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Canadian Churchman

ESTABLISHED 1871

A Church of England Weekly Family Newspaper

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

Vol. 46.

THURSDAY, MAY 8th, 1919.

No. 19.

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Personal & General

The Synod of the Diocese of Ontario will meet at Kingston, on June 3rd.

REV. C. B. PRICE (Rural Dean) of Swan River, is about to leave on a five months' visit to Ireland.

An Overland motor car was presented to REV. W. J. SOUTHAM, Rector of Holy Trinity, Winnipeg, by the Vestry.

REV. L. L. JEENES, M.A., who has been working in Whitechapel, London, has been nominated as Rector of the Cathedral at St. Johns, Newfoundland.

On the day that the Peace treaty is signed the flag, St. Cuthbert's Cross, will be flown from Durham Cathedral for the first time for 800 years.

The REV. HOLLIS COREY, at present on the Labrador, has been accepted by the M.S.C.C. for work in Japan. He expects to go out this autumn.

REV. W. H. CASSAP, of the Diocese of Quebec who has recently returned from overseas, is visiting Winnipeg and taking occasional duty.

The BISHOP OF BRITISH HONDURAS and Mrs. Dunn left Toronto for New York on April 30th. They purpose sailing for England on the "Baltic" about the middle of May.

REV. H. D. RAYMOND, M.A., who has been Vicar of Trinity, Barrie, Ont., for some years is going to Prince Edward Island to become Rector of St. Paul's, Charlottetown.

REV. C. S. MCGAFFIN has resigned the rectorship of All Saints', Collingwood, and will become Rector of St. Mary's, Vancouver, B.C., which is in the growing suburb of Kerrisdale.

REV. G. A. WELLS, who has won great distinction at the Front, has cabled to the Archbishop his acceptance of the Parish of Souris, and is expected to assume charge in a few weeks.

The colours of the First Canadian Motor Machine Gun Brigade were placed in Christ Church Cathedral, Ottawa, on May 4th. The Bishop of Ottawa received the colours on behalf of the Cathedral authorities.

The REV. H. B. ASHBY was inducted as Rector of St. Matthew's, London, on May 2nd by the Archdeacon of London. Rev. Professor Wright read the Prayers, and the sermon was preached by Rev. Canon Gunne.

A public announcement has been made in Paris, that from the beginning of the war up to March 1st, France has awarded 1,849,800 War Crosses (Croix de Guerre) of which almost 1,400,000 were of the lowest classes.

Between August 1915, and the Armistice 346 V.C.'s were awarded. Amongst the V.C.'s are 4 clergymen and 5 medical men, including the late Captain Noel Chavasse, who won the V.C. in 1916 and a bar to it a year later.

REV. CANON MUCKLESTONE, of Montreal, a former Rector of Christ Church Cathedral, Ottawa, will leave in June for California, where he will take up residence with his youngest son, Dr. Harold Mucklestone, and Mrs. Mucklestone.

Eleven thousand men will take part in the triumphal march of the Dominion troops through London on May 3. They will be made up of 4,000 Canadians, 5,000 Australians, 1,000 New Zealanders, and 1,000 South Africans.

The REV. CHAS. C. BOWES, of the Mission of Kingsey, has been ap-

pointed by the Bishop of Quebec to St. Clements Mission on the Labrador Coast. The REV. J. S. HARRISON has been appointed by the Bishop to the Mission of Shawinigan.

DR. LUKE TESKEY died in the General Hospital, Toronto, aged 71, on May 1st, following an operation for gastritis. He was a very well-known surgeon and a graduate in medicine, and later a professor of pathology and anatomy at Trinity University, Toronto.

Capt the REV. P. J. DYKES, the Curate of St. George's, Toronto, who has served overseas in hospital and camp in England and France, has returned home with the Tenth Battalion, Calgary, to which he was latterly attached. He resumes work at St. George's.

In memory of the upwards of 100 students and ex-students of the Ontario Agricultural College at Guelph who paid the supreme sacrifice in the great war, it has been decided to build a memorial hall on the college campus which will seat at least 800 and cost \$100,000.

