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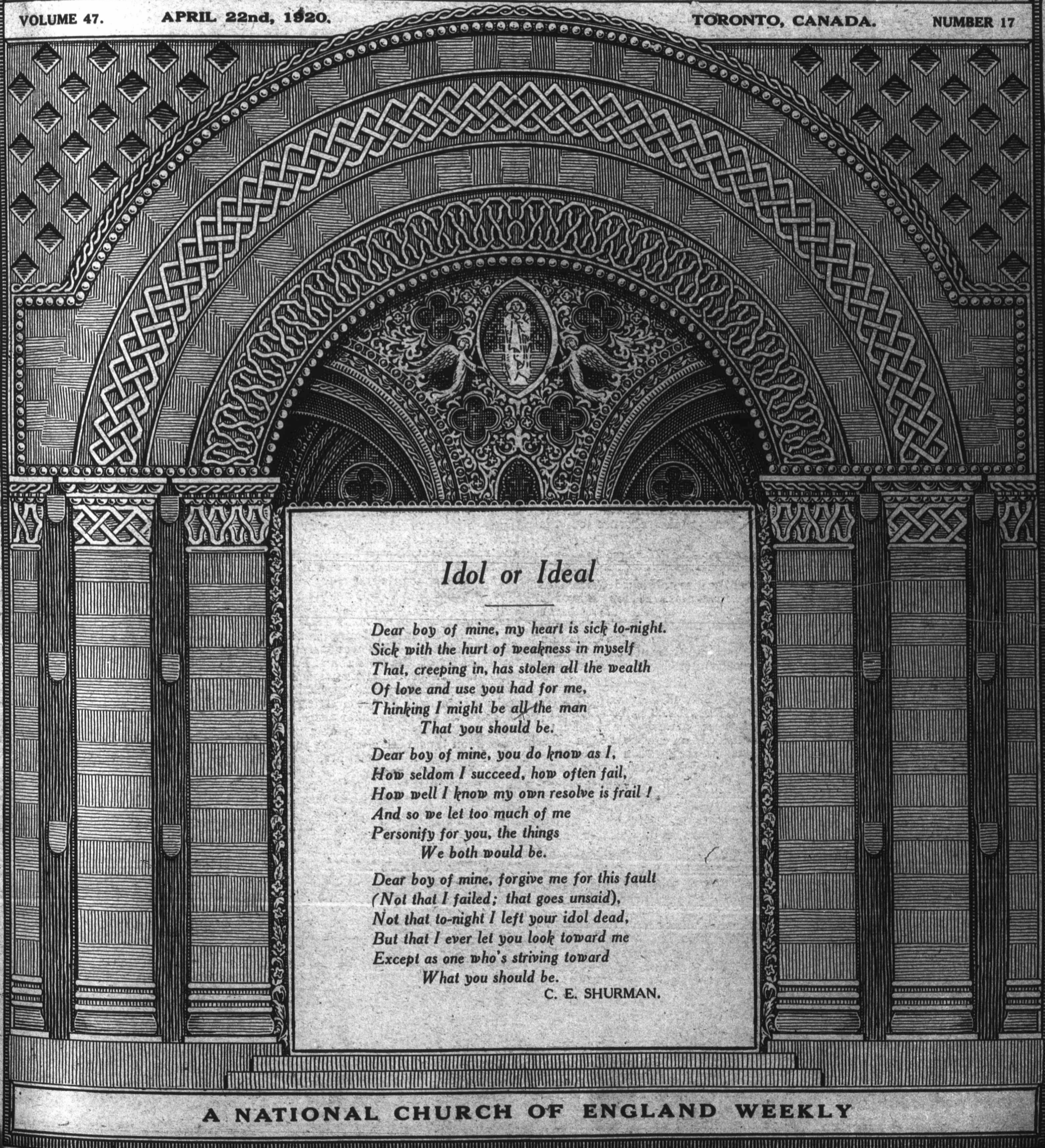
Canadian Churchman

VOLUME 47.

APRIL 22nd, 1920.

TORONTO, CANADA.

NUMBER 17



Idol or Ideal

Dear boy of mine, my heart is sick to-night,
Sick with the hurt of weakness in myself
That, creeping in, has stolen all the wealth
Of love and use you had for me,
Thinking I might be all the man
That you should be.

Dear boy of mine, you do know as I,
How seldom I succeed, how often fail,
How well I know my own resolve is frail,
And so we let too much of me
Personify for you, the things
We both would be.

Dear boy of mine, forgive me for this fault
(Not that I failed; that goes unsaid),
Not that to-night I left your idol dead,
But that I ever let you look toward me
Except as one who's striving toward
What you should be.

C. E. SHURMAN.

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Personal and General

Miss Williams, a missionary returning from England to the Diocese of S. Tokyo, Japan, passed through Winnipeg, en route for the Orient.

Bishop Gore is to give the Essex Hall (Unitarian) lecture at Whitsuntide, taking as his subject, "Christianity Applied to the Life of Man and of Nations."

Dr. Lofthouse, the Bishop of Keewatin, Ont., was a passenger on board the S.S. "Minnedosa," which arrived at St. John, N.B., from England on April 16th.

Bishop Schofield, of Victoria, is leaving for England in order to fill preaching engagements in the interest of the British Columbia and Yukon Church Aid Society before attending the Lambeth Conference of Bishops. Bishop dePencier will not leave for England until May, going over in time for the Conference.

Rev. Moore Morgan, of Surrey Centre, has been appointed to the rectorship of the Church at Sardis, succeeding Rev. T. E. Rowe, who has resigned. Mr. Rowe will continue his work as minister in charge of the churches at Abbotsford and Bradner, and also as lecturer for the "Guild of Health."

A handsome tomb, erected in St. George's Chapel, Windsor Castle, will shortly receive the remains of King Edward VII., which will be removed from the Albert Memorial Chapel. The new memorial consists of a recumbent figure of the late King on a marble base, with an image of his favourite dog, Cæsar, lying at his feet.

The Bishop of Ottawa sailed from Portland for England on Saturday last to attend the Lambeth Conference. He expects to return about September 1st. Mrs. Roper accompanied him. Archdeacon Bliss, Rector of Smith's Falls, has been appointed commissary and administrator of the diocese during the absence of the Bishop.

Bishop Edwards, of St. Asaph's, has been elected first Archbishop of the recently disestablished Church of England in Wales. Bishop Edwards has been head of the diocese for thirty years, and he made a vigorous and reasoned defense of the Canadian soldiers at the time of the disturbances at Kimmel Camp, which was in his diocese.

Bishop Bidwell, Dean Tucker, Canon James, Dr. Cayley and Dr. Hallam were among the Anglicans who attended a conference in Toronto last week between representatives of the various communions and the Y.M.C.A. It was decided to recommend that a standing committee representative of the Churches should act in an advisory capacity to the Y.M.C.A. on any matters submitted.

A Bible, formerly belonging to John Newton, the friend of the poet, Cowper, and himself the author of the hymn, "How Sweet the Name of Jesus Sounds," has been presented by Mr. William Keynes, of Frome, to the Church of St. Mary Woolnoth, in Lombard Street, in the city of London, of which Newton was the Rector at one time.

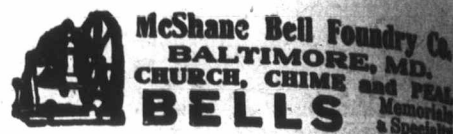
Canon T. G. Beal, Organizing Secretary for the Archbishops' Western Canada Fund, has been nominated by the Archbishop of Canterbury to the rectory of Sandhurst, Kent, which is shortly to be vacated by Canon Compston. Canon Beal spent many years in Western Canada, being for some time Rector of Grenfell, Sask.,

Rural Dean of Eastern Assiniboia, and Senior Canon of St. Peter's Pro-Cathedral, Qu'Appelle.

The golden wedding of Mr. and Mrs. Charles Verral was celebrated recently at their home, 81 Euclid Avenue, in the presence of their six children, twenty-eight grandchildren and four great-grandchildren. The couple met in St. James' Cathedral, Toronto, where they were soon after married. Mrs. Verral was on a visit from England, her birthplace. Mr. Verral was born on a farm where for many years kept a butcher shop on Spadina Avenue. The Verrals are Church of England people.

Through the kindness of the Bishop of Toronto, temporary office accommodation was provided for the General Secretary of the Council for Social Service at the Synod offices, Continental Life Building. The development of the work has made necessary the securing of a permanent office for the Council, and its headquarters are now at 136 Confederation Life Building, 7 Queen Street East, Toronto, thus placing it in close touch with the offices of all the other Dominion organizations of the Church of England, the M.S.C.C., the G.B.R.E. and the A.F.M.

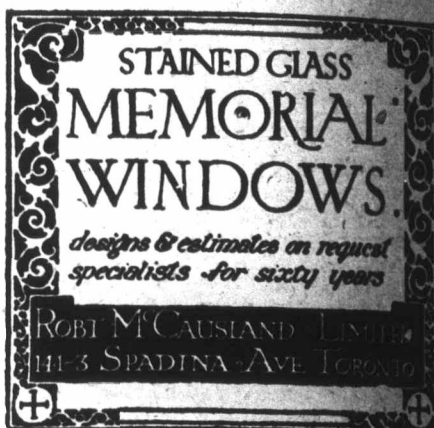
It would be impossible in a short memorial notice to review all the details of so rich and fruitful a life as that of Rev. Canon Francis Allnatt, D.D., whose death was reported in our last issue. Let it suffice to dwell upon that phase of it which began in September, 1887, and closed at midnight, Saturday, April 10th, 1920. During this period of thirty-three years he exercised a growing influence upon university life, especially upon that department which for some time has been almost identified with him, the Department of Theology of Bishops College, Lennoxville. For it was in the lecture-room, in close touch with young and plastic minds, that Dr. Allnatt's most characteristic and valuable work was accomplished. He shrank from publicity, and it was only a strong sense of duty which ever impelled him to appear upon the platform. But in the lecture-room, surrounded by men who rightly revered him, he instilled into generations of students that wonderful interpretation of the Christian Faith, based upon a profound knowledge of theology, philosophy and psychology, and made radiant by the mystic glow of his own spiritual experiences. A wonderful teacher he was, of a most uncommon type, with a creative power which made his thoughts, seed-thoughts, which remained to germinate and fructify in his students' minds and hearts long after they had withdrawn from his presence, and will continue to bear fruit, though the voice which uttered them is in this world forever stilled. The last year of Dr. Allnatt's earthly sojourn stands out as the key-stone of his glorious life, a fitting culmination to his self-sacrificing career of service. At a time when ordinary men would be seeking the fruits of labour and well-earned repose, he cheerfully undertook, as Acting-Principal, the oversight of the whole university, thus adding burdens which his fragile body could ill bear. Mind and spirit were equal to the enlarged task, but the frail physique yielded to the strain. But he kept on until the new Principal, Canon Bedford-Jones, arrived to assume the duties of his office. Then the spirit returned to the God Who gave it, where, in that condition, it shall find joy, refreshment, light and peace.



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G. V.

To The Editor

Sir,—In your "Spectator" Provincial and of the Great tion, in a ma his usual spir opinion unwa He charges, time and en by the retun compensation tions and hie tional import the conventio tion of the self-sacrifice in the field.

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"THAT T QUIET H AROUND WHEN Y CHATS V MONKS V WEEK T

G. W. V. A. CONVENTIONS

The attitude of the Returned Man

To The Editor, Canadian Churchman.

Sir,—In your issue of April 1st, "Spectator" comments on the recent Provincial and Dominion Conventions of the Great War Veterans' Association, in a manner altogether lacking his usual spirit of fairness and in my opinion unwarranted and misleading. He charges, in effect, that so much time and energy is being expended by the returned soldier in seeking compensation that the larger questions and higher ideals of great national import are overlooked, and that the conventions were without indication of the spirit of patriotism and self-sacrifice exhibited by the soldier in the field.

