a blaze of glory. Anon the searchlights began to play, and countless rockets rose in curves of light and broke into constellations of flame.

I saw the Prince once again. I was given a ticket, admitting me to the Convocation Hall of the University, where he was to be made a Doctor of Laws. I thought he looked a little nervous as he entered that academic atmosphere, ablaze with hoods of varied hue, but he replied in a voice that was strong and penetrating. When the ceremony was over he passed from building to building, followed by the University's surging crowds. If

## The Bible Lesson

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

Twenty-fourth Sunday after Trinity, Nov. 14th, 1920.

Subject: Gideon's Victory, Judges 7: 1-25.

1. Gideon's Preparation.—Gideon was impressed with the greatness of the task which lay before him. To deliver Israel from the Midianites was no light work. He, therefore, gathered about him an army of thirty-two thousand men. They were, apparently, volunteers, and mostly untrained men. During the years of oppression it was impossible for Israel to maintain a trained army. It speaks well for the enthusiasm of Gideon that he was able to gather so great a host. He had the assurance that God was with him, yet he also, quite rightly, made the best preparation possible to meet the enemy. The assurance of God's presence with us should not cause us to neglect the use of human means. To be workers together with God is generally the ideal condition of human service.

2. The Lord's Preparation.—It must have been a great surprise to Gideon, and also a cause of some discouragement, when he was commanded to reduce his army. The Lord saw that if victory were given to so great an army it would be a stumbling-block to Israel's trust in God. They would be tempted to vaunt themselves and to say, "Mine own hand, hath saved me." God desired them to know that He was their Deliverer.

By Divine command, therefore, a proclamation was made, giving permission to all who felt any fear to return to their homes. There were twenty-two thousand who were not ashamed to say that they were afraid.

Gideon's surprise must have deepened into amazement when the word of the Lord declared that his little army of ten thousand men was yet too large.

The test at the water seems to indicate that out of the ten thousand God chose those who were ever on their guard and always ready to serve. Those who stooped down to drink abandoned themselves to serve their own needs, and, in the thought of their need, forgot to be upon their guard. Thus, three hundred men were chosen to be the instruments in God's hand for victory over Midian. These were the choice spirits—not afraid and always ready to serve.

3. Gideon's Faith Strengthened.—It is not surprising that Gideon's heart was in a state of panic when he saw the disparity between the great host of Midian and his own little band of men. He was undoubtedly afraid, as a comparison of verse 11 with verse 10 clearly shows. He took Phurah with him and went secretly into the lines of the Midianites, where he discovered that a great fear had taken possession of the enemy. Gideon was soldier enough to know that this fear in the enemy was a mighty power which would work to the advantage of Israel. He went back full of thanksgiving, hope and wonder.

4. Final Preparation.—God had now taught Gideon trust and courage, and Gideon was left to make his own plans. The interesting and ingenious arrangements made, as described in verses 16-18, were designed to show that the promised victory was not to be won by military power, but in trust upon God's promises.

Surprise and fear were the forces of which Midian felt the power that night. The greatest forces in the world are those which are unseen. Fear and dread and doubt are sure to weaken. Faith, hope and love give power to human hearts. These are God's gifts which we are to seek. They are of greater value than any material things.

it was thought likely that he would emerge from a certain door, the crowd was there to meet him. I last saw him standing in his car as it slowly moved off, acknowledging the cheers of the enthusiastic multitude.

And so he went from us. What is his future and that of the Empire to be? God keep him strong and true and good to rule over a people that puts righteousness first. Only so can we face our destiny without fear.

Yours as ever,

VIATOR AUSTRALIS.

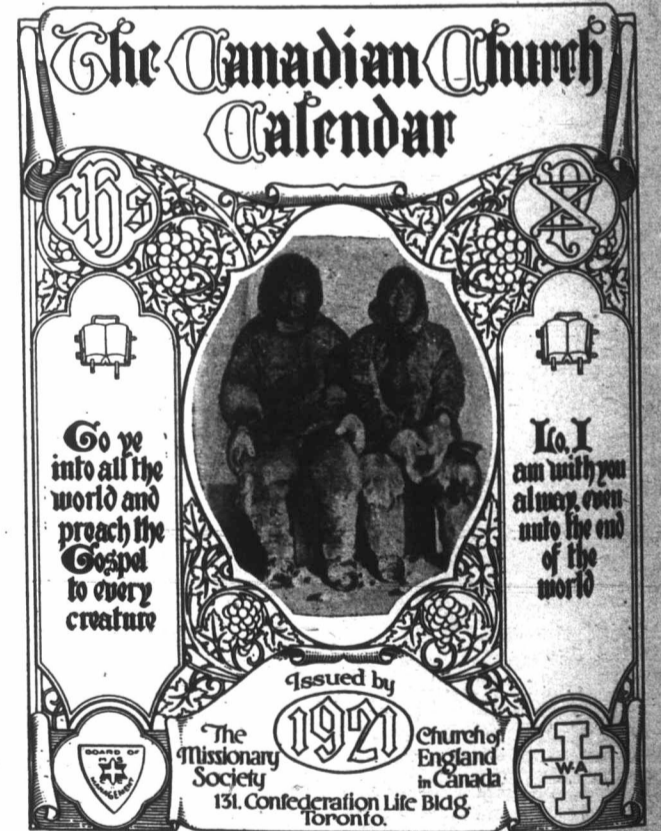
## Around the World

By the Educational Secretary M.S.C.C.

THE following quotation from a leading article has recently appeared in a Chinese-owned paper, which shows the attitude of some of the Chinese newspapers towards Christian Missions:—

### Chinese Attitude Towards Missions.

We do not suppose that we at this side of the world can influence those who ought to subscribe to the missionary societies, but, without subscribing to the details of their doctrines, we assert, without fear of contradiction, that the reduction of the missionary effort in China, at any rate—and we suppose the same holds true elsewhere—at this juncture will be an irreparable disaster. To put it at the lowest, the missionary has been for a century and more the great pioneer of the best progress that consists in making two blades of grass grow where one grew before, but of the progress that consists in the dissemination of fruitful ideas and uplifting ideals, the ideas and ideals out of which have sprung for China the beginnings of a new era, an era in which, chaotic as things are at present, human personality, human individuality, human kind generally, are being estimated at something like their true worth; and the work that the missionary has begun is as yet far from being in a condition where it can safely be left to look after itself. The missionary's personal example, the missionary's direct guidance, the missionary's present inspiration are still necessary, not merely in the more strictly missionary sphere, but in the whole of the national life, and to withdraw that example, guidance and inspiration is to leave the newly-awakened soul of the country in extreme danger of following paths that will not lead to the end that the country is beginning to contemplate as the one desirable end.



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THE THIRD INTER-DIOCESAN JEWISH MISSIONARY CONFERENCE

It is with heartfelt praise and thanksgiving to the Giver of all good gifts that we look back upon the Third Inter-Diocesan Jewish Missionary Conference, held at St. Stephen's Church and Parish House from Tuesday to Friday, October 26th to 28th.

The Lord Bishop of Toronto took the keenest personal interest in all the proceedings and showed the importance he attached to the work of taking the Gospel to the Jews by presiding at all except one of the meetings in spite of the accumulation of important work on his return from the Centennial Celebrations at Winnipeg.

Some of the papers form very valuable contributions to the subject of missions to Jews, and many hope that it may be possible to publish them. Rev. M. Malbert, of Ottawa, read a most instructive and interesting paper tracing how the religion of the modern Orthodox Jews, which has been aptly termed "Rabbinism," a structure of "wood, hay and stubble," has gradually been built upon the foundation of the God-given Judaism of the Old Testament.

Miss Strangman, of Montreal, spoke from experience of the difficulties and encouragements meeting those who seek to reach Jewish women and children with the Gospel. The women are religious from a sense of duty, not love. Fear of persecution is the greatest hindrance in reaching them. She emphasized the importance and urgency of the work among children.

Rev. A. C. Silverlight's paper "Who is Jesus?" brought a solemn challenge to us as Christians to live Christ as the only truly converting witness to the Jewish people. The Bishop of Toronto, Canon Troop and others spoke earnestly in the discussion which followed.

Rev. John L. Zacker, the Secretary of the Protestant Episcopal Church Missions to Jews, U.S.A., read a remarkable paper on "The Philosophy of Israel's Destiny." He first demonstrated the fact that the Jews are a nation and not merely a religious sect; but that this does not necessarily interfere with the citizenship of the Jew in the country of his adoption or birth.

Rev. D. J. Newjertz's (Montreal) paper on "Present Day Problems of Jewish Missions," was intensely interesting and instructive.

Each evening the "all-time delegates" were largely reinforced by Toronto lovers of Israel, who came direct from their offices to the exhibits at the Nathanael Institute of Curios, Children's Work, and Literature, which aroused the greatest interest.

The indefatigable and able co-operation of the Diocesan W.A. led by Mrs. Yeoman and Mrs. Lemon was of the greatest assistance. It was owing to them that lunch was served on the spot for out of town delegates, and that all could enjoy a splendid tea before entering the study groups.