REV. J. P. WHITNEY, D.D., lately Professor of Ecclesiastical History at King's College, London, has been appointed Dixie Professor of Ecclesiastical History in the University of Cambridge. Dr. Whitney was Principal of Bishop's College, Lennoxville, Que., from 1901-06 and Canon of the Cathedral at Quebec.

The REV. D. W. BENTLEY, M.A., has been unanimously elected to be Assistant Bishop of Jamaica, B.W.I. Mr. Bentley, a graduate of Durham University, was ordained deacon in 1906. He was one of the Bishops of Chelmsford's curates at St. James the Less, Bethnal Green, for a time. In 1917 he became the Principal of St. Peter's Diocesan Theological College, Jamaica.

Of the total Canadian aboriginal population of 105,998, not including Eskimos, only 8,414 adhere to their primitive paganism, according to the report of the Department of Indian Affairs for the year ended March 31, 1918. Of the Indians who have embraced Christianity, 43,986 are Roman Catholics, 20,183 are Anglicans, 12,820 are Methodists, 2,155 Presbyterians, 1,297 Baptists, and 1,426 profess other Christian beliefs.

REV. GEORGE IRWIN TAYLOR, for forty-two years Rector of St. Bartholomew's Church, Toronto, and founder of St. Augustine's Church, died May 5th in his eighty-third year at his home, 44 Summerhill Gardens. After graduating from Trinity University Mr. Taylor was Rector at Port Perry, and later at Cannington. He was a veteran of the Fenian Raid and Chaplain of the Fenian Raid Veterans' Association. He is survived by his widow and Dr. W. H. Taylor, of Guelph, formerly a Captain in the C.A.M.C.; Dr. W. I. Taylor, of Lagon, West Africa; Lieut.-Col. A. E. Taylor, D.S.O.; Capt. M. B. Taylor, C.A.M.C.; Mrs. Fred Bayley, Westport, Ont., and Miss Aileen Taylor.

CANON BERTAL HEENEY, Rector of St. Luke's, Winnipeg, has been released from Parish duty for four months, in order that he may give himself to the work of organizing the Centenary Celebration, which is to be held throughout the West in October, 1920. His first address on the subject will be given at the annual Convocation in Emmanuel College, Saskatoon. This will be followed by others in Edmonton, Calgary and Regina. REV. CHARLES W. SAUNDERS, formerly of Brantford, Ont., will be locum tenens during his absence. In the autumn the REV. JOHN B. ELLIOTT, of Howth, Ireland, a graduate of Wycliffe College, Toronto, is expected as curate of the Parish.

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Canadian Churchman

Toronto May 8th, 1919.

Editorial

"DON'T burn the mortgage," is the advice of a Registrar of Deeds, given in a contemporary. It is a valuable record and cannot be replaced. Far better to keep it. But what a relief it is to see the curling flame slowly consume the paper which records a debt that the parishioners have carried for years! For the sentiment, then, make a holocaust of a duplicate of the mortgage. But don't burn the mortgage.

A FEW weeks ago a reader drew our attention to an article by JUDGE LINDSEY, which appeared in the *Cosmopolitan*, on the Doughboy's Religion, and suggested that if the Church wished to know her faults, she would find the mirror in the article. Like too many things in life, Judge Lindsey's article had enough truth to render its errors dangerous. We are glad to print in this issue some pertinent observations on the matter by CAPT. J. E. GIBSON, who has been at the front for a couple of years and knows the soldier in a way that even the best of tourists could not be expected to know him.

FIVE hundred dollars fine or four months in jail was the sentence of a Toronto magistrate passed on REV. BEN. H. SPENCE, Secretary of the Ontario Branch of the Dominion Alliance, on the charge of infringing an order of the Canadian censor by publishing "objectionable matter" from a banned book called "the Parasite." On the technical point of publication, the magistrate said Mr. Spence had committed an infringement. The evidence showed that there had been no attempt to circulate the book. The first printers had warned Mr. Spence that the book, in their opinion, would infringe the censor's regulations. Mr. Spence then gave a rush order to a second printing house, and ordered the copies delivered to himself. This move was dictated, no doubt, by Mr. Spence's zeal for the truth, but the zeal has rather obscured the issue of the truth.