As one who was present throughout both conventions; I desire to say that, while the returned soldier would be the last man to claim to be a paragon of perfection—he prefers to leave that to the man who was too good to fight for his country—both gatherings exhibited these general characteristics:—

(1) A sincere spirit of loyalty to King and Country, and a desire to promote the welfare of Canada as a whole.

(2) A general spirit of fair play, as well towards the fellow who was not privileged to serve "over there," as to the widow and orphan of the fallen.

(3) No uncertain disapproval of anything like Bolshevism, class legislation or class domination and the firm conviction that all reform must be by constitutional methods.

(4) And (at the Dominion Convention) a marked feeling of goodwill between the French and English sections of the association.

But a comparatively small portion of the time of each convention was spent in discussing compensation, and one of the first series of resolutions adopted at the Dominion Convention was a Declaration of Principles, of which I enclose you a copy for any use you may desire to make of it, and from which I will quote the first and last paragraphs only:—

"1. That the foundation principle on which this our association rests is national service, and that we unreservedly commit ourselves to a standard of service for Canada and the British Empire, in the work of national development, as full, as self-sacrificing, and as free from personal motives as that rendered by our Army overseas.

"11. We view with alarm the increasing love of luxury which permeates all classes of our community and the riotous extravagance everywhere shown in gratifying this mania, thus courting as a nation final disaster. Our Army fought and our men died to establish forever among us the ideals of sacrifice, unselfishness and brotherhood. We, therefore, protest with all our energy against the extravagance shown in dress and manner of living, against the spending of money on unnecessary social affairs, and against costly public functions which are of no real value. At this time of national stress when as a nation we are faced with enormous financial responsibility, we call upon our fellow-citizens for plain and economical habits of life. We summon our country to a return to Spartan simplicity."

The truth is, that the great majority of the people of Canada who were not privileged to share to any considerable extent in the service and sacrifice of the war, but who lived at home in comfort and unwonted prosperity, far from the agonizing anguish of the struggle and without knowing even the sacrifice and self-denial which the people of Great Britain so cheerfully endured, do not realize, and I fear never will realize, what the war meant to the world at large or to those who participated in it. In the result, they do not understand the returned soldier, who has had a vision of other and greater things than the enjoyment of life and the making of money. It is their smug self-sufficiency, prosperity and materialism that have produced the problem of the returned soldier; which is really not the problem of the returned man at all but the problem of the man who stayed at home, the problem of that intense and unconscious selfishness which is the besetting sin of Canada to-day.

J. A. V. Preston.

Orangeville, Ont.

To The Editor, Canadian Churchman.

Sir,—May I say a few words on the subject of "Spectator's" comments on the G.W.V.A. Conventions, published in your issue of April 1st?

"Spectator" mourns "with sadness of heart" over the selfishness of the G.W.V.A., and wonders if these so-called selfish people are the same noble lads who sailed away to war with glowing hearts. He makes them demigods in going, but idols with feet of clay in returning. Why? Simply because they insist upon looking after their own interests, now that their country's interests have been secured. The public was willing enough to yield them the first place in service. Is it so willing to hold back in their favour now? Is there not a touch of insincerity in demanding of the men who have served at the front an abandonment of that self-interest which the public did not through the war and will not apparently now also yield?

He complains of a lack of interest in the "bigger things" on the part of the Veteran, ignoring the fact that most of these men have suffered a loss in position, in education, in pecuniary advantage and a more serious one still in many cases, through their military service—a loss which has not affected the public at all. The so-called "compensation" (no such thing, of course, is possible) is not regarded as an equalization of advantage, but only a minimum sum to enable the Veteran to recover a bit of the lost ground. Money which

(Continued on page 275.)

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WHEN YOU COME TO THINK OF IT	Downeaster.
CHATS WITH WOMEN	Jeanne Acadieenne.
MONKS OF MT. ATHOS	Rev. W. H. Sparks.
WEEK TO WEEK	"Spectator."

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FROM WEEK TO WEEK

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

THE Woman's Auxiliary of the Diocese of Montreal recently voted down a proposal to unite social service with its missionary activities. In other words, it determined to continue in that work, and that work alone, for which it was founded thirty years ago. In this resolve it, no doubt, will be accused in some quarters of being ultra-conservative and failing to move with the times. In the opinion of the writer, the Montreal Auxiliary is to be congratulated in resisting a temptation to place itself more in the public eye, and continuing in that one special service that has no attraction for any but the devout and consecrated residuum of Churchwomen. It has been doing the spade work of the Church, and to that essential and fundamental calling it has determined to devote itself unto the end. The dream of transforming the Woman's Auxiliary into a holding company for every form of activity among women—religious, social and philanthropic—is but a modified form of the almost universal craze for world-power. The advocates of world-power, whether in Church or State, whether civil or military, whether commercial or industrial, have yet to prove the soundness and success of their visions. It is all still a dream, and in many cases a disastrous dream. That one organization can control and promote all kinds of diverse activities is a thesis that has yet to be proven. You can get endless arguments on paper, but when that subtle thing, human nature, is introduced into a problem of this kind, it somehow generally upsets our logic. The less experience one has of the world and the inhabitants thereof, the more ready he is to leap into an experiment that lends itself to the manipulation of hemispheres, races, millions, and every other kind of superlative. It is a rare thing now-a-days to have the courage to do one thing, and do it well. Yet who will say that the extension of the Kingdom of God in those aspects for which the Woman's Auxiliary has so long and splendidly laboured is an undertaking unworthy of the resources of the most gifted?

It has been officially announced that \$1,300,000 of the total sum of three and a quarter millions in connection with the A.F.M. has already been paid in to the treasury. Not only that, but a distribution of this amount has been made. The Indian and Eskimo endowment has received \$300,000, and if the writer caught the announcement aright, the shares of the various dioceses have been paid in full. It would not appear to "Spectator" that the order of precedence should place diocesan claims first, but rather should they come last. Shall the pension funds humbly wait for two years until the last subscription is paid in before prospective beneficiaries can participate in their benefits? It may be all very well to say that actuaries and others have to work out a basis on which these funds can be applied, but surely they are entitled to their capital sum in due proportion, and entitled to the accumulated interest until such times as it is available. It is not very edifying to have diocesan authorities scramble for their allowances, thus throwing the risk of possible loss in unpaid subscriptions upon the funds that, more than any other, called forth the generosity of the people. Is it possible that this early partition of the sum allocated to the dioceses is intended to make the refusal of the C.M.S. gift of a quarter million

dollars impossible? If the dioceses have the money, they are not liable to hand it back, and the rules of division may be invoked to eat up all the rest. "Spectator" had hoped that the very first act of the M.S.C.C. would be to decline that more than generous offer by a financially embarrassed society in England, in view of the splendid response of our people. It has to be done sooner or later, and delay only spoils the graciousness of the act. "Spectator" cannot believe that our Anglican leaders will plead technical rules to defend the plea of inability to decline. There isn't a Diocesan Synod from one end of this country to the other but would stand aside in its claims to make way for that act of justice and decency. Why cannot we do it now?

A few days ago "Spectator" picked up an appeal for a Jewish relief fund, and the title in large letters ran thus: "Humanity Knows No Creed." It struck the writer as an extraordinary statement issuing from a Jewish source. One felt instinctively that an expert propagandist and campaign manager must have been engaged for this work. If there is a people on the face of earth that possesses a creed, asserts its creed, lives by its creed, it is the Jewish people. It is not very complimentary to the Christian world to assume that, when Jews desire Christian money, they must appeal to a creedless humanity. An editorial recently appeared in one of the Toronto evening journals that showed signs of issuing from the same source. It waived aside all creeds as useless, and then, with naive inconsistency, advanced its own creed, which amounted to this, "I believe in humanity." This is mere surface nonsense. There is no solid or satisfying assurance in any such faith to inspire or edify the world. The human heart has from the beginning sought a deeper foundation on which to rest its spiritual aspirations, and it will continue so to do until the end. Not so very long ago the Knights of Columbus carried on a campaign for funds, and embraced their "separated brethren" in an apparently creedless effusion of love. Certain people tumbled over one another to participate in this new drawing together, but anyone of common sense could see that a financial campaign has no permanent cohesive properties. Let not men of truth stultify themselves by pouring contempt for the time being on their inner convictions to catch the unthinking and undiscerning. Let us lend a hand to those that need, but in doing so, please do not ask us to deny the deep and final inspiration of our good-will.

"Spectator."

The annual dinner of the Montreal Chapter of the Ridley College Old Boys' Association was held at the University Club, Montreal, April 9th, when Carl Riordon presided, having on his right and left H. G. Williams, Vice-Principal, and H. C. Griffith, Headmaster of the College. The latter announced that there are now 197 boys in attendance at Ridley, and in order to provide increased accommodation, an extension to the upper school building, estimated to cost \$150,000, will be begun next month. The construction of the new chapel building, which is being erected as a memorial to the Old Boys who fell in the war, will be started at the same time.



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Canadian Churchman

Thursday, April 22nd, 1920

Spiritualism

SPIRITUALISM has as one of its arch-druids, MR. CONAN DOYLE. In one of his books, THE VITAL MESSAGE, his treatment of the Holy Scripture seems rather peculiar. Do you know how he explains our Lord—"groaning in the spirit," before He went to the grave of Lazarus? (John 11: 33.) He says that anyone who has ever heard the distressed groanings of a medium when coming under the "control" of a spirit, will recognize the significance of Jesus' groaning. If that isn't blasphemy, it is foolishness. But, unfortunately, it is said by a man who has a certain part of the public by the ear. Mr. Doyle says that spiritualism was practised in New Testament days, because St. John says: "Beloved, believe not every spirit (1 John 4: 1). If he will read one, he will possibly catch the words "false prophets."

We have not the evidence to judge the accuracy of his statements regarding the spiritualistic phenomena he mentions, but after reading his treatment of Scripture, for which he has no more evidence than any one else, our confidence in his powers of logic is sadly shaken, but we have some idea how far his desires can warp his judgment. We have enjoyed many of his works of fiction and we almost enjoyed this book, after we realized it was in the same class.

A warning and a diagnosis of this spiritualistic wave is given by DR. A. MAXWELL WILLIAMSON, Medical Officer of health for the city of Edinburgh. In his opinion, the modern spiritualist movement is a direct threat to the nervous and mental stability of the nation, "we shall be little better than a race of neurotics, if this thing grows." This morbid growth has suddenly appeared as a direct result of five years' war strain, with its disastrous effect on the nervous system of the bereaved and those associated with them.

"The overwhelming majority of those who dabble in spiritualism are neurotic. I had a man here in my room recently who had visions. I had to tell him quite frankly, as a medical man, that if he encouraged these he would find himself very seriously ill and in danger of mental disturbance. Those who suffer from these practices are really on the same plane as victims of shell shock. Unless spiritualism is checked it will mean social suicide. We must put our heel on this contamination. Clean minds and healthy thinking will give us A1 men. This thing will breed C3 weaklings. It is un-Christian; unscientific; and from a national point of view its spread means a mental and physical deterioration. Watch its adherents; they are in the main, day-dreamers, abnormal, or nervous."

A RATHER remarkable step is reported to be in contemplation by the Postmaster-General. It is said that he has practically decided to introduce an amending bill which will increase the postage rate for periodicals and newspapers from ¼c. a lb. to 1c. a lb. within a zone of 300 miles and to 2 cents a lb. beyond 300 miles. It is said that this will not apply to daily papers. The religious, educational, agricultural journals among others, are to have the pleasure of making the Post Office profitable. The hardship will come particularly on the journals such as ours, which cover the whole Dominion. Just why a zone system should be introduced is hard to see when the Postmaster has ad-

mitted that the present flat rate for first-class mail is profitable business. One of the things needed in Canada to-day is the sustenance of the national spirit evoked by the late war. A zone system would operate directly against that. When it is remembered that most of the Canadian periodicals are published east of Winnipeg, it will be seen that it would be extremely unwise to put any hindrance to whatever influence they have in bringing east and west together. To increase rates by 300% to 700% is rather excessive. Some might say that it put the Post Office in the "P" class, but we wouldn't.