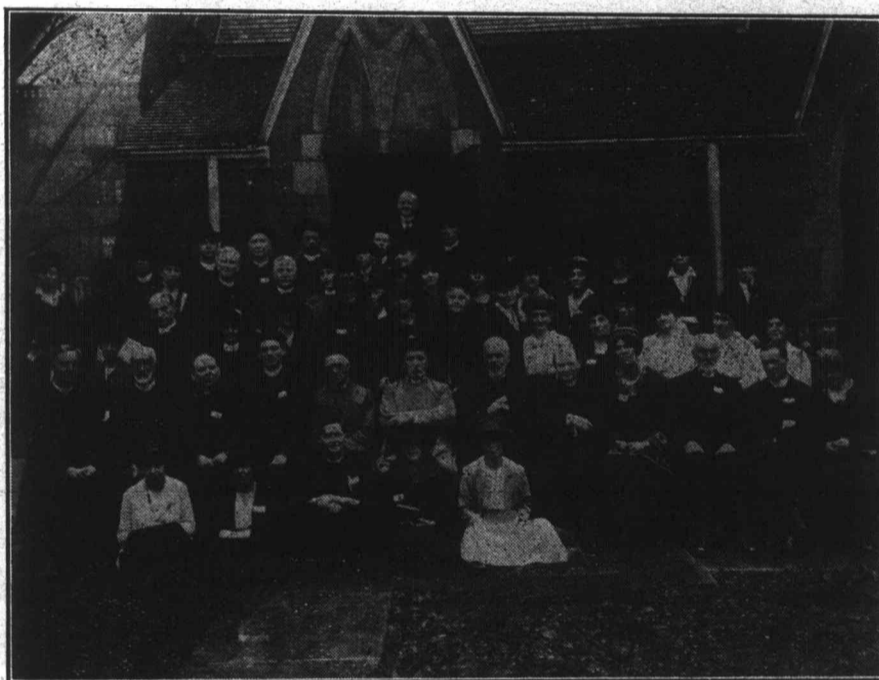
The greatest audiences gathered of course for the three evening meetings. Each in its own way was the best of all. The diverse personalities of the four Hebrew Christians who on the first evening spoke from the depths of their personal experience of "Things which count in bringing a Jew to Christ," afforded a striking and un-

Ottawa was present the whole of Wednesday and preached a most helpful sermon on 2 Sam. 14:14. The Very Rev. D. T. Owen, of Hamilton, Rev. Canon G. O. Troop and Rev. Prof. C. V. Pilcher and E. A. McIntyre, were inspiring and strengthening. Rev. R. H. A. Haslam brought the Conference to a close with a moving appeal not merely to "bear" but to "be" witnesses to Christ.

In the following resolutions, the outstanding lessons of the Conference took definite form, and by God's grace will lead to a conserving and extending of the blessings of the Conference:-

1. Realizing the great inspiration and help that has come through this Conference we feel impelled to thank God and take courage and go on to attempt greater things.

We resolve, therefore, that in the opinion of this Conference it would be advisable, through the co-operation of the Women's Auxiliary, the Brotherhood of St. Andrew, the Anglican Young People's Association, and the Sunday Schools, to organize a series of inter-parochial meetings in the interests of Jewish work.



THE THIRD INTER-DIOCESAN JEWISH MISSIONARY CONFERENCE AT TORONTO, OCTOBER 26TH TO 28TH, 1920.

designed illustration of the universality of the Jews and of their fitness for their future role as the worldwide missionaries of Christ.

Rev. H. A. Ben-Oliel and his local helpers kept the capacity gathering on tip-toe in more senses than one by their dramatic representations of Oriental customs and manners, each throwing new light on passages of Scripture, and aptly illustrating how we need the Jews to supply their quota to a fuller interpretation of the precious truths of the Bible.

The devotional leaders of the Conference led the members into the deep things of God and these were ever kept uppermost. The Lord Bishop of

2. To ask Rev. Canon Howard and Rev. F. H. Brewin to review their study books and to request M.S.C.C. and W.A. "Letter Leaflet" to publish their reviews.

3. To ask the M.S.C.C. to adopt one of these books or some other on the Jewish work for their missionary study next year.

4. To ask the M.S.C.C. to make the December issue of the "Mission World" a Jewish number.

5. That the Bishops be asked to consider whether the evangelization of the Jews could be effectively advanced by making Jewish work a definite part of parochial activity, especially in certain parishes.

Letters of a Prairie Parson

Dear Arthur,—

Church papers just now give one so much food for thought, that, added to a keen appetite, there is grave danger of indigestion. I feel the pains of mental indigestion quite acutely tonight. It is Monday, and in the time I have snatched from the many little duties attached to the Parson's Holiday, I have bolted three meals—a sermon by Canon Barnes to the members of the British Association, a summary of the reports of the committees of the Lambeth Conference, and the Social Service Council's Bulletin on "Prohibition, 1920." Canon Barnes gave me the worst pain, the reports of the Lambeth Conference were wonderfully easily digested and very palatable, and the Social Service Council's Bulletin left me with the hungry disappointment one feels when one has expected meat and pudding and has been given only soup. True, there was plenty of meat in the soup, but it was of such variety as to make the whole thing indigestible.

Unfortunately I am not a scientist, nor a theologian, so I do find these statements hard to digest. "Our forefathers saw that acceptance of it (the theory of evolution) meant the abandonment of the story of Adam; it meant giving up belief in the Fall, and in all the theology built upon it by the theologians from St. Paul onwards." If our forefathers had indigestion at the prospect, I venture to sympathise with them.

Then, having gulped that mouthful, there comes this. (Perhaps I ought not to have read the sermon at all. It was addressed to the members of the British Association. Perhaps for me to try to digest it, is like feeding a baby on pork chops). "It is dangerous to assert that though God may not have specially created man, nevertheless He did specially create life. Probably the beginning of terrestrial life was but a stage in the great scheme of natural evolution. We may even expect that some day in the laboratory the man of science will produce living from non-living matter." Reverently one would ask, if life was not created, from what did it grow, and what was the substitute for life in the growing process? However far evolution is pressed back, it must have its origin in creation, so that after all the first verse of the Bible is satisfying, "In the beginning God created the heaven and the earth."

"The Christ Spirit," Canon Barnes says, "the quality of deity as it has been called, separates us from the animals whence we have sprung, just as life separates them from the matter of which they are made." Can the soul then be defined as "the Christ Spirit, the quality of deity"? I know too little to criticise such a sermon, yet surely it challenges criticism. It has done me good. It made me feel ashamed of my ignorance. Is it selfish to wish that I had time and money to give myself to further study?

The Lambeth Conference resolutions made one feel proud to be an Anglican, and especially proud of the Bishops of our Church. With simplicity, clearness and directness, they have dealt with vital problems, and set before us high ideals. May the Holy Spirit who so evidently guided them in their decisions guide them still wherever they go as they seek to apply the ideals. May the "vision splendid" never "fade into the light of common day."

Have you read the Bulletin on "Prohibition, 1920?" It stops just where

(Continued on page 726.)

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## FROM WEEK TO WEEK

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

THE act of the Ontario Legislature providing for monthly allowances to mothers of two or more children for whom they are not able adequately to provide is an excellent start in the right direction. The Commission in charge of the administration of this act appears to be somewhat slow in getting it into operation on a provincial basis. What method is provided for the naming of local boards to assist the Commission is not clear, or who is to appoint or recommend the personnel suitable for such positions has not, as far as the writer is concerned, been made definitely known to the public. "Spectator" has asked the Commission concerning these things but the information has not been forthcoming.

The announcement that allowances would be paid from the first of October, and that the machinery of operation was being put in motion has raised expectations in hundreds and thousands of homes, and the sooner the hopes of these people can be settled one way or other the better. The task, of course, is a great one to inaugurate, but it would be well to keep the public informed as to its progress so that there would be confidence that due haste is being made.

It is extremely important that at this stage of the organization there should be such an ample office staff that each day's correspondence can be dealt with immediately. The Commission will find that the answering of a letter or application two or three weeks after its arrival doesn't pay. Instead of dealing with one correspondent they will be forced to read and answer letters from the mayor of the town, the member of parliament, the clergyman, and a dozen other persons that have been called upon to take up the case, all of which might have been avoided by sending the requisite reply by return post.

Far greater care will have to be taken in furnishing instructions to local boards than was necessary even in the work of the Canadian Patriotic Fund. As one-half of the sum of the allowances paid in a given municipality comes out of the taxes of that community there will be much more watchfulness on the part of the public in regard to its local administration. Different people have very different ideas as to what constitutes an adequate income for other people on which to bring up children, especially when they have to contribute to that maintenance. Those in charge of these allowances must remember that mothers deprived of their bread-winners are not merely citizens of this or that municipality but of the whole province, and whether they happen to live in the hinterland or the metropolis, the same even-handed justice should be theirs, whether there be local grumbling or not.

A standard of income will have to be set up and all eligible candidates whose incomes fall below that standard must be augmented to the maximum of the allowance fixed. Local discretion as to what constitutes "need" will lead to eccentricities of treatment in different localities. Take an example. An ambitious, high-souled mother is working her hands off to keep a promising boy at high school. He might perhaps be able to earn a few dollars a week to add to the family income and take his place with labourers for the rest of his life. A year or two more at school would

change everything for him. One board may say the earning power of that boy at the moment will not be considered. Another will say, let him go to work and recommends accordingly.

What does the Province say? It is, of course, impossible to foresee all contingencies, but directions from the outset ought to be as specific as possible so as to secure equality of treatment. The experience of workers in the Canadian Patriotic Fund can furnish a hundred suggestions on points of this kind that should not be overlooked from the very beginning.

The reports that come to "Spectator" from Winnipeg where the centenary of the founding of the Church in the Great West has just been observed, all indicate that the church members of that city rose magnificently to the occasion. An effort of this kind can easily be completely spoiled by excessive or defective energy. By over-magnifying the wrong thing it might have become a burlesque. By lack of attention to details and an absence of appreciation of the true significance of the event it would have lost all its power of inspiration.

A hundred years in the life of a young country is a very impressive period. In this case that hundred years goes back to the very beginning of civil and ecclesiastical life, and therefore contained all the elements to stir the emotions and stimulate the imagination. Our information is that the hospitality of the good people of Winnipeg was all that could be desired, the pageants illustrating some turning points in the long history of our Church, the public meetings for public instruction, the pilgrimage to the banks of the Red River and, above all, the touching purposeful addresses of the Primate were exceedingly impressive, instructive, invigorating. The whole series of events was evidently carefully planned in a spirit worthy of the Anglican Church, and its execution left nothing to chance. "Spectator" regrets that he cannot write as an eye-witness of these things, but from the words of those who saw and the reports of those who wrote, something of its influence has been carried to him, and to that extent he gladly draws attention thereto.