SPEAKING of the salaries paid to his clergy, the BISHOP OF MONTREAL said in his charge at the last Synod:—

"If all the subscriptions are paid eventually, we shall have over \$90,000 for the diocese. In my judgment this whole sum should be added to the capital endowment of the diocese, either to complete the Permanent Endowment Fund, or otherwise, and THE WHOLE INCOME SHOULD BE USED TO INCREASE THE STIPENDS OF THE MISSIONARY CLERGY OF THE DIOCESE. I feel sure that many a subscription was given with this end in view. In the canvass it was frequently pointed out that a certain sum would come back to the diocese, and that this sum could be used to augment the stipends of the clergy. While this Synod has the disposal of this money, I trust that it will devote the whole of it to this one thing, that we may do justice to as noble and uncomplaining a body of men as a whole, as any diocese in Canada can produce.

"There should be an amount given for transportation. The maintenance of a horse is an ever-increasing expense, and every effort should be made where a horse is necessarily kept for the work, to get the parishes concerned to keep the horse, either by supplying the feed, or by direct contribution over and above the guarantee made for stipend. However this may be arranged, one thing seems to me to be certain, and that is that the cost of keeping a horse should not come out of the meagre stipends of our clergy. The cost of living has gone up so enormously that no man can maintain his family in comfort, and keep a horse on the present canonical stipend."

IT is with satisfaction that we can promise a column every fortnight from REV. DR. W. E. TAYLOR, the Educational Secretary of the M.S.C.C. Publicity was one of the decided elements of success in the Anglican Forward Movement. When you want people's interest and gifts, there is nothing like letting them know exactly what it is all about. It goes without saying that what arouses our interest will best sustain it. Publicity is a wholesome thing in any business. It prevents accumulations and irregularities. The M.S.C.C. is the biggest business of our Church. We are all shareholders. And we naturally would like to know more than any formal report of our board of directors can tell.

The column for women's interests has found its place in the estimation of our readers. Many words of appreciation have been sent in. One of our subscribers who has been reading the paper a good many years, wrote thanking JEANNE ACADIENNE for her "breezy bright, practical talks." She writes: "It is a good sign that our good old Church paper should make room for such seasonable reminders to its women readers." For those who would like to clothe the name with a personality we may say that "Jeanne Acadienne" has been a home-maker in both the city and the country, and the name will give some idea of locality.

The Quiet Hour

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

"WE SHALL NOT ALL SLEEP."

WHAT a bold utterance is this! The world is full of sin and pain and death and mourning, and has been so through all generations. Moreover, it is nearly nineteen hundred years ago since St. Paul wrote to the people of Corinth: "We shall not all sleep"; and death still reigns. Nothing seems more certain than the mournful conclusion that we must all die. Yet here is a man who in the face of the appalling facts of sin and death dares to say: "Behold, I show you a mystery; we shall not all sleep." It is one of God's secrets, made known only to His believing people, that we shall not all die; because the coming of the Lord for His own is more sure even than death. It is certain that the Lord is coming back, and that multitudes shall be living when He comes.

But the great Apostle says that "Flesh and blood cannot inherit the Kingdom of God, neither doth corruption inherit incorruption." Those believers who shall be alive when our Lord returns cannot rise to meet Him as they are. A startling and momentous change must take place in them before they can "meet the Lord in the air." "We shall not all sleep; but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we (the living) shall be changed." A marvellous change is to pass over the living in that supreme moment—a change corresponding to that wrought through death and resurrection. What is mortal must be swallowed up of life. "This mortal must put on immortality," just as really as "this corruptible must put on incorruption."

And St. Paul tells the Thessalonians that when these astounding things take place, the living shall not take precedence of the dead. "The Lord Himself shall descend from heaven with a shout, with the voice of the Archangel and with the trump of God, and the dead in Christ shall rise first." We should note very carefully, that at our Lord's Return, the first thing is the resurrection of the Christian dead. Not all the dead shall rise, but only "the dead in Christ." Then comes the startling change in the living believers, and the united blessed company are "caught up in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord."

It is matter of special thankfulness that St. Paul does not write of these wondrous events as a guess of human speculation. He assures the Thessalonians with the utmost solemnity: "This we say unto you by the Word of the Lord." It is all a matter of Divine revelation, and we may be certain of its complete fulfilment. It is also a solemn warning not to be unprepared to meet Him. "The readiness is all."

Now turning back to the Corinthians, let us close with the words of triumph:—

"When this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, 'Death is swallowed up in victory.' O Death, where is thy sting? O grave, where is thy Victory? The sting of death is sin; and the strength of sin is the law; but thanks be to God, which giveth us the victory, through our Lord Jesus Christ. Wherefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

April 22, 1920.



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Around the World

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

THE NEW JAPAN.

MR. ROBERT YOUNG, editor of the "Japan Chronicle," a recent visitor to this country from Japan, in an interview confirms the impressions on present conditions in Japan sent us by our own representatives. "To what extent did Japan capture the trade of the East, while the war was on in the West?" Mr. Young was asked. "As far as trade in the Orient goes, Japan has virtually the monopoly of shipping, while her wealth increased tremendously and with a corresponding reduction in the national debt."

Rev. J. G. Waller, our well-known worker in Japan deals with the interesting question of the immediate effects of the war on Japan. He thinks the general opinion that the Japanese being farthest removed from France and Belgium, were less affected by the war and its results is erroneous. Probably no country, outside Europe, has been so much affected as Japan, especially from a social and financial standpoint.

From being one of the poorest nations, the Japanese have suddenly become rich. This change in conditions is illustrated in the great growth of manufactures. The supply of labor is not equal to the demand. Agents of factories visit every country village offering a large sum in advance if men, and especially girls, will go to work in the factories. Thousands of Korean labourers have been imported. All over the country factories have sprung up as if by magic. One sees one or two factories now close to little country stations—attracted partly by the cheap site, perhaps, but especially by the hope of securing labor in the villages near by.

Regarding the high cost of living Mr. Waller points out that the factory has been responsible for the rise in cost in other ways than in its demands on labor. Japanese mines produce coal more than ever before, but the greatly increased number of factories and also ships requiring coal makes the supply short, so that numbers of factories are compelled to burn charcoal instead of coal. Thus both coal and charcoal are some five times the price they were a few years ago.

Mr. Waller adds: "I have mentioned ships. When the war began the Japanese shipyards could build only about fifty-thousand tons a year; to-day their capacity is seven hundred thousand tons a year. Even so, the manager of the largest steamship company, in announcing in December last that the company's fleet would be immediately increased by five hundred thousand tons, said that as it was impossible to get that amount built quickly in Japan, adds the greater part of the new ships would have to be ordered in Europe and America."

Commenting further on the high cost of living, Mr. Waller writes: "The war having finished we were all relieved and hopeful that things would return, not to pre-war conditions, but to something approaching normal. The cost of living had more than doubled, but we expected it soon to drop to perhaps one and a half times what it had been five years before. Instead of prices coming down they have continued to go up and more rapidly than before. Our Japanese clergy and lay workers were in a desperate condition. Even before the war numbers of them had difficulty in making both ends meet. There was no time to make an appeal to Canada and wait for a possibly favorable answer and help. There seemed to be nothing for it but that our already far too small force of native workers should be made still smaller. We began the year 1919 with twenty-seven Japanese clergy and male lay workers in the diocese; we enter 1920 with only twenty-four. As our great object in being in Japan is to lay the foundation of the Japan Church, and the evangelization of the Japanese people, by building up a Japanese ministry, our disappointment is very keen. It is poor consolation

that some of the other dioceses are in the same fix, or worse—even unable to use now the graduates of the Theological Colleges, to whom at great expense years of teaching and training have been given. So many opportunities, so many open doors, and we cannot take advantage of them, but must even give up some of the places already occupied, unless relief comes in some way."

It may be that by and in this crisis in Japan God is leading us to a higher and better way. "Reconstruction" seems to be the watchword all over the world—perhaps it is as necessary in the mission field. In the early Church they had no Missionary Society to help them, at least none organized on present-day lines.

Mr. Waller concludes: "We in this district are urging our Christians in isolated places to do without assistance, to appoint a leader, and meet by themselves for Bible study and worship. We shall visit them as often as we can. We can only pray that under God's guidance it will turn out well. We are praying too that the Forward Movement may mean a great deepening of spiritual life in the whole Church, so that she may be guided afresh for her work of bringing the world to our Lord."

Outspoken Essays

DEAN INGE'S facility for accurate phrasing is evident in the choice of the title for his latest book, "Outspoken Essays." Outspoken they certainly are. The first essay on "Our Present Discontents" (August, 1919), is a stirring indictment of Democracy and the Labour Movement. Among other things he says: "The workingman has no respect for either democracy or liberty. His whole interest is in transferring the wealth of the minority to his own pocket. He has lost all faith in constitutional methods. To levy blackmail on the community, under threats of civil war, seems to him a more expeditious method of gaining his object. The new labourer despises productivity for the same reason that the old robber barons did. It is less trouble to take money than to make it. The present ideal of the masses seems to be the greatest idleness of the greatest number. He does not like the Labour Movement, and he does not trust democracy. He says: 'It is a ready victim to shibboleths and catchwords.' 'No one can govern who cannot afford to be unpopular, and no democratic official can afford to be unpopular.'"

In one way this is very refreshing. There has been so much slavish bowing down to the popular idols of democracy and Labour Revolution, that it is a real relief to find a prominent man in the Church who is not afraid to condemn the evil features of both without hesitation or qualification. On the other hand, the Dean seems to be out of touch with things. If what he says is true of certain elements in the Labour Party, it is very untrue of other substantial elements. It is untrue of the leaders. I think he reads too much of Plato and Plotinus and the papers, and is not sufficiently in touch with real men and women. He never thinks of our unrest being the travail pains of new and better things. I would move that the Dean be banished from his deanery and the Oxford common rooms and his books, and made to mingle with men as a layman, forsaking all clerical and philosophical pursuits for two years. It would do him good.

His first essay is the best, but the others are also good. Patriotism; The Birth Rate; The Future of the English Race; Bishop Gore; Roman Catholic Modernism; Newman; St. Paul; Institutionalism and Mysticism; The Indictment Against Christianity; Survival and Immortality, are the titles of the others. There are so many quotable things, one would like to quote from all of them. No one in the Church of England since Newman, has possessed the same literary brilliance. In spite of it one or two at a reading will be sufficient. While his sentences are catchy, they are also weighty. His opinion of the age is an example: No nation can flourish when it is the ambition of the large majority to put in fourpence and take out ninepence." W. F.

When You Come To Think of It

By DOWNEASTER

IT is well to clearly distinguish between inconsistency and hypocrisy. People are always (often very unkindly and unfairly) confounding the two things. Everybody is more or less inconsistent, because all of us are more or less the creatures of our moods and environment, which are continually changing. Our actions at times belie our words, and our words our actions, because so many of us act or speak on the spur of the moment. This is simply because we are human beings and not machines. It is silly, as well as unkind, to call this sort of thing hypocrisy. At that rate, who of us would be free from the charge? And I don't know, on second thoughts, but that it is just as well that most of us are inconsistent. What kind of a cold-blooded creature would a perfectly consistent individual be? I am thankful to say I never met such a monster as a perfectly consistent man or woman, and hope I never shall. The absolutely consistent man would be as impossible as, to me, he is unthinkable.

Nowadays, in the matter of "News," one cannot "see bricks for houses," as the old Yankee saying had it, or "wood for trees," or news for news. What with the conflicting opinions and forecasts of the "experts," the impressions of the "man on the spot," the literally flying rumours of the wireless, the absolute certainty that a large percentage of one day's news will be contradicted, or, what is more significant, ignored on the next, it is difficult or practically impossible to gain anything but a very confused and chaotic impression of the real condition of affairs in any country outside of our own continent to-day. One gets a great deal of news to-day that isn't news. I think the chief trouble with our newspapers to-day is a lack of the sense of proportion. There is a tendency to indiscriminately lump all kinds of news together, as of equal importance and authenticity. To-day almost anyone can make himself heard and get himself quoted, and the more wild and extravagant and truculent his utterances, the easier it is. Thus the fifth-rate notoriety-hunter gets into the cables and on the front page. A light weight, with a few lighter weights behind him, he gains a notoriety that is altogether out of proportion to his importance. But he gets a hearing and creates a certain impression, which contributes to the general unsettlement and perplexity. Thus our daily papers have, in many cases, become daily avalanches of confusing and conflicting and sometimes directly contradictory "information," which, in some cases, leaves us more ignorant than when we began.

How often what we call "common sense" is just plain thick-headedness, an incapacity for assimilating any new idea, and a bull-headed conservatism that won't quicken its pace one inch to the mile, be the pressure behind and the prospect ahead what it may. A Frenchman has said that "common sense is the repetition of the mistakes of our ancestors." This, however, is far too sweeping. Common sense has its place. It is the brake on the chariot, or the ballast to the ship, and of the two as a choice of evils, I would, on the whole, sooner have the dogged plodder with one idea, than the brilliant smatterer, who, like the Duke of Buckingham, "in the course of one revolving moon, was fiddler, statesman and buffoon." Still a ship can be overballasted, and the individual overloaded with common sense is apt to get in the way of the procession and block the road. And then it is too often made an excuse for pure indolence, or crass stupidity, or blind hatred of change.

He that is of a merry heart
Hath a continual feast.

—Proverbs.

occasionally, provided the Bishop is authoritatively assured that the preacher holds the Catholic Faith, and will not teach contrary to the accepted doctrine of the Anglican Communion. This assurance is essential, and the practice should be one accepted by the combined authority of the Church, and should not be left to the action of the individual. It must never be forgotten that we have our proper authorities to decide these matters, and nothing but chaos can result if individual Bishops act independently of the constituted authority of the Church. I do not think interchange of pulpits would have much if any effect on furthering union.

My own strong conviction is that to permit at the present time what is termed the open pulpit, would retard union rather than help it, because it would in the minds of very many of our people be contrary to the meaning of the Preface to the Ordinal, to which we are all bound. Many being convinced that such a course was in violation of an important principle it would arouse a very bitter controversy within our own Church, and divide our ranks, and so hinder union. Let us rather be patient, and so work that we carry our whole Church with us step by step.

What I crave to see is union, where the ministrations of all ministers will be accepted and considered legal and valid by all, where all Christian people can kneel together and partake of the Body and Blood of Christ in the Eucharist; where the united force of Christians can go forward to work for Christ, and where each will be free to teach the faith of our creed. The Anglican Church has ever had great diversity of worship and teaching. Uniformity is not essential to unity. Agreement in the great truths of the creeds is essential as the modicum of truth, which all accept. There would be various Schools of Thought in the United Church, just as we have now in our Anglican Communion. We are accustomed to tolerate variety of opinion so long as all hold the Catholic Faith contained in the historic creeds, the Apostles' and Nicene. Such differences of thought would not hinder unity of action in the missionary work of the Church, and in all social activities.

This difference of thought combined with unity of faith is vastly different from undenominationalism, which is so popular amongst us. It is the most unsatisfactory phase of our modern life, and is to my mind the greatest hindrance to the advancement of true religion. Neither federation nor undenominationalism can help us in this crisis. Co-operation can do much to meet present need; but we cannot get the full Christian force to be effective in the world until we have those forces united in one visible organization. The fullest co-operation should be exercised in getting all Christian people to unite in furthering every social, moral and civic reform. It would, in my judgment, be an absolute wrong not to co-operate in such matters.

The present attitude of the Roman Church precludes any approach in that direction. The great Orthodox Churches of the East are showing a greater disposition to draw closer to us. In all our negotiations for re-union we must never lose sight of the 100,000,000 Christians with whom we would have fellowship in the Churches of the East. Our brethren in the non-episcopal churches realize this necessity as much as we do, and this vision of a larger union will help them to understand our position when we adhere to the basis of the Lambeth Quadrilateral. As I have pointed out, many of their leaders are prepared to accept that basis. The general membership of the Church must also realize the necessity of union, and the delicacy of the negotiations required to bring it about, and must show confidence in their leaders, and a readiness to be tolerant of great diversity in practice and worship which are inevitable in such a Church. The great fundamental principles of Faith and Order will be safe guarded; but there will be required great and loving tolerance by all members of the uniting communions. There is a wide difference between the elaborate ceremonial of the East, and the simple worship of Protestantism. In love we must tolerate these differences, so long as we all hold to the faith and personality of Christ, who binds us to each other, and in Whom we can work together under one government and in one Body for the salvation of the world.

THE MONKS OF MOUNT ATHOS

Rev. W. H. H. SPARKS, C.F., B.A., Toronto

Major Sparks was Hospital Chaplain at No. IV. General Hospital, Salonica from October 1915 to December, 1916.

(Continued from last week.)

A SLEEPY RECEPTION.

AFTER a somewhat rainy trip of three hours, we reached the beach at Iveron. This monastery nestles in a little bay. It is guarded by a quadrangular tower with an arched gateway, separate from the monastery itself. Entering through this we reached the monastery gates. The porter on being presented with my letter of authorization, told us that the council was asleep. I asked that one of the councillors might be awakened from his slumbers. Presently a sulky monk appeared, and said that owing to the absence at Karyes of the chief councillor, it would be impossible for me to visit the library or treasury, but that the church might be visible in a couple of hours' time. Apparently, the mid-day siesta is an important rite in monastic life. We then sat down to a meal, the worst I have yet run across. I managed to swallow some cold fried eggs, tasting strongly of fish-oil, also a piece of black bread, washed down with water. My fellow pilgrims wolfed anchovy salad, boiled octopus and onions, all cold.

This monastery, dating from 980, is now inhabited by 150 Greek monks. In its palmy days, it claims to have housed between 4,000 and 5,000. While waiting for the guardian monk of the church to get up steam, my two guides talked Greek politics with several of the Iveronian brethren. It is rumoured that Venezelos has returned to the premiership, that Constantine has climbed down on the side of the Allies, and that the Greek army is to be remobilized forthwith. (All these statements subsequently turned out to be untrue.)

After a rather rapid visit to the highly decorated church, during which our sulky friend either could not or would not give any information worth mentioning, we re-embarked, this time in a little sailing boat. Just as we were shoving off, down marched the two senior councillors who had been asleep. Our sulky friend had lied to me (so Peter says), when he alleged that one of them had gone to Karyes. These two divines were full of apologies and tried to persuade me to return. I rather fancy our original cicerone will get a stiff dressing down after we have gone. Off we sailed and in an hour we landed at the little monastery of Stavronikita (the Cross Victorious) perched on a sharp headland high up on a rocky cliff. We clambered up to the old building and even unto the fourth story thereof, up rickety wooden steps and long dark corridors until we reached the council chamber, where the orthodox jam-liquor-coffee programme was gone through. (I am now quite adept at this.)

This monastery dates back to the 10th century, but, like nearly all the others, it has been destroyed and rebuilt several times during the Middle Ages, the last time being in 1533. The only exception is Lavra, which has never been devastated and which, therefore, possesses the largest store of monastic treasures. Here in Stavronikita only some twenty monks now live. In its heavily gilt little church I was shown the sacred relics. The most interesting is a large mosaic ikon of St. Nicholas, said to have been fished up out of the sea by a monk. The saint has a vertical gap, right down the centre of his forehead. In this gap was a large oyster, of which one-half shell is still preserved, duly engraved with pious images. The other half shell adorns some shrine in Russia.

THE JAW OF JOHN THE BAPTIST.

A piece of the "flesh" of St. Nicholas (anatomically unlocalisable), the jaw-bone of St. John the Baptist with several excellent teeth, the radius of St. Foka (A.D. 350), the skull of St. Kakrina (also dated A.D. 350) and a chunk of conglomerate bones and ashes, part of the residuum of

20,000 martyrs, who were burned at Nicomedia in the year 500. Lastly there was the mummified left hand of Santa Anna, the mother of the Virgin Mary! We proceeded to the little library, a couple of badly shelved cupboards in a dark little room, where I was shown some priceless MSS., including a Psalter, written in letters of gold, attributed to St. John Chrysostom himself, beautifully illustrated in colours. There was also a Gospel of the 11th and another of the 12th century.

By this time our mules had caught us up, so we clambered on to them and pounded over rough hill tracks to the next monastery of Pantokrator (the All-Powerful) about an hour's hard riding. This is a more fusty place than anything I have yet come across. Its reception chamber had a "bouquet" of rats, and its large window-balcony had evidently not been opened for many a long day. This monastery, founded about the middle of the 14th century, houses seventy monks, of whom ten form the council, with an inner or superior sub-committee of two. We were most kindly received and shown around the church before sunset.

A MIRACULOUS IKON OF THE VIRGIN.

The church is less ornate than most of the others. It contains, however, a miracle working ikon, a portrait of the Virgin. This was stolen from the monastery some 300 years ago by pirates and thrown into a well. Eighty years later their descendants brought it back and it now enjoys a great reputation. On enquiring for particulars of its miraculous achievements, I could only learn a few. One was the story of a priest who, after doing a prolonged fast, felt he could just hold out until the end of the liturgy, and no more. The officiating priest, however, like many a more modern divine, loved the music of his own voice, and was particularly slow in getting through his recital. The fasting priest was almost exhausted, when a voice came from the ikon, ordering the officiating priest to hurry up. The second miracle was in connection with the monastic groceries. They had run out of olive oil. The fact was brought to the notice of the ikon, and promptly the oil-jar was filled to the brim.

The following are the most important relics seen here: A small crucifix three inches by two, said to be made from the true cross. One-fourth part of the breast-plate of St. Mercurio, made of brass, decorated with blue enamel. A finger of St. Athanasius. A MS. Gospel, date A.D. 450, belonging to St. John the Kalivate (so-called because he lived in a Kaliv or little shanty, to quote Peter's Americanism). There is also the tibia and mummified right hand of the Apostle Andrew (whose right forearm is at Lavra), the metatarsal bones of St. Mercurio, the tibia of St. John Chrysostom (parts of whose anatomy adorn and sanctify Karakalu and Lavra), the hand and tibia of St. Tryphon, and the ulna of Santa Fotini, the woman of Samaria who talked with the Christ at the well.

In the dark vestibule of the church is the stone tomb of King Joaniko, who afterwards became a monk and was chief monk of Pantokrator in the 12th century. Above this tomb is a fresco representing His Majesty, both in his royal and in his priestly robes.

(To be continued.)

We believe that true religion speaks in actions more than in words, and manifests itself chiefly in the common temper and life; in giving up the passions to God's authority, in inflexible uprightness and truth, in active and modest charity, in candid judgment, and in patience under trials and difficulties.

W. E. CHANNING.

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Chats with Women

"JOHNNY CANUCK" in last week's issue of the *Canadian Churchman*, objected to my statements about Daylight Saving. He spoke of the mothers in Scotland, and of their success in rearing their children. All I can say about this is that I have read of the stern Scotch parent, and can well imagine that when she tells the "bairnies to cuddle doon," down they will settle whether it is daylight or dark.