Much depends upon the nature and quality of the ideal to be followed in the great Church Mission that is planned as a sequel to the effort known as the Forward Movement. When special services are held to kindle new life and vigour in a parish, care should be taken that their character should be such as the ministry of the parish can carry on with ease and effect. To have a Mission pitched in an unnatural key, to hold up ideals of effort that are out of harmony with the spirit and possibilities of the parish, or the leaders thereof, is not to help but to hinder. Many of us have felt that difficulty in the ordinary discharge of our duties within our parish. We may feel that a revival is necessary, and conditions all point to its timeliness, but they who have experience in such matters go back to a presentation of the Gospel that does not fit in with the temperament or convictions of the Rector. The result is that instead of intensifying and uplifting the work that can be and is being done by the clergyman it involves a new start for which he is not fitted.

"Spectator."

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## LETTERS TO THE EDITOR

### WANTED—ENCOURAGEMENT.

Sir,—In these strenuous days when it is so important for the clergy as leaders of the Church to measure up to higher standards and increasing requirements it is reasonable that our methods and attainments (or rather lack of these) should be subjected to honest criticism with a view to betterment—we are all, or most of us, thankful for this, and get it.

But what we would be even more thankful for, and what we get very little of, is cheering encouragement. Perhaps our people think that we are unhuman enough to be beyond the need for this stimulus, or that it is not their place to seem to judge the merits of our sayings or doings. If so they make a very great mistake. It is extremely interesting to us to learn of even the partial success of our efforts.

And what will help and cheer us even more, and what also we have a right to, is a thoughtful kindly word of appreciation from our Brother Clergy, and it is most surprising how little of this one clergyman receives from another. What can be the reason for it? Surely we, of all men, are not meanly and narrowly jealous of one another! Surely, our own brethren, knowing how many knocks we all get, don't imagine that there is a danger of us becoming conceited and that it is their mission to prevent this disaster!

In days when it is of such prime importance that our beloved Church and her glorious cause should advance, surely we are, or should be, glad to cheer on those who succeed in pressing it forward, even if they don't take our own particular way.

Then, again, how seldom, and yet how useful is it for a clergyman visiting another parish to express a little appreciation of his Brother's work, thereby increasing his influence with his congregation.

Yes, we shall press forward our great work with renewed heart and zeal if given the help of both clerical and lay encouragement.

Advance.

### CHRISTIANS AND JEWS.

Sir,—May I request the insertion of this in your valuable paper? "Christianity and Jews." In your issue of the 21st the writer throws the blame on the laity. This may be so, but surely the clergy are somewhat responsible. The mistake made is through treating the matter as purely spiritual, and speaking of the Jews as though they constituted the Twelve tribes.

We must not overlook the fact that the promises made apply to the twelve tribes, and to an earthly kingdom, and that the spiritual blessings were to follow through them to the Gentile world.

It is not my purpose to criticise the writer in detail, but the country, where the Lord Chief Justice is a Jew, as there are others holding, or have held high positions in the old country; I think it scarcely just to say the average Englishman has the "fanatical hatred" as portrayed in Shylock, etc., but rather the detestation of the questionable dealings of the average low-class Jew. I would like to offer a few suggestions for our clergy's most earnest consideration, the realization of which I believe in God's good Providence will ultimately induce the Jews to accept our Saviour as the Messiah. We must always remember the promises made to Abram (Gen. 15: 18), to Isaac (Gen. 26: 3), to Jacob (Gen. 35: 12), and again Deut. 34: 4, were to apply

to the twelve tribes, and not to Judah alone. God covenanted to give to the seed of Abram the land from the River of Egypt to the Euphrates (Gen. 15: 18). Not even in King Solomon's time was this fulfilled. Now God is not a man that He should lie (Numb. 23: 19), therefore its fulfilment has to take place, but before this can happen Israel and Judah have to be reunited, vide Ezekiel 37. The ten tribes were carried into captivity by Shalmaneser, and other people placed in their cities, and none left but the tribe of Judah (2 Kings, 17: 6 and 18), and they never returned as a body, but were subsequently spoken of as lost. God although punishing Israel did not lose sight of them, vide our Saviour's command when sending out His twelve apostles, "Go not into the way of the Gentiles, and into any city of Samaria enter ye not, but go ye rather to the lost sheep of the House of Israel" (St. Matt. 10: 5 and 6). Christ knew where the ten tribes were, all of whom had not bowed the knee to Baal, but many devout men went to Jerusalem with the Jews for the great Feasts of Passover, etc.

Man is too prone to imagine because the promises have not yet been fulfilled, God has forgotten; to such I would refer to Psalm 90: 4—"A thousand years in God's sight is but as yesterday."

Now where are the ten tribes? I think most conclusively that the Anglo-Saxons and they are one and the same; and by our occupation of Mesopotamia, Palestine and Egypt, we are *blindly* carrying out the set purpose of God.

While thanking you in anticipation, I would point out our Royal Standard with the Lion of the tribe of Judah (Hosea 5: 14, and Rev. 5: 5) and the Unicorn representing the ten tribes of Israel (Deut. 33: 17) portrayed together is sufficient to set anyone thinking, and search his Bible for confirmation of this great truth.

\*\*\* "Anglican."

### MEMORIAL FOR THE LATE CLARA THOMAS.

Sir,—For sometime past it has been the wish of the friends of the late Miss Clara Thomas that the raising of a fitting memorial of her life and work should be undertaken.

The members of the Girls' Auxiliary of All Saints' Church, Toronto, of which she was for many years a member, have suggested something which they think would have been pleasing to her, and most suitable as a memorial and would benefit the people of India, the land where the two years of her missionary life were spent. It is to raise an endowment fund of \$1,000, the interest of which shall be used every year for missionary work in India.

Miss Clara Thomas attended All Saints' Church practically all her life. In March, 1912, she went as a missionary to India, and it seemed as though the great desire of her heart was about to be realized. After two short years in India she was compelled, through illness, to return to Canada. The remaining five years of her life were spent at the Muskoka Sanitarium, and on March 11, 1919, she awoke in the presence of Christ. During all the weary years of her illness she maintained the keenest interest in the missionary work being carried on in Kangra, India, and was, in the fullest meaning of the term, a "co-worker by prayer." Her beautiful life of unflinching cheerfulness of Christ endeared her to all with whom she came in contact.

We would be very grateful if you would make this undertaking known

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Contributions may be sent to the treasurer of the Girls' Auxiliary of All Saints' Church, Miss E. M. Phillips, 271 Sherbourne St., Toronto. E. M. Phillips.

### A SPIRITUAL FORWARD MOVEMENT.

Sir,—I have read, and re-read more than once, Mr. F. J. Moore's letter in your issue of October 21 on "A Spiritual Forward Movement" with the greatest appreciation. That it will arouse opposition in many quarters is undoubted, but that it will also awake responsive echoes in many others I am equally sure. It puts admirably and clearly what many men have been thinking and hoping for some time.

I am not a "theologically minded layman," in fact my ideas of theology are in many respects decidedly foggy, and I believe that I can speak for a great many men like myself to whom the struggles of our theologians are but little more than logic-chopping, an interminable wrangling over homoiouision and homoiouision, interesting no doubt to those who take delight in such hair-splitting, but infinitely wearying to those who do not. I dare say that not one layman in a hundred cared if the Prayer Book was revised or not, and yet the last session of the General Synod was almost entirely given over to it. I think it was while I was listening to

those interminable debates on Prayer Book revision that I almost gave up all hope that our Church had a message for the world to-day. I left those sessions weary and dispirited, saying to myself that our Church leaders were fighting over a comma while the world was consuming about them.

I believe most vehemently that Mr. Moore is absolutely right, and I thank God most humbly that one man has been found courageous enough to say what had to be said. But will our leaders take any notice of it? Will our clergy of the rank and file take it to heart? I sorely doubt it. Speaking frankly I do not really see why they should. Things are going very well with them. Collections are good and the pews not too scandalously empty. They can still count on the support of a number of devout women and a much smaller band of devout laymen. Frankly I do not see why our clergy should worry their heads about Mr. Moore's appeal, and I do not expect they will. I don't altogether blame them if they feel that everything is all right, then it would be merely a work of supererogation for them to pay any attention to Mr. Moore. But for all that what Mr. Moore has said in his letter is what intelligent laymen are saying to-day, so if the clergy want to know what the man of to-day is thinking he can very easily find out. But I despair when I think of the debates on Prayer Book revision.

H. Michell.

## A Remarkable Epitaph

This inscription is on a mural tablet in a church in Diocese of Carlisle

Here lie the bodies

Of THOMAS BOND and MARY his wife.

She was temperate, chaste and charitable;

BUT

She was proud, peevish and passionate. She was an affectionate wife, and a tender-mother;

BUT

Her husband and child, whom she loved, Seldom saw her countenance without a disgusting frown Whilst she received visitors, whom she despised with an endearing smile Her behaviour was discreet with strangers;

BUT

Independent in her family. Abroad, her conduct was influenced by good breeding

BUT

At home by ill temper. She was a professed enemy to flattery And was seldom known to praise or commend;

BUT

The talents in which she principally excelled Were difference of opinion and discovering flaws and imperfections.

She was an admirable economist, And without prodigality, Dispensed plenty to every person in her family;

BUT

Would sacrifice their eyes to a farthing candle She sometimes made her husband happy with her good qualities.

BUT

Much more frequently miserable—with her many failings. In-so-much that in thirty years cohabitation he often lamented.

That maugre all her virtues, He had not, in the whole, enjoyed two years of matrimonial comfort.

AT LENGTH

Finding that she had lost the affections of her husband As well as the regard of her neighbours,

Family disputes having been divulged by servants, She died of vexation July 20th, 1768

Aged 48 years.

Her worn out husband survived her four months and two days. And departed this life, November 28th, 1768

In the 54th year of his age. WILLIAM BOND brother to the deceased, erected this stone, As a weekly monitor, to the surviving wives of this parish,

That they may avoid the infamy Of having their memories handed to posterity With a PATCHWORK character.