It is true, if unfortunate, that we have regulated our lives by clocks, and the Daylight Saving is a moral, physical and mental detriment to children. I have heard some idle rich, and some old retired College Professors and their wives say how nice it was to be eating their breakfast at nine o'clock, and feel the breeze of eight o'clock in a dining room. But for us who live a somewhat strenuous life, a feeling of despair comes over us whenever we read in the paper that "in all probability Daylight Saving will be adopted again in our community." I was glad to read in an English paper the other day, the following:—

"Doubts have been expressed from time to time as to the effect of the Daylight Saving Act upon the health of children, and at last there has come a deliberate indictment of it from a competent medical authority. In a letter to *The Times Educational Supplement*, Miss Mary H. Williams, M.B., senior Assistant Medical Officer of Health for Worcestershire, says that while, before the passing of that measure there were many children who did not get enough sleep, it would now be practically true to say that during the summer none get enough. They go to bed, as before, when it becomes too dark to play, but now they have to get up an hour earlier than before in order to be at school by the new "summer time." The children come to school in the morning too sleepy and tired to study. In the infant departments many teachers of necessity let the little ones rest their heads on the desk and sleep, and for the first hour little good work is done. Miss Williams declares that children are often brought to her by parents or teachers because they "seem too tired to study." She attributes to the same cause the recent increase in deaths from tuberculosis, a disease in whose treatment rest is a most important item."

Will not the women in each community get busy at once, and let their petitions pour into the offices of those who have the final word?

You have all read of the "overall" campaign that is being started in the United States among the men. We are glad to read the women are mooting the idea of a "gingham" summer. Can we not take this up in Canada? What is prettier than gingham both for children and grown-ups, and what a satisfying life we might lead for a while if we did not have to spend our energies touring the shops to try to get bargains in silks, crêpes and many other perishable, expensive materials in order to "keep up with the Joneses!" And then think of the money which is simply being poured into the tills of the big department stores! Might we not do something worth while with our extra coins, be they many or few? Canadian women do not get together on these important matters. If the members of every society affiliated with the Local Councils throughout Canada would pledge themselves not to buy any kinds of foods or clothing which at the present time are ex-

orbitant in price, and some of very poor value, we would bring them down.

Is it not true that advertisements are written to catch the feminine eye, for we are the ones who fill the shops, day by day, enriching the tradesmen and manufacturers.

Some weeks ago invitations were sent out to most of the prominent men and women in one of our cities to see a private production at a social centre of a film which was being shown for the first time in Canada. Many attended, and, while the moral was worked out that "every deed has its consequences," the working out was so elaborately staged, and wickedness along with money was made so attractive, some wondered just where the benefit of such pictures would come in. What happened later? In the advertisement for this screen we read, "Beauty is the keynote of —." The clothes are much more obvious than the moral of the play." One can see at a glance that the theatre production is for the crowds, and a different advertisement must be put out in order to draw them, for they don't want the moral. They want to see the wickedness in full dress. Many are beginning to think that motion pictures are a very uncertain factor, as far as any moral value is concerned. Such innocent tales as "Sunnybrook Farm," "Anne of Green Gables," and a few others, take on a different air when played by women who pose as innocent little girls, but by their own lives belie the part they are taking. What good can result when boys and girls in their teens see little Mary taking so naturally the part of Rebecca, the orphan, and then go out and see her in the newspaper hugged up to Douglas Fairbanks, her new hubby, having discarded, as an old glove, her first one? What a travesty on home life! Among these people are there no relations kept sacred? And yet, our young people throng those wretched places, drinking in every word and look, and, in some cases, perhaps, going out to try and do likewise.

Announcement has been recently made that MRS. H. A. BOOMER has resigned the Presidency of the Local Council in London, Ont., after being in office for twenty years. Not alone in the National Council of Women is Mrs. Boomer well known and affectionately regarded. In the W.A. of our Church she has ever been a devoted member, holding the office of Honorary Vice-President for Huron Diocese. The Mothers' Union in Canada, too, owes much to her. Her ready pen has helped to keep close relations with those in the Motherland, and in many and various ways her splendid ability has been turned to practical account in women's work, both in the Church and community at large. Out of the fullness of her years and rich experience she has written an Easter message for women which the London Local Council has, "as an affectionate tribute to our beloved President," placed at the disposal of the National Council. She gives some good suggestions for the better accomplishment of the aims of this organization. The first is, perhaps, the most important—more concentration of purpose. "Purity in politics, love of country, faithfulness to the flag of the Empire, and an unbounded faith in the future of this 'Land of Sunshine and of Promise' are vital planks in the platform of the Women's Councils throughout the Dominion of Canada." Mrs. Boomer speaks of the work as a "sisterhood of loving service," and if undertaken at the bidding of the Lord, and continued by His blessing, we may have it said of us, "that the influence of its women was, at least in some measure, closely identified with the growth, progress and wonderful development of our glorious country."

JEANNE ACADIENNE.

Synod of Montreal

THE sixty-first session of the Synod of the Diocese of Montreal met on Tuesday, April 13th. There was a celebration of the Holy Communion in the Cathedral at 10.30. The Bishop celebrated and was assisted by Dean Evans and Archdeacon Longhurst. At 2 p.m. the Synod was organized. The following officers were elected; Clerical sec., Ven. Archdeacon Robinson; lay sec., Mr. H. H. Ransom; treas., Mr. G. C. Pratt. The Bishop then read his charge, excerpts from which will be found in this issue. At the conclusion of the charge the routine of Synod was followed. Reports were presented and notices of motion made. The report of the Executive Committee was taken up. This report showed that financial progress had been made during the year. For this year the stipends of the missionary clergy are to be on a scale of \$900, \$1,000, \$1,100. The salaries of the office staff were materially increased, and the Bishop's stipend was raised to \$8,000. While all the funds of the diocese are in good shape, the Widows' and Orphans' Fund ought to be strengthened. On Tuesday evening a large congregation assembled in the Cathedral for a Synod service, which was conducted by Dr. Symonds, assisted by Dean Evans, Dr. W. E. Taylor and Canon Willis. Dr. Cody, of Toronto, preached a thoughtful sermon, which deeply stirred the Synod. The preacher spoke of the double vision of Jeremiah—"the rod of an almond tree"; "the seething pot." In the latter he found an apt description of present-day circumstances; in the former, the promise of the victory of truth and righteousness.

The second day of Synod was an exceedingly busy one. The missionary committee reported that during the year 1919 a total of \$81,489.10 had been raised for extra-parochial purposes. A considerable discussion took place over the increased apportionment for M.S.C.C., and while no one wanted to take the retrograde step of refusing, yet down in Montreal we feel that we are apportioned per capita more than some other dioceses which have not such a rural problem. However, the new apportionment was accepted as an objective. The budget scheme has revolutionized our methods and standards of missionary interest. Canon Willis moved that an independent committee be charged with all questions relating to the budget scheme and Synod agreed to this suggestion. The Bishop named a committee representative of the various interests participating in the budget. Montreal's happy experience commends the budget scheme to the rest of the Church. At the conclusion of the debate on the missionary report, Principal Bedford-Jones, of Bishop's College, was accorded the courtesies of the House. He was warmly welcomed and applauded as he spoke of the prospects of the College. A laymen's lunch was held at 1 p.m. in the Windsor, at which Mr. Warwick Chipman gave a stirring address on the social service responsibilities of the Church. There was an encouraging attendance. Synod re-assembled at 3 p.m. to consider the report of a sub-committee of the Executive on continuation work of the Anglican Forward Movement. This report called for "A Higher Standard of Individual and Social Life for Canada." It was moved by Rev. A. H. Moore and seconded by Dr. Symonds in two very able speeches. A rather

(Continued on page 274.)



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LETTERS TO THE EDITOR

"PRESBYTERIANS AND ANGLICANS."

To The Editor, Canadian Churchman.
 Sir,—Resolution 7 of the resolutions agreed on by the denominations named, as stated in Dr. Doull's article in your issue of March 27th, promises that action will be taken in "combatting widely diffused errors in social and religious matters." This should surely include active warfare on the cults that are so busy these days: Russellism, Spiritualism, Mormonism, "Christian" Science, Seventh Day Adventism, etc. Now that the ban has been lifted on their book, the first-named are spending a lot of money in advertising, and their arguments will deceive many, and the Mormonites are making a house-to-house canvass. Unless decisive steps (as apart from the old passiveness) are taken, there will be much to be undone and much to be sorry for in the time to come.
 "Mere Layman."

A PAPAL CHURCH.

To The Editor, Canadian Churchman.
 Sir,—When the Rev. C. M. Whatham asserts that the Church of England was a papal Church from A.D. 597 to A.D. 1534, it is well to remember that many changes took place in both the doctrine and government of the Church during that period. The Church of England during the period named, like the other parts of the Catholic Church in Western Europe was in communion with the Roman See. Its occupant was, undoubtedly, regarded as the Chief Bishop in the West, but to suppose that in the year 597 he exercised the same powers and authority in the Church of England, or that the same doctrine was taught there, as in 1534 is a manifest error.

The corruption of doctrine was a gradual process and so were the encroachments of the Bishops of Rome on the reasonable rights and privileges of other parts of the Church in the West, including the Church of England.

When the Popes of Rome, about the latter part of the 11th century were forming the scheme of making the Latin Church a spiritual autocrat with the Popes giving law to the Church, as the Roman Emperors had done to the Roman Empire, the project was not conceived and carried out in a day. Like all autocrats they did not hesitate to resort to violence to attain their ends. We have seen how the ex-Kaiser sought to attain world power, by violence and how happily for us his project has failed. Popes pursued their end in the same way and in an age of ignorance their audacious claims were acceded to, where now they would be laughed to scorn. The massacre of St. Bartholomew, the persecutions of the Albigenses, the Inquisition and the consequent burnings and torturings for the good of the souls of alleged heretics are all incidents of the methods pursued to extend Papal power to these were added Interdicts whereby whole nations were deprived of the ministrations of religion. This sort of spiritual terrorism began about 1080 and thereafter was a favourite weapon. In the reign of John, England, for six years was under an interdict. The last interdict launched against the English was in the reign of Henry VIII. Since then this fine old ecclesiastical weapon has fallen into disuse. In 1588, in the year of the Armada, Pope Sixtus published a crusade or holy war against Eliza-

beth and offered plenary indulgences to all who should assist in defeating her.

In an age of comparative ignorance where education was practically confined to the clergy who were in league to extend and exalt the power of the Popes. England suffered because her people dared not resist, but that they were conscious that they were being imposed on, the ancient statutes of the realm amply attest. That these statutes failed to curb the encroachments they were levelled against only shows that the ecclesiastics were too strongly entrenched.

We must also remember that the corruptions of doctrine were all more or less made the occasion of pecuniary gain to the clergy. Purgatory and Masses for the dead source of revenue, pilgrimages to shrines and intercessions to saints, ditto; dispensations, ditto; Worship of Images, ditto; Appeals to Rome, ditto; Papal appointments to English benefices and Sees, ditto; So that where those who should be the guardians of Truth were thus debauched by avarice into being maintainers of falsehoods and superstitions and unlawful claims it is little wonder that corruptions and encroachments prevailed.

But at the same time all must remember that corrupt as the Church had become it, nevertheless, had preserved within her bosom God's Word in which we have that safe and certain guide for seeing whether the Church is really teaching the gospel delivered to her at the beginning.

In the gradual encroachments made by the Papacy on the rights of the English Church did not make that Church a new Church, neither did the abolishing of those encroachments and if the gradual corruption of doctrine did not make the English Church a new Church, neither did the abolition of those corruptions do so.

If anyone would care to see the change of doctrine in the Roman Church since Augustine's day he has only need to refer to the various additions made by the Creed of Pius IV. The decree of Pius IX. as to the alleged Immaculate Conception of the Blessed Virgin Mary and the decree of the Vatican Council as to the alleged Infallibility of Popes.

In spite of the mediæval corruptions and superstitions it is well to remember that there was, nevertheless, displayed true piety and devotion. Happily for us our forefathers in the Faith held that the Church of England needed reformation and not remaking.

Geo. S. Holmsted.

RECENT APPOINTMENTS.

- Corker, Rev. A. W., Missionary at Alert Bay, B.C. (Diocese of Columbia.)
- Flinton, Rev. J. W., Vicar of St. Mark's, Victoria, B.C., to be Vicar of Sandwick and Courtenay, with the oversight of the work at Comox, Lazo and Merville.
- Hepburn, Rev. Channell, Rector of St. Matthias', Montreal, to be Rector of All Saints', Ottawa. (Diocese of Ottawa.)
- Hitchcox, Rev. H. V., Vicar of Parksville, B.C., to be Vicar of St. Mark's, Victoria, B.C.
- Madill, Rev. A. S., curate of St. John the Baptist, Norway, Toronto, to be Rector of St. Margaret's, New Toronto. (Diocese of Toronto.)
- Ryder, Rev. W. E., Curate of All Saints', Ottawa, to be Rector of Temiskaming. (Diocese of Moosonee.)

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All Over the Dominion

Owing to ill-health, Rev. George Code has tendered his resignation as Rector of Christ Church, Athens, Ont., and, with his family, will move to Smith's Falls.

Major the Rev. W. E. Kidd, M.A., M.C., commenced his duties as curate of St. George's Cathedral, Kingston, on April 11th. He will take up his residence in Kingston May 1st.

Members of the 215th Battalion paraded to Trinity Church, Brantford, on April 11th to witness the unveiling of a memorial tablet to members of the church who fell overseas.

Rev. R. Cardwell, formerly of Prince Albert, Sask., has taken charge of the three Missions in Port Arthur, Ont., and already is showing his ability as a successful parish Priest.

A small cedar box filled with gold coins was presented to Mr. Cecil Crooks, the vestry clerk, and later treasurer, of All Saints', Bedford, N.S., on Easter Day. For many years he has held the former position.

The resignation of Mr. Frank A. Fox, choirmaster of St. Mark's Anglican Church, West Toronto, is announced. Mr. Fox has been held in very high esteem by everyone who knew him, and his services have been very highly appreciated.

The new President of the Sunday School Association of the Province of Quebec is the Rev. Dr. Rexford, Principal of the Montreal Diocesan College. This body will in future be known as the Religious Education Association of the Province of Quebec.

St. Matthew's congregation, Winnipeg, held a reception for Canon and Mrs. McElheran on his return from England. There was warm appreciation expressed of the work of Rev. Fred. Glover, of Manitou, who carried on during the Canon's absence.

Dean Quanton, of Victoria, gave a course of public lectures in the court house at Vernon, B.C., on "Christianity and Theosophy," "Christianity and Spiritualism," and "Christianity and Christian Science" this week under the auspices of All Saints' Church, of which Rev. E. P. Laycock is the Rector.

The Women's Guild connected with St. Cuthbert's parish, Leaside, held a social gathering in the parish hall on April 15th. There was a large attendance, and an excellent musical programme was contributed. Refreshments were served and an enjoyable time was spent. Mrs. Maxey, president, occupied the chair.

A fire, which broke out on April 10th at St. Martin's Church, 195 St. Charles Street, Point St. Charles, slightly damaged the floor of the building. The flames started in the basement, and were spreading by way of the walls to the floor of the church when the firemen arrived on the scene and confined them to the basement. Most of the damage was caused by fire and smoke.

In connection with the quarterly meeting of the Great Chapter of St. Alban's Cathedral, Toronto, April 16th, 1920, Rev. John Cheyne Davidson, M.A., Rector of St. John's, Peterborough, was installed Archdeacon of Peterborough, and the Rev. C. A. Seager, M.A., D.D., was installed as Canon to the Prebendal Stall of St. Luke's, Toronto. At the same service seven lay readers were admitted.

A most impressive service of dedication and commemoration of the honour rolls of the I.O.D.E. of the city was held in the Church of Ascension, Hamilton, on Sunday, April

11th. The Rev. Dr. Renison, Rector of the parish, who preached an eloquent sermon, was assisted in the service by Capt. (Rev.) A. D. Robb, of Dundas, and Capt. (Rev. Canon) Daw, the former reading the lesson, and the latter dedicating the rolls in a brief ceremony, and reading the names of thirty-three who made the supreme sacrifice.

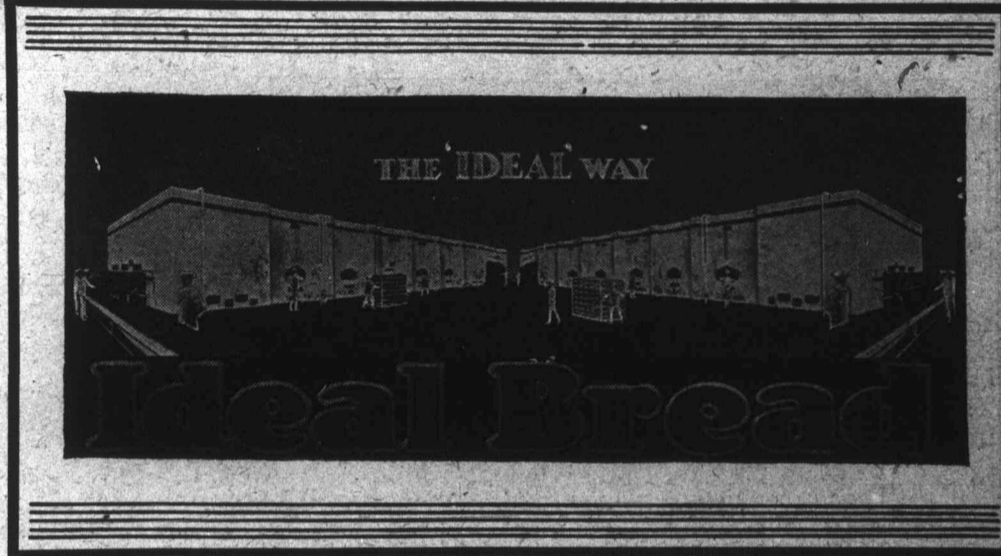
The adjourned meeting of the Dominion Council was held in Toronto recently, Mr. Evelyn Macrae in the chair. The new officers elected were: President, Mr. James Catto; vice-presidents, Mr. A. B. Wiswell, of Halifax, and Mr. Evelyn Macrae; chairman of Executive, Mr. R. H. Coleman. The question of a General Secretary has also been solved. The Council have appointed the strongest man they could select, Lieut. Walter Burd, D.C.M., who, with the consent of those in authority, will start work about the end of May. Lieut. Burd is well fitted for the position, having trained both at Emmanuel College, Saskatoon, and Wycliffe College, To-



WALTER BURD, D.C.M.

ronto. He served four and a half years overseas with the 28th Canadian Infantry Battalion and the Imperials, being awarded the D.C.M. in 1916. He was twice overseas, having returned once when wounded and invalided home. He was for years with the C.E.M.S. in England, has been the Director of the Chapter at Wycliffe College, and did fine work in holding street corner services under Brotherhood auspices; also important work with men in boarding-houses in connection with the Church of the Ascension, Toronto. Mr. Burd has taken a year's course at the university in boys' work, and a special business course in addition to all the above. It is intended to open head office again at an early date and carry on the Dominion organization as rapidly as possible. Until otherwise announced, all communications should be sent to Room 143-7 Queen Street East, Toronto.

Plans were submitted for the erection of the new St. Michael and All Angels' Church, Winnipeg, and were unanimously approved at a meeting of the parishioners on April 13th. Authority was given to the Rector and warden to have the work proceeded with as soon as the project has been sanctioned by the Archbishop and the executive of the Synod. The new church will be located on the corner of Mulvey Avenue and Hugo Street. It is expected that the work will be completed before next winter.



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The Last Supper	- - - - -	Da Vinci
Christ Leaving the Praetorium	- - - - -	Doré
Christ and His Disciples in the Cornfield	- - - - -	J. R. Wehle
The Good Samaritan	- - - - -	Plockhorst
The Triumphal Entry	- - - - -	Plockhorst
The Women at the Tomb	- - - - -	Plockhorst
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Christ Healing a Sick Child	- - - - -	G. Max
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The Archbishop of Rupert's Land held an Ordination in St. Alban's Church, Fort Rouge, on April 11th. Rev. Ernest James Springett, Rev. John Richardson, Rev. Herbert James Tomkins, B.A., Rev. Stephen John Wickens and Rev. Albert Roland Hall, B.A., were advanced to the priesthood. Rev. H. Cawley preached the sermon. The candidates assembled in the college the previous Tuesday, and throughout the week Quiet Days were conducted by Rev. G. H. Williams, Rev. F. C. Chapman, B.A., Rev. F. Glover, M.A., B.D., and Rev. L. Swallow, B.A.

Rev. A. E. Madill, M.A., who for six years has been assistant to Rev. W. L. Baynes-Reed, Rector of St. John's Parish Church, Norway, has been appointed to the rectorship of St. Margaret's, New Toronto, and preached his farewell sermon on Sunday, April 18th, and took over his new duties on April 18th. St. Margaret's was formerly a mission church connected with Mimico, and was recently set apart as a separate parish. Rev. Mr. Madill is the first Rector of what promises to be a large and important parish in the near future, owing to the rapid growth of the district.

The annual rally of the Anglican campers was held in St. Barnabas' Parish Hall, Danforth Avenue, Toronto, on Monday evening, April 12th. Lantern views recalled the good times spent in camp, and the hearty singing of camp choruses aroused the enthusiasm of all. Most encouraging reports of the work were presented by Rev. J. E. Gibson. In all, 575 persons had enjoyed a healthful vacation during last summer. The total receipts were \$3,417.65, and the expenditure, \$3,403.30, leaving a balance of \$14.35. Many prizes were awarded and arrangements made for this year's camp.

With the hearty singing of the Doxology, the members of Trinity Church, Ottawa South, witnessed the burning of the mortgage for \$2,000 on the old church property. The occasion was the opening of the new church hall, which is also erected as an addition to the church proper, and besides the Rector, Rev. Sidney B. Holmes, there were also present Archdeacon Snowdon and Canon Smith, both of whom delivered congratulatory addresses to the parishioners. Archdeacon Snowdon also officiated at the burning of the mortgage. A pleasing presentation of a Diocesan W.A. life membership was made to Miss Katie McCann, who is the president of the Girls' Auxiliary and secretary of the Woman's Auxiliary of Trinity parish. Miss Annie Low, the Diocesan W.A. president, was in attendance to make the presentation on behalf of the W.A. and the G.A.

A UNIQUE GIFT.

An unparalleled offer in its generosity was made public at the annual vestry meeting of St. Thomas' Church, St. Catharines, when the Trustee Board of the church announced that Lieut.-Col. and Mrs. R. W. Leonard had offered the old McCalla property on Geneva Street, fitted and equipped as a mission hall, for the sum of \$1 a year, the Church to pay the taxes. It was offered as a tangible part of the Anglican Forward Movement. The five acres of ground would form a wonderful ground for sports and recreation that might be developed in connection with the Mission. Col. Leonard explained that he was going to give the church the property on a yearly lease for three years until he could see whether or not the development of the Mission would justify his expectations. When that was shown, he would give a deed of the property to the church for the nominal sum of one dollar. The congrega-

tion decided to secure the services of a curate to take charge of the new Mission, and raised the stipend of the Rector, Rev. A. H. Howitt, to \$2,500, with a bonus of \$300 for last year. The salary of the organist, Mr. English, was increased by \$200. It was decided to publish the parish magazine quarterly, and print a quarterly financial statement in it.