Harvest were held in October 31st the Rev. V preachers in evening resj

At Queen Alumni Assoc by invitation Fitzgerald, a paper on and was al Morrison's I in Ireland."

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## All Over the Dominion

Harvest Thanksgiving services were held in St. Jude's, Toronto, on October 31st. Rev. Dr. Ribourg and the Rev. W. J. Spence were the preachers in the morning and in the evening respectively.

At Queen's University Theological Alumni Association annual conference, by invitation of the Principal, Canon Fitzgerald, Rector of St. Paul's, read a paper on "The Bible in Education," and was also speaker on Professor Morrison's paper on "Racial Problems in Ireland."

A tablet was unveiled in St. Clement's, Riverdale, Toronto, on October 31st, by Major the Rev. W. L. Baynes-Reed, D.S.O., to perpetuate the memory of 281 soldiers and a nursing sister from the parish who enlisted in the Great War, 28 of whom lost their lives therein.

The seventy-fifth anniversary of Trinity Church, Streetsville, Ont., was observed on Sunday, 24th October. The Rev. G. W. Tebbs, Rector of St. Luke's, Burlington, preached and addressed the children at a special service in the afternoon. The Rev. J. Hughes-Jones, a former Rector, assisted in the morning.

Harvest Thanksgiving service was held in St. Anne's Church, Toronto, on Thursday evening, October 21st, at 8 o'clock. The preacher was the Curate, the Rev. Geo. R. Bracken, M.A. The Rector, the Rev. Canon Skey, M.A., assisted in the service. The preacher on Sunday evening, October 24th, was the Rev. John L. Zacker, a converted Jew, who is working amongst the Jewish people in the United States of America.

A memorial service was held in St. Mark's, Parkdale, Toronto, on October 31st, in memory of 27 members of the congregation who made the supreme sacrifice in the war. At the same service a tablet was unveiled and dedicated by Archdeacon Ingles, a former Rector of the church. Major the Rev. J. F. Tupper, Chaplain of the Royal Canadian Regiment in France, preached the sermon. The number of those who went overseas from this parish was 206.

Christ Church, Deer Park, Toronto, will celebrate its fiftieth anniversary in December next. The occasion will be marked by special services and a fitting tribute to the growth of the parish during its jubilee. The Men's Forward Club of the Church met on October 22nd and arrangements were made for the holding of the annual banquet, the date of which was set for November 4. The regular meeting of the Girls' Friendly Society was held recently, presided over by Canon Brooke.

A Forward Movement campaign in Bowmanville, conducted by Archdeacon Davidson, is resulting in a general stirring up, especially among the Anglicans. The meetings are being largely attended and much enthusiasm is being aroused. On October 15th a banquet was held in St. John's schoolhouse, Bowmanville, in connection with the movement, when delegates were present from Oshawa, Newcastle and Cartwright. Addresses were given by clergy and local and visiting laymen. The Forward Movement Commissioner addressed the students at both the high and public schools on national, municipal and moral duties.

The organizations associated with the Rural Deanery of Middlesex held their annual convention in London on

October 26th, more than 100 delegates being in attendance. The conference of clergy, under the Presidency of Rural Dean Bice, considered the parish budgets, and all were reported to be in a splendid condition. Mrs. Nash read a report on the semi-annual conference at Winnipeg before the session of the Woman's Auxiliary. In the afternoon church extension was considered by the deanery. An address on the growth of the Church was delivered by Squire Henry Macklin, and R. E. Davis spoke on the Lambeth Conference. Parochial difficulties were the subject of an address by Rev. John Morris. At the evening meeting on October 26th, Rev. Principal Waller, of Huron College, and Mr. F. F. Wilmott spoke on Sunday School operation.

The Harvest Thanksgiving service held recently at the Church of St. Augustine, Lethbridge, Alberta, was a record one in point of attendance and in the amount of the offertory. The latter amounted to the splendid sum of \$1,300. This was the first Harvest Thanksgiving held since the amalgamation of the two parishes of St. Augustine and St. Cyprian last year, forming the united parish of St. Augustin. The event was a singular testimony to the benefit which was sought to be derived when the amalgamation scheme was proposed and carried out by both congregations. It has infused a vitality into the Church which, as the results show, has grown and multiplied under the guidance of the first Rector of the united parish, the Rev. Gore M. Barrow, who before he went overseas in the Chaplain service was in charge of the Church of the Good Shepherd, Mount Dennis, Toronto, Ont. The fine congregational spirit of the parish was further testified to in a highly successful Harvest Home gathering, in the way of a supper and social entertainment, held on October 5th, when Dean Paget, of Calgary, was present.

St. Hilda's Church, Fairbank, has been set apart as a separate parish by His Lordship the Bishop, dating from November 1st of this year. This congregation and church began in the days of Toronto's "boom." About 1890 Archdeacon Davidson, late of Guelph, as a student in Trinity College, began the work, and procured the present church building, formerly St. Thomas' Church, Huron Street. The Mission was successively under the care of Christ Church, Deer Park, St. Mary the Virgin, and latterly of St. Michael and All Angels', Wychwood. For a time work was suspended entirely, but about ten years ago services were resumed, with the late Rev. Geo. Scott in charge. Mr. Scott retired from the work in 1912, and was followed by the Rev. H. R. Young, who now becomes the first Rector. Mr. Young has contended against adverse conditions that to many a man would have been insuperable. The people of the district had little or no means, and during the war volunteered to a man in the Empire's defence. The trend of the city northward has now enabled the vision of its early workers at St. Hilda's to become a reality, and a bright future now lies before this parish. Mr. Young's many friends all wish him Godspeed in the enlarged work that now comes to his hands. His institution and induction will be held at an early date.

### DEATH

GRIER—At St. John's Hospital, Major Street, Toronto, on October 28th, 1920, Rose J. E. Grier, eldest daughter of the late Reverend John Grier, Rector of Belleville; for 23 years Lady Principal of Bishop Strachan School, Toronto. x

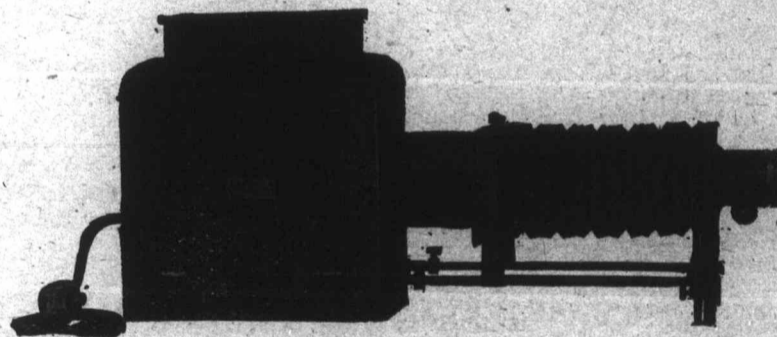


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derived are immeasurable. They help the Church to render a full-rounded ministry as, in addition to instruction, they supply a wholesome, cheer-giving entertainment. Interest is livened and attendance increased. Altogether, the Lantern and Safety Cinema produce a healthy vigor that is gratifying.

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Church and Gerrard Streets Toronto

**Anglican Forward Movement  
Continuation Campaign**

The Bishop of the Yukon has just sent in as the results of the canvas of his diocese the handsome sum of \$2,585.60, with cash paid \$2,067.85. This has been added to the total receipts of the A.F.M. The commissioner, Mr. Evelyn Macrae, also re-

ports with warm appreciation that the sum of \$66.50 has been sent in by our missionaries in Kangra, India, and that Quebec diocese remitted \$680.50, received from the Magdalen Islands; surely the movement has enlisted world-wide support.

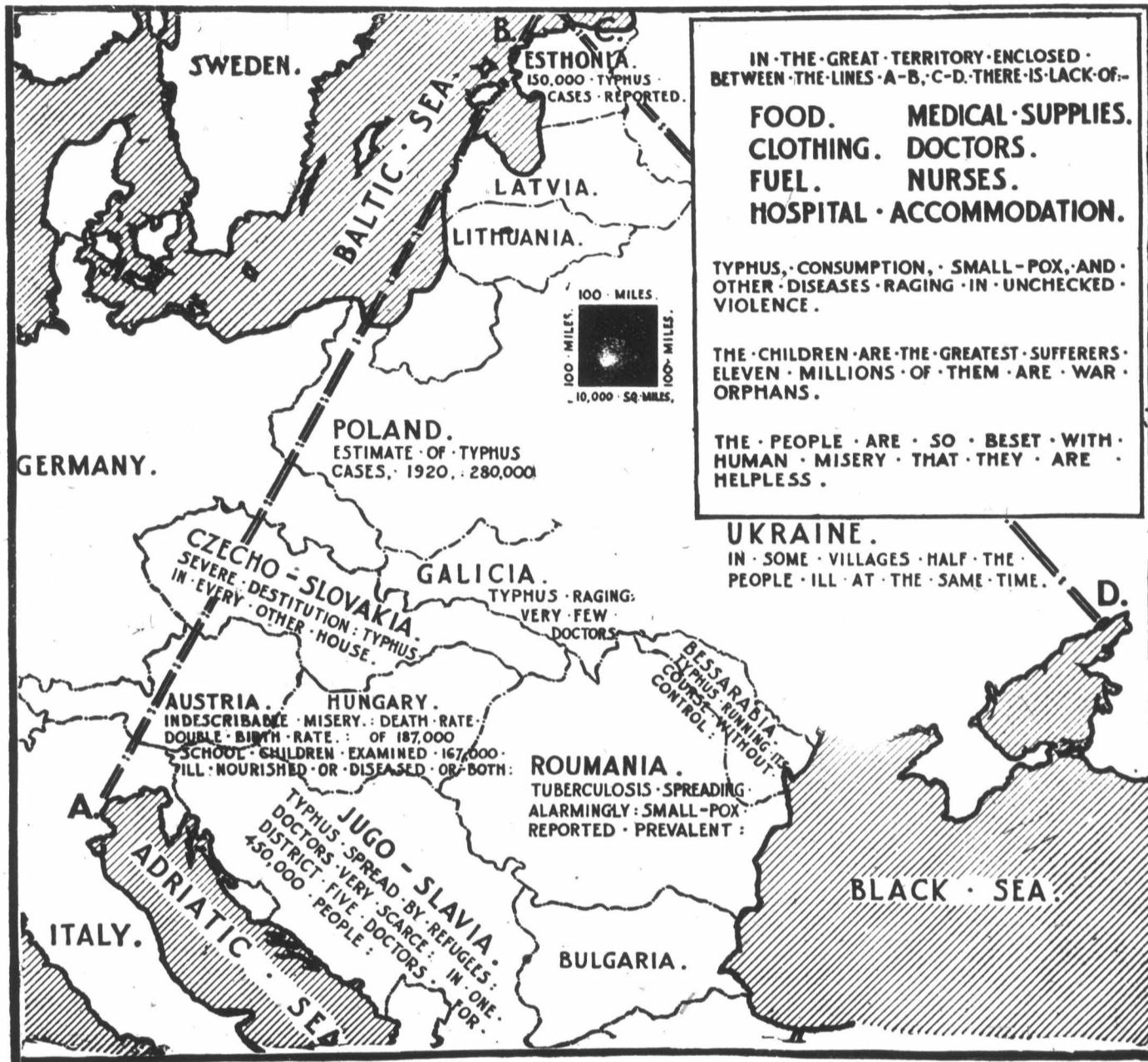
The money covering the November 15th payments is coming in rapidly already, although the notices to subscribers were only issued this week.

The commissioner interviewed seventeen of the Bishops who were present at the Centenary of Rupert's Land, and other gatherings in Winnipeg, and found a splendid spirit of enthusiasm pervades the dioceses in general.

One hundred and five thousand copies of Bulletin No. 2 have just been sent out through the Women's committees for distribution to contri-

butors to the A.F.M. The bulletin contains much useful information as to the disposal of the funds and general facts.

The Bowmanville campaign ended with an informal service on Tuesday, October 19th. When the commissioner reviewed the work done and urged its active continuance, suggesting promising lines of aggressive work.



**Study this Map**

It tells—but only partly tells—the Story of Misery in Central Europe.

Within the great territory between the black lines millions of destitute children are doomed to grow up weak and deformed through want of fats, milk and sugar, unless immediate help comes from without.

HERBERT HOOVER, invited to speak at a Canadian Red Cross meeting, said:

“Our problem over the forthcoming winter appears to be about 3,500,000 to 4,000,000 children.

“These children are the obligation of every man, woman and child in the Western Hemisphere, for we have suffered less; but, beyond this, they are a charge on the heart of the whole world.”

**The Canadian Red Cross**

appeals on behalf of

**The British Empire War Relief Fund**

(To Combat Distress and Disease in Europe)

\$10.00 will save a child; \$1.00 will give it “saving” food for a month  
Help in this humane duty by sending or bringing your subscription to the nearest local Red Cross Branch or to The Canadian Red Cross Society, 410 Sherbourne Street, Toronto.

The campaign at Newcastle had an encouraging start on October 20th, when almost every family was represented at the opening service, at which the plan of campaign was outlined. At an after-meeting arrangements were made for the different events and an informal conference took place. On Thursday evening the Orono congregation also turned out in almost full strength and took part in a similar programme. Much enthusiasm was manifested, and it was determined to give their full strength to co-operate with Newcastle in the district supper. The ground in both places had evidently been carefully prepared for the campaign by the energetic Rector, Rev. J. E. Fenning. On Sunday four stirring services were held, beginning with the Holy Communion. In the evening the choir were scattered among the congregation, and at the call of the Commissioner they all moved forward together into a solid mass, and a most warm and hearty service resulted, before which a congregational practice was held. On Monday evening a dozen older boys were entertained by Mrs. Fenning, and during the evening were addressed by the Commissioner on their part in the services, work and advance of the Church. The great opportunities and claims of the sacred ministry were especially dealt with as a national duty for numbers of Canadian boys. This point was also pressed home at the different services and allusion made to the honour brought to Newcastle by the great world-figure, Bishop Brent, together with Mr. Gibson and Miss Holland, also in active service. There is every probability of Newcastle being more strongly represented before long in the ranks of the ministry.

Largely-attended and earnest services were held during the week, two at Orono and one at Newcastle, at which the missionary and other activities of the Church were brought home, followed by discussion. On Friday, 29th, a second district supper was held, preceded by a united service in St. George's Church, well known for its rich beauty. Practically the whole membership of the Orono and Newcastle churches was united, and a delegation of people brought an added realization of Church fellowship. After a bountiful and sociable supper and enlivening music an interesting discussion took place in regard to what the Church of England in Canada stood for, and its wider work and aims.

**LETTERS OF A PRAIRIE PARSON.**

(Continued from page 721.)

one wants it to continue in earnest. It gives a just summary of the results of their Questionnaire on Prohibition, sent to all the provinces. That is its only purpose. But I wanted more. I was still hungry. I wanted to know why prohibition has evidently been so much less of a success in the West than in the East, or even in Manitoba. I wanted to know how we can claim that prohibition helps the weak, if it increases drunkenness amongst youths, and is doubtfully beneficial to the habitual drunkard.

Sincerely yours,  
K. ANON.

The Walker House, Toronto

“When I for a

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K. ANON.



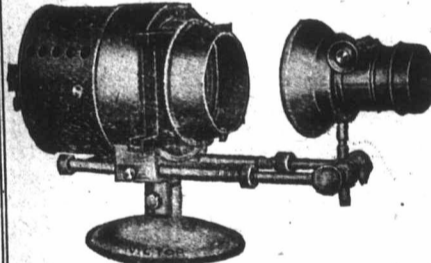
**"When I run in to Toronto for a day or two of shopping"**

little Mrs. Harper said, "I always stay at **The Walker House**. You see, Jim is away so much in the West I have to get around alone. But I never have any qualms there. There isn't even a suggestion of anything objectionable and I go and come just as freely as at home."

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**WILL YOU?**

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

**If you are one of these**  
will you please send us your remittance at your very earliest convenience and oblige  
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613 Continental Life Building,  
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**Churchwoman**  
This column is for the discussion of matters of general interest to Churchwomen. We shall be glad to receive short contributions. Please mark envelope, "Churchwoman."

**Women Students and Mission Fields.**

Women students have been admitted to Queen's Theological College, with the intention of sending them to mission fields next summer. This is not the first time women have been admitted to lectures in theological colleges, for there are women taking lectures in some Church of England colleges, but the Presbyterians are ahead in that they are sending their women students out on mission fields.

Last spring several earnest young Church of England women from the University of Toronto applied for work in the mission field for the summer, perhaps not officially, but through a member of the Candidates' Committee, and there was no hope held out to them for any such work. One student did go, but on her own responsibility, as a teacher and missionary. But why will the Church not encourage such desires?

Bishop Tuttle, President of the Province of the Southwest, gave notice that at the Synod which took place at Waco, Texas, October 19th to 21st, the national committee of the Church Service League (which is hereafter to comprehend the various organizations of the women of the Church—as the Woman's Auxiliary, the Girls' Friendly Society, the Daughters of the King, the Church Mission of Help, St. Barnabas' Guild for Nurses, the Church Periodical Club and the Churchwomen's League for Patriotic Service) desired a meeting to propose and perfect a provincial organization of the League. Diocesan units of women's organizations were requested to send representatives to Waco to constitute a convention and to participate in the measures of organization and procedure.

Churchwomen are still waiting to hear of some action from the Dominion Board of the W.A. on this important subject.

Not that we should love the mission work less, but that we should unite in a strong central organization all the branches of women's work in our beloved Church.

The schoolhouse of the Church of the Epiphany was en fete on Tuesday afternoon, when the Woman's Auxiliary opened their fall session by a reception to the women of the parish. Mrs. Evelyn Macrae, the acting president, occupied the chair. Miss Hollingsworth had a most interesting display of missionary curios. Mrs. Pendrith held a jam shower for the Yukon Mission. A delightful feature of the afternoon was a presentation to the retiring president, Mrs. R. Dawson Harling, who had fulfilled that office for over eleven years, and was now obliged to retire owing to lack of strength. Mrs. Dyson Hague addressed Mrs. Harling with warm words of praise for her long and loving services, while Mrs. (Canon) Bryan presented her with a Dominion life member's certificate, neatly framed, the gift of Epiphany Auxiliary, and Mrs. William Wedd (Jr.) attached the gold bar above the gold cross already being worn by Mrs. Harling. She replied most feelingly, and brief speeches were made by Rev. Dr. Dyson Hague and Rev. Canon Bryan, testifying to the appreciation of her faithfulness.

**Books Reviews**

**"THE PRAIRIE MOTHER."**

By Arthur Stringer, McClelland and Stewart, Ltd.

OF the characters in this novel, there is only one who seems to have much "pep," and can stand up against rather grim conditions without grousing—the prairie mother herself. Her husband, Dinky-Dunk, is a spineless sort of a person, who leaves the brave little mother with tiny twins and poverty in a shack to hustle for herself and babies, while he takes up life with his English cousin, Lady Alice, who is, even more than himself, a "rotter." The other characters are thrown in to make up the plot, from Struthers, the "she-remittance man," who soon leaves the employ of her "lady" mistress Alice, to take charge of the twins. Even Peter, the windmill man, just happens along, and helps to colour the atmosphere for the prairie mother during her husband's defection. Of course he turns out to be a millionaire novelist, and has a hand in putting our little heroine on her feet.

The only place where one feels out of patience with this grand woman of the prairie is when she "blames that woman" more than her "strong, Scotch-Canadian husband." She never complains that she has not running water, furnace, electric lights, washing machine, etc. She always "thanks the Lord" that she has life, health, three babies, and a heart for loving; and she wants love in return. Sometimes, not often, when alone, after the hardships of the day have past, bitter thoughts may swell up when she thinks of her Dinky-Dunk, but at the thought of her wee ones or when she hears their cry all hard thoughts melt away, and "I felt that it was a sacred and joyous life, this life of being a mother, and any old maid who wants to pirouette around the Plaza roof with a lounge-lizard breathing winy breaths into her false hair was welcome to her choice: I was a mother and a homemaker, and the hope and buttress of the future."