The treasurer's report showed receipts totalling \$6,664, with a balance from last year of \$1,272. The total expenditures for the year were \$7,065. In his report, Rev. A. H. Howitt declared that the past year had been marked by two unusual events: the Union Evangelistic Mission, which, he thought, had done much good, and the Anglican Forward Movement, in which St. Thomas' Church had reached the proud position of the third largest contributing church in the Diocese of Niagara.

London Vestry Meetings

Cronyn Memorial Church received exceptionally favourable reports. The financial report showed total receipts of \$7,909 and disbursements of \$7,840. The building and surplus account showed a balance of \$2,468. The Rector's salary was increased from \$2,500 to \$3,500.

St. Matthew's Church had one of the most successful financial years in its history. Total receipts were \$2,595. A balance of \$871 in the Rector's Fund and \$432 for the Mission Board was shown.

St. John the Evangelist.—The financial statement showed that about \$10,000 had been raised during the year for all purposes, including \$4,500 for the Forward Movement and \$1,500 for missionary purposes.

The wardens of St. Luke's Church, Kingston, reported that, although improvements have been continually made in church fabric and fittings, the floating debt was now only some \$600, and about \$450 was due on the organ.

St. James'.—From every department came glowing reports. All this was a proof of the pull-together spirit of the various organizations and the careful guidance of the Rector, Rev. W. L. Armitage. The parish contributed \$13,565 to the Forward Movement. The total income was \$6,556. To missions the church contributed \$1,065. According to a report, a collection has been made and an order placed for a stained window in the church to the memory of the late Dean Davis. To commemorate the names of all members of the congregation who served the colours, including fifteen who gave their lives in military service, a bronze tablet will be erected.

Church of the Redeemer.—The financial statement shows a cash credit balance, which will allow the raising of the minister's salary \$200 per annum. The church financial statement was: Receipts, \$1,299; expenditures, \$1,169; balance, \$130. Sunday School statement: Receipts, \$211; expenditures, \$166; balance, \$45. A.Y.P.A. statement: Receipts, \$102; expenditures, \$21; balance, \$81.

St. George's.—The wardens have intimated that the church had a very satisfactory year, and that they have a substantial cash balance on hand. A vote of thanks was tendered to Miss M. Ballantyne for the beautiful window she installed in the church a short time ago in memory of her relatives.

St. David's.—The report of the wardens showed an increase in the offerings of over \$200 for the year. Church and Sunday School attendance has increased, the latter to such an extent that it is necessary to hold the school in two sessions. The reports of the Ladies' Guild, the Girls' Society and the Boys' Club all showed evidences of splendid growth, each

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society having a good, substantial balance of money on hand. Plans were made for paying off the mortgage, which falls due soon. As soon as the debt is paid the matter of a new church, which is badly needed, will then be dealt with.

All Saints.—The general funds of the church showed a balance of \$697. The total receipts of the year of all the societies and the church were \$8,345, while the total expenditures were \$7,328. An increase of \$500 was made in the Rector's stipend, and the salaries of all other officers were also raised.

St. Mark's.—The total receipts were \$1,001, while the expenditures were \$955. The meeting was adjourned for three weeks.

Christ Church.—Because of considerable alterations made in the church building the expenditures were almost equal to the receipts of the church. The total receipts for the year were \$2,927. The Improvement Committee of last year reported that the church had been reseated and redecorated. A porch had been built on the church and the Sunday School had been redecorated.

Hamilton Vestry Meetings

At the sixteenth annual vestry meeting of St. Stephen's Church, Hamilton, the reports showed the most successful year in the history of the church. The Rector, the Rev. John Samuel, presided. The financial statements were most encouraging, all the organizations having a good balance. During the past year the 150 feet of ground purchased had been fully subscribed, and \$1,133 collected towards the Forward Movement. The question for a new parish hall was discussed, and, though the need of one was fully realized, it was impossible to arrive at any satisfactory conclusion, and it was decided to hold a special meeting at some future date.

The attendance at the seventh annual Easter vestry of St. Alban's, Fairfield Avenue, was the largest in the history of the parish. The Rector, Rev. H. A. Leake, B.A., presided. The past year was a memorable one for the parish, because, in July, the vestry decided to become self-supporting, except for a grant of \$200 from the Synod towards the Rector's stipend. The Rector reported a large increase in the number of weekly communicants, and was heartily supported by the vestry in his efforts to establish more frequent celebrations, especially on the Saints' days.

Christ Church Cathedral, raised \$28,970, in addition to \$43,000 subscribed to the Forward Movement. Dean Owen said the migration of the English-speaking people and the influx of foreigners into the parish were presenting a serious problem.

At All Saints' Church the stipend of the Rector, Ven. Archdeacon Forneret, was increased from \$2,500 to \$3,000. The congregation raised \$10,977.

At the Church of the Ascension the congregation discussed offering the present rectory on Herkimer Street for sale and providing a more modern building. The receipts amounted to \$20,726, and there was a substantial surplus.

The congregation of St. George's Church authorized the Rector, Rev. Canon Howitt, to appoint a curate. He said he was anxious to carry on for another year, thus completing forty years in the ministry. The receipts for the year were \$8,395, and the mortgage had been reduced from \$5,000 to \$3,000.

The Easter report of St. Peter's Church, Hamilton, showed one of the most successful in its history, by far surpassing all former years. The combined statement of all Church organizations amounted to the large sum of \$17,831, which enabled the church's debt to be reduced \$9,305.

The total receipts exceeded the expenditure by \$450.56. There was also contributed over this total \$3,000 towards the Forward Movement. Rev. J. W. TenEyck, M.A., in his report, stated that Easter Sunday showed the largest number of communicants in St. Peter's Church history. The Sunday School receipts exceeded those of last year by \$302.13, and an increase in attendance over all previous years. The Rector's stipend was increased over \$400 more annually. The Ten Days' Mission, held and conducted by Rev. R. P. McKim, of St. John, N.B., proved to be a great spiritual uplift in the parish.

Vestry Meetings

At the annual vestry meeting of Christ Church, Cataraqui, the church warden's report showed that the revenue for the year exceeded \$1,500, including \$265 which has been paid towards the Anglican Forward Movement fund out of the \$700 promised.

St. James', Guelph, Ont., vestry marked an epoch in its history, when it was informed by the wardens that the mortgage of nearly \$2,000 on the church had been discharged, and the lot next the church, purchased for a Rectory site, had likewise been

cleared of its indebtedness, and now the congregation was able to invite the Bishop of the diocese to consecrate the church, which ceremony will take place on April 18th. The financial statement shows total receipts from collections at \$4,530 with disbursements of \$4,525. In addition the sum of \$500 was subscribed for the war memorial tablet. The special consecration fund receipts amounted to \$2,515, which amount was applied to pay off the mortgages on the church and rectory lot. The total actual revenue was \$7,045.

At the vestry meeting of St. Paul's, Kingston, Ont., the churchwarden's



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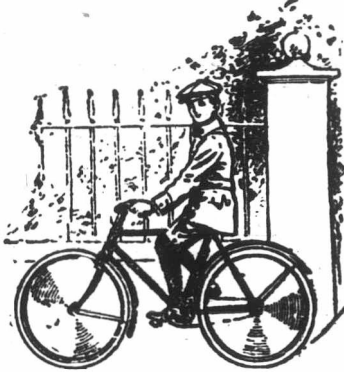
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audited statement showed the receipts for the year as \$2,837, which does not include special items such as Forward Movement, Sunday School revenue, W.A., A.Y.P.A., mission envelopes and women's guild. The churchwardens' statement showed that after all expenses and liabilities were met there was a small overdraft of \$77 due the bank, which would be more than covered by offerings of Easter Day. The amount of promises and paid in subscriptions towards the Forward Movement totalled \$3,161, which is not included in the above statement. The vestry by a unanimous vote decided to increase the Rector's stipend from congregation from \$1,350 to \$1,500.

At the annual vestry meeting of St. Mark's, Longueuil, the wardens reported a small balance on hand.

At the annual vestry meeting the wardens' and treasurer's reports were both very satisfactory. The financial statement showed that, including \$4,069 paid on the church restoration account and \$1,500 to the Diocesan Organizer for the A.F.M., the total receipts amounted to \$9,113, in addition to which the subscriptions still due to the Thank-offering Restoration Fund amount to \$4,090, which, when paid, will wipe off the remainder of the debt on the church and leave a balance on hand of about \$1,000. An advisory Board of six to act in conjunction with the Rector, wardens and treasurer was appointed. The Rector's stipend was increased \$400 to date from May 1st.

The stipend of the Rev. S. P. Irwin, B.A., Rector of the parish of Watford, was increased at Easter by \$450 and a bonus of \$200 was given for the past year.

Satisfactory financial statements were presented at the Easter vestry meeting of two South Shore churches, Montreal, St. Barnabas' Church and St. Oswald's Mission.

Canon Quartermaine, Rector of St. Paul's Church, North Renfrew, is highly esteemed by his congregation and the people of Renfrew generally. His church had a good year, doubled its objective for the Forward Movement, and were alert in all good causes. At the vestry meeting an addition of \$150 per year was made in the Rector's salary.

At the annual vestry meeting of (new) St. Paul's Church, held April 5th, most excellent reports were presented. The Rector's (Captain the Rev. E. A. Appleyard, M.C.) stipend was increased by \$400 per year. Discussion relative to renovating the organ, the heating system of the church and free pews took place, and plans made to further the objects in view.

The new parish hall of St. Peter's Church, Brockville, erected at a sum of approximately \$8,000, was officially opened on April 5th on the occasion of the Easter vestry of the congregation. The hall, which adds largely to the accommodation of the present building, is formed by a large extension to the eastern part of the former school hall, making a hall 26 x 40 feet in dimensions.

At the Easter vestry of St. George's Church, Goderich, the Rector, Rev. A. L. G. Clarke, announced that he had accepted the offer of the Bishop of Huron to take a London parish, that of St. John the Evangelist. Rev. Mr. Clarke has been Rector of St. George's for a little more than three years, coming here from St. Saviour's, Waterloo, and during that time has been a faithful worker among his parishioners and the community in general. He took an active part in many public affairs of the town, especially in patriotic effort, during the war. He was president of the Goderich branch of the Navy League, and did much to help along the work here.

THE DIOCESAN SYNOD OF MONTREAL.

(Continued from page 269.)

desultory debate followed which was concluded by the unanimous passing of the following resolutions:—

"That the parochial committee, in connection with the Anglican Forward Movement be asked to continue to meet, or other groups formed to assist in all Church work, such as visiting the parishioners to discuss with them questions concerning the Church, and to keep up the spiritual fellowship that was found so helpful in the Anglican Forward Movement financial campaign; That the Church press and public press be utilized in every way possible; That parochial missions be held to deepen the moral and spiritual life of believers, and to arouse every religious force to attack the strongholds of evil; That there is great need, on the part of the Church, for clear and definite teaching on moral and social lines; That, in the opinion of your committee, the necessary requisite for a Forward Movement along all moral and spiritual lines is the spirit of brotherhood. The Church must set herself most zealously to generate that spirit within her own organized and composite life, and then she can assist in creating that so necessary atmosphere of brotherhood in the social and industrial relations, whose pressing problems of to-day can only be solved in the atmosphere created by the fraternal spirit."