"It's remarkable, by the way, the pity I've come to have for childless women. The thought of a fat spinster fussing over a French poodle, or a faded blonde mothering a Pekinese chow, gives me a feeling that is at least first cousin to seasickness."

This is a story of real life, with just enough slang of Yankee land and prairie life thrown in to brighten it up, and one becomes more intensely interested, as the glory goes on, in this unspoiled city girl, brought up in luxurious habits, who bluntly tells Peter when he gets sentimental that she refuses to be any but "one of those single-track women, who can't have their tides of traffic going two ways at once." Read the story to find out what happens to Dinky-Dunk, to Lady Alice, and finally to the prairie mother herself.

**If I Were You.**  
By S. D. Chambers, M.A. Fleming H. Revell. (155 pp.; \$1.00 net.)

This book is a series of talks to boys and girls. Some talks are upon religious topics, some upon moral, and some are patriotic. Thus "I would be kind, unselfish, not a back-biter, I would grasp my opportunity," and so on. These twenty-two talks, or addresses given on the alphabet plan, ought to make boys and girls "sit up and take notice," for Mr. Chambers does not mince matters, but tells them plainly though in a most interesting way what they should or should not be and do.



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Muff to match, measuring about 13 inches in width and about 50 inches in circumference, trimmed with heads, tails and paws, lined with velvet and soft bed, complete with wrist cord and ring. M350. Price, delivered to you... \$28.75  
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A catalogue of Standard Works, and Lists of Recent Books can be referred to at any of the above.  
**A. R. Mowbray & Co., Ltd.**  
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England: 28 Margaret Street, London, W.1. and at Oxford.

## Brotherhood

### CHAPTER No. 1 STILL CARRYING ON.

Although formed some considerable time before the organization of the Brotherhood of St. Andrew in Canada, St. Luke's Chapter, No. 1, Toronto, reckons its official birthday as 8th October, 1890. On that day the first charter from the Canadian Brotherhood was issued to this Chapter, and, although the original was unfortunately destroyed, a copy issued some time after still adorns the walls of St. Luke's Guild Room.

During the thirty years which have elapsed the Chapter has faithfully endeavoured to provide its members with abundant opportunities to carry out their pledges of "Daily prayer and weekly service," realizing that that is the paramount reason for the existence of a Chapter.

Whilst not attempting anything spectacular, No. 1 has taken part in all the personal and corporate activities of the Brotherhood: Bible and Confirmation Class work, personal visits, several hundreds being reported every year, house-to-house visitations, dock, firehall, hospital and follow-up work, and welcoming strangers in church. Its members took a very active part in the work at Hanlan's Point, Toronto Island, which resulted in the building of Emmanuel Church and work in many other directions.

### CHURCH ATTENDANCE CAMPAIGN NOTES.

**Brandon.**—A representative gathering of clergy and laymen from the three Anglican churches was addressed by Mr. Burd on October 25th. The meeting decided to launch the C.A.C. during Advent, and to approach the other denominations with a view to co-operation.

**Regina.**—The men of all the Anglican churches were invited to meet the Brotherhood general secretary on October 26th. The revival of the Brotherhood chapter and the possibility of conducting the Church Attendance Campaign during Advent were discussed. It was decided to call meetings in each parish with a view to taking action.

The Senior and Junior Chapters of St. George's Church, Toronto, held their monthly corporate celebration on Sunday, October 17th, at 8 a.m. Twenty-two members were present. After the celebration the members adjourned to the school house and, as usual, partook of a breakfast there, and afterwards were addressed by Dr. Harley Smith. The subject of his address was Prayer—Unselfishness. Dr. Smith's address was very much enjoyed and appreciated by the members, and they hope to have the pleasure of hearing him again in the near future.

### THE WELCOME AND WELFARE DEPARTMENT OF THE COUNCIL FOR SOCIAL SERVICE.

The annual meeting of the Council for Social Service of the Church of England in Canada made provision for important developments of the recently formed Department for the Welcome and Welfare of the Newcomer (whether from overseas or moving from one part of Canada to another). The estimates for 1921 included grants towards deaconesses to aid the Immigration Chaplains at the ocean ports of Quebec, Halifax and St. John, and a sum was set aside for grants towards Welcome and Welfare workers at the large centres of population throughout the Dominion.



### W.A. NOTES.

The eleventh Deanery meeting of Prince Edward W.A. was held at Frankford on October 12th, 1920. Members from Picton, Trenton, Stirling, Rawdon, Ballview and Ameliasburg were present. The meeting opened with a Communion service at Trinity Church at 10.30. The celebrant was Canon Armstrong, of Trenton, assisted by the Rector, Rural Dean Byers. Rev. Mr. Hall, of Madoc, was special preacher; and Rev. Mr. Poston, Carrying Place; Rev. Mr. Barker, Picton, and Rev. Mr. Morton, of Rawdon, were present. There were 68 communicants, not including the clergy. The meeting opened with intercessory prayers by their Rector. Address of welcome was given by Mrs. Byers, and Mrs. Morton, of Rawdon, replied. Reports were read and discussed, and then this year's reports were read and discussed. An address was given by Rev. Mr. Barker, of Picton. Miss Armstrong, of Tren-

ton, gave a short paper on Junior Work, which all Junior Branches would do well to read. Mrs. Hamby, Picton's W.A. president, read a paper, "On the Things We Should Do," and it was most instructive.

The semi-annual meeting of the Huron Diocesan W.A. will this year occupy a part of two days, taking place at Windsor, Ont., on the evening of Tuesday, November 2nd, and continuing all day Wednesday, November 3rd. A rally of the juniors of Essex County will be a feature of the meeting, with Rev. R. H. A. Haslam, late of Kangra, India, as speaker. The Tuesday evening meeting is to be given over to a survey of girls' work, which came into prominence at the recent Dominion Board meeting in Winnipeg, reports of which will be presented by Mrs. A. F. Nash and Miss Adelaide Smith. On Wednesday evening Bishop David Williams will address the convention on the Lambeth Conference.

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I want every sufferer from such forms of rheumatic trouble to try this marvelous healing power. Don't send a cent; simply mail your name and address and I will send it free to try. After you have used it and it has proven itself to be that long-looked-for means of getting rid of your rheumatism, you may send the price of it, one dollar, but understand, I do not want your money unless you are perfectly satisfied to send it. Isn't that fair? Why suffer any longer when relief is thus offered you free. Don't delay. Write today.

Mark H. Jackson, No. 958G Durston Bldg., Syracuse, N.Y. Mr. Jackson is responsible. Above statement true.

THE NATIONALISTIC UPRISING IN EGYPT IN 1919

(Continued from page 718.)

and the foundations of the British Empire rest upon a surer foundation than that of brute force.

To add to the difficulties of the Government in their arduous task, many of the French and Italian residents gave their sympathy to the Nationalistic cause, especially those of the well-known type, COMRADES BANANA and SPHAGETTI.

These same devoted gentlemen with their colleagues engineered strike after strike in Egypt, following most systematically and enthusiastically every strike in England that was reported in the "Weekly Times." Even a police strike was attempted, but happily it was frustrated.

What of the Future?

Now, in the face of the present situation, what of the future Government of Egypt? It was idle to argue what might have been had Lord Kitchener lived. The Egyptian demand for independence is based essentially upon the doctrine of self-determination as enunciated by President Wilson. But self-determination is a principle, not a by-word, and depends for its working upon the preconceived idea that the people for whom it is intended should be sufficiently educated and able to conduct their own affairs. It will be remembered that it has taken Anglo-Saxon peoples one thousand years to achieve their present self-governing institutions. Now the mass of the people in Egypt are illiterate and the intelligent minority are corrupt. To give Egypt her independence would be but to give into the power of a few the poor benighted mass of fellahs. The four most prominent leaders of the Nationalist Movement were all formerly Government servants in high positions. Three were dismissed for bribery and one for excessive cruelty in his province. Were England to retire these would be the future rulers in Egypt.

On the other hand, Are we forcing upon Egypt a culture she does not wish, as Germany, not long since, sought to force another Kultur upon the world which was equally undesired by those for whose benefit and blessing it was intended?

Some months after the revolt was quelled the British Government sent LORD MILNER to Egypt at the head of a Commission to investigate and report upon its causes and to recommend what future measures should be taken to restore Peace and Good-will in the Valley of the Nile. Lord Milner and his Commission were boycotted on their arrival by the entire native populace from end to end of the land. Nevertheless they succeeded in gathering much useful information, and the result of his labours

and the recommendations he makes (when they are finally made public) will be awaited with interest by all who know Egypt. We may only hope that whatever may be the future in the words of ex-President Roosevelt, England will either "govern or get out."

There is an old Arabian Nights story of a rich man who daily gave alms to a poor beggar. He then went away for a season, but on returning continued his giving as before. The beggar, however, insisted that the rich man owed him for the days he had been away. The case was taken to the Judge who decreed that the defendant must pay, for he explained since the rich man had instituted the alms of his own volition and had led the beggar to be dependent upon him to this extent it was but right that he should be compelled to fulfil his unwritten pledge and continue the good work he had begun.

Our own ideas of justice may perhaps differ from those of the Eastern Judge, but is there not a moral here which might be applicable to the present situation? England has commenced a good work in Egypt. Would she be justified in withdrawing now and allowing that Ancient Land of the Pharaohs to pass again into corruption and stagnation?

PROGRESS AT SILVERTHORN.

A supper and meeting of the congregation was held in connection with Calvary Church, Silverthorn, a mission on the outskirts of Toronto, on Thanksgiving evening. A large number of the parishioners attended and after partaking of the good things provided by the ladies were favoured with a number of musical selections and addresses by the Rector, the Rev. E. J. McKittrick, Mr. F. Hitchman, an active member of the Men's Club of St. Anne's parish, and Mr. R. W. Allin, Finance Commissioner of the Diocese.

It was a happy coincidence that Thanksgiving day was also the 20th anniversary of the Rector and Mrs. McKittrick's marriage, and the members of the parish showed their appreciation of the good work being carried on among them by presenting their Rector and his good wife with a beautiful tea service. Mr. W. H. Goodfellow made the presentation on behalf of the congregation.

It is the intention of the men of the parish to organize a Men's Club in the near future. They are also adding two class rooms for Sunday School purposes at a cost of some \$500.

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**"THE SEA IS HIS, AND HE  
MADE IT."**

(Continued from page 719.)

one want to be as superficial as before." The Crusading passion which burned within him is sometimes fused to glowing whiteness:—

"If through the roar o' the guns one prayer may reach Thee,  
Lord of all life, Whose mercies never sleep,  
Not in our time, not now, Lord, we beseech Thee  
To grant us peace. The sword has cut too deep. . . .

Hark! The guns roar, the thunders re-awaken—  
We ask one thing, Lord, only one thing now:  
Hearts high as theirs who went to death unshaken,  
Courage like theirs to make and keep their vow.  
Then to our children there shall be no handing  
Of fates so vain, of passions so abhorred,  
But peace—the peace which passeth understanding,  
Not in our time—but in their time, O Lord."  
In the mid-winter of 1916 "I found my name put down for a 'cushy' job

behind the lines. Not feeling inclined to do the job, I asked the C.O. to select someone else, which he has done." And so he went through his second winter in the trenches, meeting death when the daffodils bloomed in the spring.

Like Sidney, he was "the very essence of congruity;" "everything fitted in so beautifully, and it was a delight to be with him in any mood or surroundings." And so he joined "that company of shining men, who, having lived to create poems, became poems themselves," and are the living soul of the country which bore them and of the great cause for which they died.



**"You know my father had a nervous breakdown when he was my age."**

**"A**ND what has that to do with you?"  
"Well, I have been worried a lot lately, and feel that my nerves are playing out. Besides, I believe that nervous troubles are hereditary, and I guess I am doomed."

"Now, old man, the sooner you get rid of that idea the better. You may inherit a nervous temperament, but not disease of the nerves. It is up to you to take care of yourself, and not allow your nervous system to become exhausted."

"But I am afraid it is too late, so far as I am concerned. My nerves are all shot to pieces. I am restless and fidgety, cannot sleep at night. Everything seems to worry me, and I cannot stand it much longer."

"Why don't you go away for a while and take a good rest?"

"Simply because I cannot. My business requires my constant attention."

"Then I will tell you what to do. Go to your druggist and buy a dozen boxes of Dr. Chase's Nerve Food. I will guarantee that by the time you have used it you will feel like an entirely different man."

"Oh, I have been taking medicine enough from my doctor, and what good

has it done me? Perhaps I have had a night's rest occasionally as a result, but certainly no permanent benefit."

"That is just the point. You have sought relief by deadening the nerves instead of restoring them. Dr. Chase's Nerve Food works on an entirely different principle. It forms new, rich blood, and nourishes the depleted nerve cells back to health and vigor."

"That sounds good to me."

"Because the Nerve Food works in this natural way you cannot expect much change after the first box or two. It takes a little time to build up an exhausted nervous system, but if you have a little patience the results will make it worth your while."

"I will follow your advice, for I have been terribly oppressed of late by the hopeless outlook. I know you would not recommend Dr. Chase's Nerve Food unless you felt sure it would restore my health, so I shall do my part and give it a thorough trial."

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**Boys and Girls**

Dear Cousins,—

At the present moment I am writing to you with one eye on the paper and the other on the weather, because it looks to me as if Mr. Weatherman was just going to turn on the rain at the time when I am ready to take this down to the office. It's exactly the sort of thing you expect him to do, especially when he knows I've missed the mail and have to deliver my message myself.

Still, I suppose we must look for a change in the beautiful weather some time, and autumn has been very kind to us this year, allowing lots of beautiful leaves to stay on the branches for us still, though it is nearly November now. I had been intending to get out into the woods and see what the squirrels were doing in the way of food-storing ready for the winter, but so far I've been kept in the office hard at work, some days scarcely getting even a minute to peep at the sky, let alone hunt squirrels' nests.

Have any of my cousins in the country been on such expeditions yet? I used to love to go out all alone, and watch for the animal people; if you sit very still and try not to move, they'll come quite close to you. Once, I know, a silvery mole popped up out of his hole right next to me, and I put my hand right on him; he slipped away like a fish though, and I couldn't catch him. And again this summer, I sat very, very still for a long while, and bye-and-bye a little rabbit came humping up and nibbled his supper quite close; when he *did* see me, he was so surprised he just sat up and stared, but I never stirred, and he just hopped a safe distance off, and kept looking at me between nibbles till he'd finished.

I managed to call a wood-thrush, too, this summer; he came right from one end of a wood to my end, answering my call all the time, and I felt very proud of myself, because I'd never done that before.

Well, I wonder if any of you had the same sort of fright last night that I had. I was coming down the street at about 6.30, and just as I got to a dark alley between two homes, out popped a fearful apparition with a black face and shiny eyes, who boo-ed at me and made horrible noises! A Hallowe'en ghost, of course! Its long white garments were very spooky indeed, and it certainly made me jump. I wonder if all my cousins were dressing up and scaring people. I expect you all had fun. We did at our house, I know; I couldn't do any work for the noise.

Here comes the Cousin Mike Pussy looking as if he wanted to be friends; if he weren't in disgrace, I'd tell him all about you and ask him to send you a message. But he scratched me hard last night when I was playing with him, so we aren't on speaking terms just now. So he'll have to wait.

With love from

Your affectionate  
Cousin Mike.

\*\*\*

Chand's Little Sister.

By D. S. Bailey. S.P.C.K. (Boards; 90 pp.; 1/6 net.)

Both boys and girls will read this story with interest, for Chand the ten year old Bengali lad of the poorest class has to be mother as well as brother to his little five and three year old sisters, after their mother had died on their journey back from the mission hospital. While missionary in motive, there is geography and history all given in simple language, and the story has some laughable parts, so that it would be excellent for story-telling hour at Junior Auxiliary meetings.

BIRDS OF THE MERRY FOREST

By LILIAN LEVERIDGE

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CHAPTER XXV. (Continued.)

"Follow the Gleam."

Dimple had always shared his adventures before, and he hesitated a little while, undecided whether to waken her or not.

He dressed quietly and crept softly down the stairs, carrying his shoes and stockings, which he put on outside.

As he stood a moment, wondering which firefly to follow, a particularly bright one flashed right past his face.

Through the pansies and the mignonette, over the fence and into the deserted garden, across the meadow, and right into the Merry Forest that firefly went.

Leisurely it floated along, giving the boy plenty of time to drink in with every sense the delicious sweetness of the night until his soul was all athrill.

Yet he did not feel really lonely. There must be a great many of his friends, the birds, close around him, though, of course, they were all asleep.

Down Elm Avenue and along the bank of the Winding River flashed the little firefly lantern, and near the bridge it crossed over.

Then over the hill, where sweet clover and wild bergamot grew, went the two adventurers. It was a zigzag, winding way they took, and the boy was getting quite tired with the effort to keep up.

At last the firefly disappeared over the hill when Boy Blue was only halfway up, and when he reached the top, panting and breathless, there was no little lantern to be seen.

He waited quite a while, thinking his little, winged leader would perhaps miss him and come back.

"Well, I guess I'll go home, too," said the boy to himself. "I'm good and tired."

So he plunged down into the valley again and wearily climbed the opposite hill in the direction he thought home was.

With that discovery came the certainty that he was lost. He hadn't the ghost of an idea which way to turn next, and was too tired to go any further anyway.

Boy Blue sank with a little, despairing sob into the grass under an oak tree and cried himself to sleep.

He had been sleeping for some time when he was awakened by the hoot of an Owl in a nearby tree.

He sat up and looked around. The hill and valley were still glimmering in the moonlight, and the warm air was sweet with the scent of balm of Gilead blown up in delicious whiffs from the valley.

"It is a Long-Eared Owl," he said to himself, observing its upright ear-tufts about an inch long, and its funny yellowish round face.

It did hoot at that very minute, and was immediately answered by a loud voice from the valley, "Whoo-who-who, who-who-to-who-ah!"

"My! that's a fine bird!" said Boy Blue to himself as the newcomer perched on a beech tree very close to the other.

"Haloo!" he said in a slow, deep voice, "Have you heard the news, Long-Ears?"

"What news, Moonwinks?" asked Long-Ears, "I have heard nothing worth mentioning."

"Oh! Is that so? When did you last see Puss, the Great Horned Owl?"

"I haven't seen him for a week or more," answered Long-Ears. "He must be away somewhere, and I hope he'll stay away. I don't know of anyone we would spare more easily."

"Right you are! I'm with you there," returned Moonwinks, "but you speak as if you had a particular grievance. Have you?"

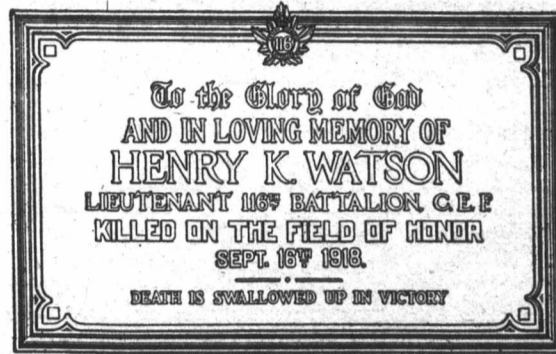
"Yes, I have. The very last time I saw him he had just killed my dear little friend, Veery, the Thrush, who used to sing so sweetly in the evenings."

(To Be Continued)

SMOKING.