The third day of Synod was given over to the consideration of various reports. The committee on Social Service urged the following points:—

Child Welfare.—Some legislation has been passed which will help towards the great objective, compulsory education. The question of recreation and amusement was urged. It is hoped that as a result of a study of our conditions presently going on, our Church will lead in a definite contribution to this great need in some of the hitherto neglected parts of Montreal. The following recommendations were passed:—

"(1) That whenever opportunity offers, the clergy emphasize the importance of both sides, in industrial disputes, stating all the facts, that the whole truth may be known and mutual confidence established between employer and employee. (2) That this Synod urge upon the Attorney-General of the Province the prompt enforcement of the Federal law governing Sunday observance. (3) That the Synod either name a special committee or authorize this committee to act in conjunction with the Sunday School Association of the diocese to study the whole problem of the use of the motion picture in connection with the work among young people of the Church. (4) That this Synod views with alarm the utter disregard shown for the law governing the sale of intoxicating liquors in this Province and respectfully draws the attention of the Government to the demoralizing effect of such a situation upon our people. (5) That this Synod heartily endorses the proposal for the establishment of an industrial farm or some similar institution for women, and would commend it to the hearty support of the public. (6) That this Synod would commend the suggestion of the General Secretary of the Council in reference to the care of newcomers to the earnest consideration of the clergy of the diocese."

The Synod decided not to co-operate with non-religious agencies. It is strongly felt that no permanent results can be obtained apart from the religion of the Incarnation.

The report of the G.F.S. was received. The Rev. D. J. Neugewitz presented the report of the Jewish Mission. After 17 years of patient work he is about to take a long holiday.

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On Friday business left over from the last Synod was considered. The letter from the General Synod Committee on the name of the Church was received. On the motion of Mr. C. J. Binmore, seconded by Mr. E. M. Renouf, the Synod decided unanimously to leave the name of the Church as it is. The decree relating to the amalgamation of Trinity and Good Shepherd parishes was confirmed and ordered to be included in the Book of Canons, Decrees, etc. Rev. J. A. Osborne's notice of motion was again left over to another Synod. This will bring in the question of Christian Science. Mr. Osborne should have asked for a committee to study this matter when, as a report of committee, the question could have proceeded to debate, taking precedence over a mere notice of motion.

The Synod closed at 5 p.m. with the usual votes of thanks to the Bishop, the secretaries, the Press and the hosts of visiting clergy. Most felicitous reference was made to Dr. L. H. Davidson's work of revising and re-editing the Constitution, Rules of Order, By-Laws and Canons of the Diocese. An edition of 1,500 copies was ordered. Dr. Davidson is at present engaged upon a history of the diocese. No one is better qualified for this task. And we trust he will be spared to bring this work to a consummation.

G.W.V.A. CONVENTIONS.

(Continued from page 263.)

was poured out to enable him to finish his work of securing a military decision, and would have continued to be supplied for years longer if necessary, has suddenly become too scarce to assist him to recover the lost ground. This is what the soldier always maintained overseas, and it is a sickening thing to those who tried to convince him of the sincerity of the promises and pledges of the public during war time, to find that it is after all as he supposed, and that a Victory Loan to give the returned soldier a fair start would be an absolute frost in the Canada for which he offered his life.

The scores of thousands who have to quote "Spectator," "gone quietly to work" are the same men whose representatives met in these Conventions. They do not stand out from their comrades.

Those whose wives had, out of a soldier's pay (so "Spectator" says), "accumulated a handsome bank account" deserves credit for a miracle.

Why should they continue to be at a disadvantage compared with those whose bread-winners remaining at home received an income five times the size of the soldier's pay?

As to the statement regarding the gambling away of gratuities, it is entirely ungenerous to make the occasional weakness of a soldier a reason for refusing the request of the whole body of those who used to be "our heroes" and "our gallant Canadians."

"Spectator" will listen long before he hears "the word of love and anxiety for the country for which he (the soldier) fought so magnificently." He is not built that way. His love he proves by his deeds. He does not speak of sacrifice. He makes it. Resolutions of an academic kind, and of a high-sounding nature, he will not likely pass. But he will go to the duty of making Canada a country where fair play, square dealing, frank citizenship and good comradeship will reflect something of the life to which, in spite of its hardship, he became attached, and which, in the bosom of peace, he misses now.

A. E. Andrew,
Late of H.M.O.M.F.C.
Windsor, N.S., April 12th, 1920.

Boys and Girls

Dear Cousins:

At last I can write you a letter and say truthfully that it is a beautiful day—just the kind of day when I wish I weren't in the city—the kind of day that makes me wonder how many of you are still busy making maple sugar. There's a whole lot about it in this morning's paper, I see; and a friend of mine, who is tapping a big bush, says that the sap seems as if it's going to run for ever—and I see new maple sugar in the shop windows! And it all makes me wish summer would hurry up and come quick.

I heard from another cousin of mine a week or two ago—Henry White, away up in Alberta—where they still seem to be having snow. I was very glad to hear from him, for we are very old friends by now. I also have on my desk a pretty Easter card, with three nice, little chickens on it, from Leon and Gordon Bland. It was such a pleasure to receive it. Whenever I see it, I think of the day I went out to the farm last week.

I had to walk two miles in the deepest mud you ever saw, but that didn't matter much, especially when I reached the farm, and found six police-dog puppies waiting for me. They jumped all over me, right up to my collar, in front, behind, over my arms, till I was just about plattered—but they were lovely little beasts. Do you know what they're like? They have long, thick hair, and are brindled—black, grey and brown; their ears are little and pointed, something like a husky's, and they draw back their lips and smile at you, so their face goes into funny little wrinkles I had a beautiful time playing with them, and two other dogs besides. And there was Mr. and Mrs. Cat, with all the Cat family; goodness knows how many horses, cows, chickens and pigeons—everything you could wish for—pigs included. I rather like pigs, you know.

What do you suppose I saw on the street the other day? You'd never guess. I was walking along, and I overtook a little girl wheeling her baby sister in a carriage. The baby was sitting up, and cuddled in behind her neck was—what do you think? A real, live black and white rabbit! He sat there so quietly, watching people go by, that I couldn't believe he was a really, truly bunny, so I said, "Hallo! Is bunny getting a ride, too?" and I stroked his long, soft ears. Then little brother, trotting alongside, said, "Sure! He likes it. I've got another at home, too. They're as tame as tame!" That one certainly was. I never saw a bunny riding in the city before. Did you? When I was a little Cousin Mike, we used to take a big, old Collie riding in a bath-chair, and he loved it, too; but then you expect a dog to be sensible, don't you? Rabbits are much more easily frightened.

There goes the telephone! That means I must go, too.

Your Affectionate
Cousin Mike.

With the Rector in the chair, and Rev. Canon Bolt, Rev. Canon Smart, Rev. W. R. J. Higgitt and several members of the vestry present, the final meeting, or "wind-up," to the recent campaign among the parishioners of St. Thomas', St. John's, Nfld., took place on March 30th. The various teams, numbering twenty-one, reported they had canvassed all the members of the congregation for the amount needed, \$18,000, to meet all the expenses of the parish for the year, and succeeded in "going over the top" with the splendid total of \$23,000.

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Birds of the Merry Forest

By LILIAN LEVERIDGE

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CHAPTER V.

A Council of Three.

BLACK-CAP the Chickadee and Neddy the Nuthatch talked the matter over long and carefully. They were delighted—yes, more than delighted, they were fairly crazy with joy—to think of that doctor's prescription. Oh! he was well named. He was a wise doctor, and no mistake about it.

"I tell you," said Neddy to Mr. Bluejay, who had just flown to the birch tree to see what the confab was about, "I tell you, that's one man who didn't go to school for nothing. He learned more than the seven times table. The idea of making a child cram his poor, little head with such nonsense! Not much wonder it ached, poor, little mite!"

Mr. Bluejay nodded approvingly. "I've met Dr. Wise lots of times, and he's a man you can trust—wouldn't hurt a boy or a bird or a lady-bug for a fortune. Whistles like a Bobolink and smiles like a sunflower. That's the kind! I wish people of that sort multiplied as quick as caterpillars, but they're not as plenty as they might be."

"Of course," commented the Chickadee, thoughtfully, "there's any number of bad, cruel people in the world, but it's my opinion that there are more good people than bad, if we only knew, and that half the bad ones are just thoughtless and ignorant. If they understood that we birds have feelings like they have—that we suffer and enjoy, love and hate, hope and fear, just as people do—they would be more careful not to hurt us."

"Yes," agreed the Nuthatch; "and if they knew how hard we work for their benefit they'd be mighty good to us."

"If they only knew," put in Mr. Bluejay, "but they don't know, and what can we do about it?"

"Teach them," answered Black-Cap. "All very well—it's easy enough to talk—but how are we going to set about it?"

"We might begin on Dimple and Boy Blue."

"Huh!" laughed Mr. Bluejay, with a scornful frown of his tail, "that's a clever idea, that is! How much teaching do Dimple and Boy Blue need? Don't they love us birds already? I guess you mean, begin on those boys over in the Ridge School, who steal birds' nests and eggs and throw stones at anything in feathers."

"No; I don't mean the Ridge School boys," answered the Chickadee with quiet dignity. "I mean just what I say—begin on Dimple and Boy Blue. Of course, I know they love us—a few of us. But that's just it. There's only a few of us birds they know by sight even; hundreds of birds right in this same Merry Forest they have never heard of. And as for our work, they haven't learned the A B C about it. Bless their little hearts! They think we're just amusing ourselves all day long. Just let us put a wrinkle or two in their clever little brains and trust them to pass the word along."

"Very well spoken, Black-Cap," said Neddy.

Mr. Bluejay put his handsome blue-crested head perkily on one side and said good-naturedly, "I guess your little head is longer than it looks, Black-Cap. We'll let it go at that, anyway. But how do you propose to teach the twins?"

"I haven't thought it all out yet," said Chickadee, "but I've been thinking at it, and I want you all to think. I've begun by inviting them here; but Boy Blue may not be able to come yet, he's pretty tired. I'll find out tomorrow, and if he has to stay in and rest, suppose we give them a little surprise party to begin with."

"A surprise party!" all the birds exclaimed in one voice, "Why, how do you mean?"

"He'll be sitting by the window in his little room, or lying on the bed, maybe, and Dimple will be there, too. Now, there's a big, old apple tree that just reaches up to the window and taps against the pane. It would hold quite a flock of birds. Suppose we all go together with as many other birds as we can coax to join us, and perch in that tree, and have a little chat with them. We needn't stay very long, but I'm just sure they'd be as glad as anything to see us."

"Well, upon my word!" cried Mr. Bluejay, nodding his head approvingly, "that's a great idea! a famous idea! We'll do it. I know that old apple tree, a very pleasant resting place. At what time shall we plan to have this party?"

"Hadn't we better tell the other birds about it first?" suggested the Chickadee, "and then choose a time to suit them all."

To this they all agreed, and very soon the little group broke up, all flying in different directions to carry invitations to the Surprise Party.

QUITE A DIFFERENCE.

"Your greatest enemy is whiskey," said the parson to an incorrigible member of his flock.

"But," said the wayward one, "you have always told us to love our enemies."

"Yes," answered the good man, "but not to swallow them."

LENGTHY WIND-UP.

A young man was waiting for a young lady at the church door.

"Isn't the sermon nearly done?" he inquired of the verger.

"No, sir; another hour of it yet. He's only on his 'lastly.'"

"But will it take him an hour to get through his 'lastly'?"

"No, sir," was the verger's demure reply; "but there's the 'one word more and I am done,' and the 'finally,' and the 'in conclusion' to come yet."

WHO KISSED THE VICAR?

People in West Surrey are asking, "Who kissed the bashful bachelor Vicar of Addlestone?"

The Rev. A. Cuming, the Vicar, writing in the current issue of his parish magazine, said: "I have hitherto in life had but little difficulty in resisting the blandishments of the fair sex, but not long since, in the course of my pastoral visitation, I was saluted by an adult female in the early Christian way—that is, with the kiss of peace! A decided attempt was made to administer this sign of Christian friendship a second time, but with great dexterity I eluded my fair persecutor."