Some interesting experiments have been made recently to prove the bad effects even of moderate smoking on athletes. It was found that a baseball pitcher after smoking one cigar lost 12 per cent. in accuracy, and 14 per cent. after smoking two cigars.

—Boys' Life.



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Girls

ment I am writing ye on the paper weather, because Mr. Weatherman urn on the rain at ready to take this It's exactly the expect him to do, knows I've missed o deliver my mes-

ve must look for a iful weather some as been very kind allowing lots of to stay on the still, though it is ow. I had been into the woods and rels were doing in ring ready for the I've been kept in work, some days even a minute to let alone hunt

y cousins in the ch expeditions yet? o out all alone, and mal people; if you try not to move, close to you. Once, mole popped up out ext to me, and I put n him; he slipped ough, and I couldn't gain this summer. I ll for a long while, a little rabbit came nibbled his supper he did see me, he he just sat up and ver stirred, and he fe distance off, and ne between nibbles

call a wood-thrush, he came right from od to my end, and l the time, and I felt myself, because I'd before.

if any of you had ight last night that ing down the street d just as I got to a en two homes, out apparition with a ny eyes, who boo-ed horrible noises! A , of course! Its long vere very spooky in- inly made me jump. l my cousins were scaring people. I ex- fun. We did at our couldn't do any work

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e from our affectionate. Cousin Mike.

Little Sister.

S.P.C.K. (Boards; et.)

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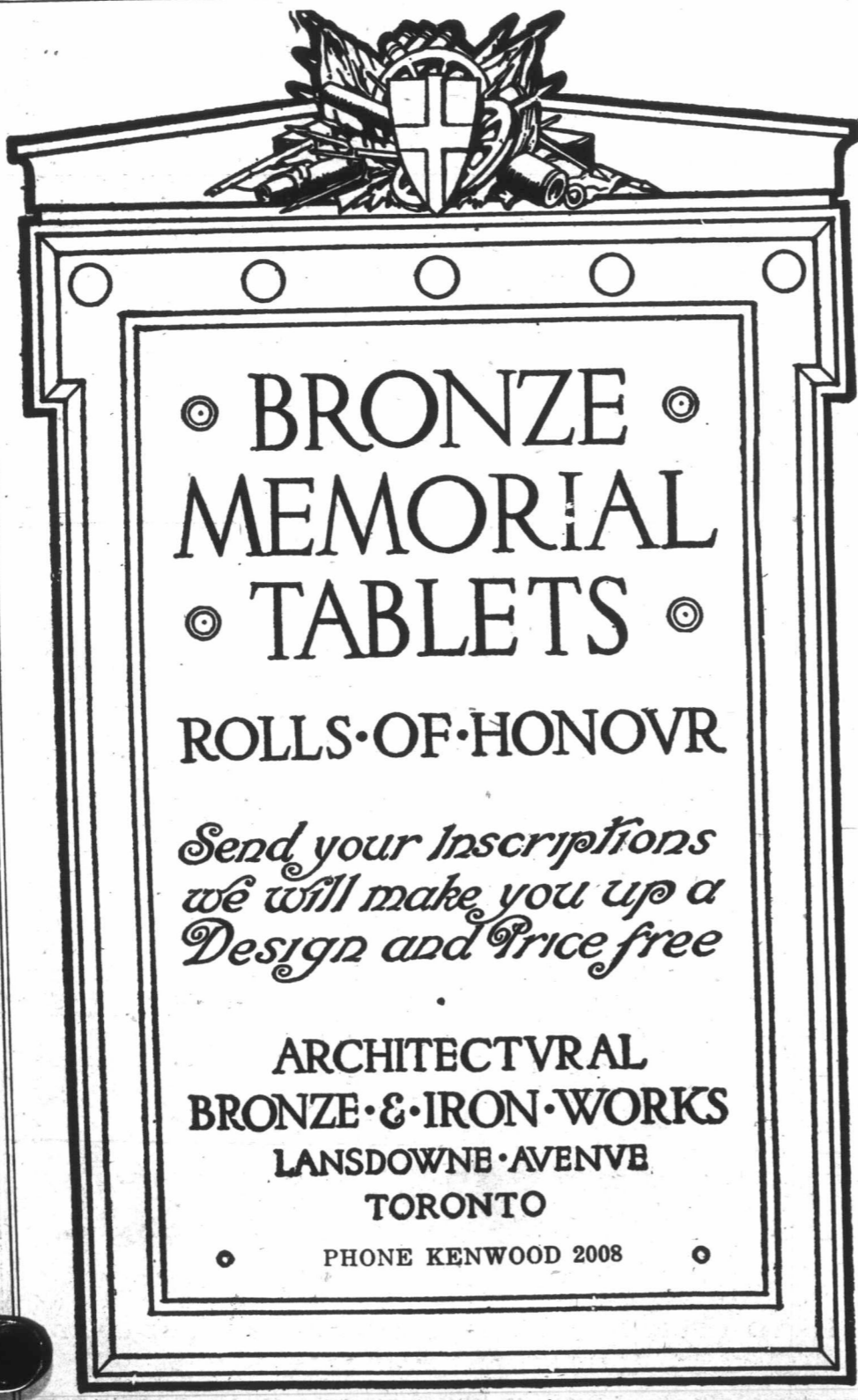
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## Boys and Girls

### Beside the Home Fires

Notes on Girl Guide Work  
By IRIS

"BEND aright the supple twig—to wait until the branch grows tough is hard both for the branch and for the bender: often useless too," says a modern writer.

Sir Robert Baden-Powell writes: "The Boy Scout and Girl Guide Movements are only held back in their development by want of help in the form of personal service or funds. The personal service is the most important for the Children." Indeed one might say important for the whole country, because at the root of all Guide work is the idea of building, of constructing, to train ourselves and the children so that we may form that most important thing of all—character.

Guides! I wonder if you know that our Prince, before he left Canada last year, wrote a message to the Girl Guides, in which he said, "Value your training as guides, for the more you value it the greater will be your own value as Canadians and as Britishers." The girls of the Iris Patrol have written his message in their roll book, as it seems to be a link in the chain of our Empire. Lately we have had another link in the visit of several Commissioners from over the sea, and they were welcomed in many places from Vancouver to Montreal, showing us we are all one under the old flag.

Now a guide is a sister to every other Guide all over the world. A Great British sisterhood for the teaching of all that is noble in womanhood, loyalty, truth, honour, efficiency, and good citizenship.

The visiting Commissioners tell us of Camp Fire Girls, in the West, and of the Provinces not being organized into Guide Committees. The West always takes the lead in all good works, so get together, girls of the Golden West, and organize your Provinces and let us all be one in the Empire, one with the girls of Australia, India, Africa, New Zealand, and the Islands of the Seven Seas.

A Junior Superintendent writes to us to say she is starting a Patrol in her branch, and that the girls are delighted with the idea. Write to us again and tell us how you get on. It might be a help to other branches.

All the girls in the Iris Patrol are keen missionaries, and are studying about the girls of India, and correspond with a Guide in Bombay, who tells them about the work in a mission school there.

A mother told us the other day that her little daughter no longer thought housework a drudgery since she was trying to get her Domestic Service Badge; that it was all a beautiful game and that she passed her cook's exam. and now could be trusted to look after a meal when mother was out so that mother was loud in her praise of the Girl Guides.

A correspondent has asked about the origin of the Scout and Guide Movement, so we will answer that next time we write, and any questions that the Captains care to ask—if we are able to do so, and thus do our "good turn," also showing that a guide is a sister to every other Guide.

If we were capable of harnessing all the atomic energy contained in a small piece of chalk, we should have enough power to raise 100,000 tons to a height of 3,000 feet.—Sir Oliver Lodge.

### ELEPHANTS APPOINTED OFFICIAL EXECUTIONERS.

THE first instance of an elephant being brought to the West was in the year 807, when the Caliph Haroun al Rashid presented one to Charlemagne.

It was not until 1255, however, that this well-known and sagacious animal came to England, and it was in that year that the King of France made King Henry III. a gift of one 10 years of age. It arrived at Sandwich, and was then taken to the Tower of London, where, by the King's command, a house had been built for it. Ten feet high to the top of its back. England's first elephant lived to the age of 41 years. Its keeper was John Goach.

An elephant's skin is generally of a deep ash-brown, but sometimes it is white or cream-colored. The latter variety is very valuable and highly prized, being one of the attributes of royalty in Siam. One of the titles of the King of Siam, by the way, is "Lord of the White Elephant."

Whilst on the subject, it is interesting to find that in many parts of India elephants have been appointed official executioners of justice. They will break the limbs of a criminal, trample him to death, or pierce him with their tusks, according to their master's instructions.—Answers.

### SPIDERS.

Spinning webs is second nature with spiders. After they are hatched from the eggs in a cocoon, they cling together for about a week. Then they separate, but their legs do not carry them very far. Facing the wind, and standing on the tips of their legs, the baby spiders raise their abdomens and emit a silken thread. The faintest current wafts the gossamer in the air, and when enough is let out to permit of aerial flight the insect drifts away. When it wishes to land it hauls in the thread. Wherever it lands it can spin webs without the slightest instructions from older spiders. Older male spiders seem to lose this gift. There are about 550 species of spiders in America, but only two, the house and garden spiders, are well known.

### WORKED BOTH WAYS.

"Bothered with time-wasting callers, are you? Why don't you try my plan?" asked the first.

"What is your plan?" said the second.

"Why, when the bell rings I put on my hat and gloves before I open the door. If it proves to be someone I don't want to see, I say, 'So sorry, but I'm just going out.'"

"But suppose it's someone you want to see?" asked the second.

"Oh, then I say, 'So fortunate, I've just come in,'" said the first.

### AND IN GERMANY THEY OFTEN CARRY MARKS.

"The police," declared a Hongkong paper, with one of those fortunate misprints that give the joker opportunity, "announce that dogs without dollars found wandering after ten o'clock in the evening are liable to be destroyed."

On which "Punch" makes an appropriate comment: "We understand, however, that in China dogs are almost invariably provided with tails."