It is very strange that Mr. Spence's trial should have been abandoned in 1918 and then suddenly taken up again in 1919, and it is worthy of remark that the date of Mr. Spence's conviction coincided with the date of the discontinuance of the censor in Canada, although his regulations still remain with their penalties, but the papers must censor themselves. W. E. RANEY, K.C., counsel for Mr. Spence, practically accused the CROWN-ATTORNEY and his assistant, of acting as tools for others.

A matter which puzzles the average citizen, is that some months ago, when the case was before JUSTICE MASTEN, he asked Mr. Raney whether he wanted a jury empanelled and a verdict of "Not Guilty" returned. Mr. Raney said that he did not. Justice Masten then said that this disposed of the case. In the face of this declaration, a new trial was rushed and all requests to "stay" were refused. It is puzzling to the average citizen to understand why Mr. Raney did not clinch the matter there and then. Magnanimity, if that was his motive, is to be thought of only after security. But it is still more puzzling for the aforesaid citizen to understand how a new trial could be staged after such a disposal.

The previous question to the whole matter is the action of the censor in banning the book. He had the right to do it. He could have banned a dictionary or a railway time-table, if he had desired. There was, presumably, some solid reason behind his action. So far as stated, it was because ARTHUR MEE's book, "The Parasite," contained matter about conditions in England which

might have done the dear-knows-what with our Canadian people. Evidently, our brand of loyalty to the British Empire was thought to be of the hot-house or cold-storage variety. It could not stand any criticism or statement of English conditions. But the book had free circulation in England and the English people are still loyal.

We are inclined to think that they would regard this censoring as indicating a zeal for Britain's good name quite in excess of the British judgment in the matter. One of "John Bull's" good points is that he takes his punishment as he takes his praise, only with a trifle less embarrassment.

It is difficult for Canadians to work up the correct spirit of gratitude for such censoring which seems to an average citizen to treat Canadians like children. We have buried for ever and a day that epithet of "Colonials," which, in days past, was a measure of the Englishman's misunderstanding of us and an irritation that we could scarcely brook, and now we do not thank a censor or anybody else for taking an action which is likely to fasten on us the epithet of "children." Full knowledge is the only sure basis of responsible action, whether it be knowledge about the liquor trade, or anything else in the world. Exit censor.

LABOUR representatives at a recent gathering with Church representatives in Toronto, stated their case well. They addressed themselves to answer the question: "How could the Church help?" A living wage was their central demand and the Church could help by speaking out to both Labour and Capital, and lay the burden of equitable conditions and work on the consciences of both. Labour felt that, to reasonable limits, it should have a share in the profits which its efforts helped to create. "A fair day's work and a fair day's pay." This will not sound strange to our readers. This journal has consistently advocated that every injustice must feel the weight of the Church's condemnation.

Labour asked to be please excused from the ignorant tirades of clerics who will not devote time or ability to examine industrial questions. Labour has suffered much from the sweeping condemnations of men who were irritated by the inconvenience consequent upon a strike. And here may we say, that since the average parson knows more about ethics than economics, because religion and ethics are his chief care, it would be well for him to do some reading on the great economic and industrial questions which affect the world's workers to-day. Some excellent books are BOUCHER'S "Industrial Revolution," BEVERAGE'S "Unemployment," TAYLOR'S "Persistent Public Problems," WITHER'S "Poverty and Waste," CLAY'S "Economics for the General Reader," and TOYNBEE'S "Industrial Revolution of the Eighteenth Century." And the reading of some of these books should not mean that the parson will preach economics instead of the Gospel (God forbid), but it ought to open his eyes to the immensity and gravity of the problems. It should save him from applying a rule of thumb method to their solution. Nothing is more irritating than to be compelled to listen to a casual reference to some great problem by a speaker whose words show that he has not come in sight of the central difficulty. A preacher has no right to wave a red flag in the face of his congregation, and then put it in his cassock pocket, when they have had barely time to note its colour. How inadequate are jingling comments on age-old problems. They are helpful, least of all, to those who are suffering under present conditions. A preacher is a fool who thinks he can soothe an aching heart by binding a cut finger.

The Christian Year Happiness in Surrender

(FOURTH SUNDAY AFTER EASTER)

THE ideal of the Christian life undoubtedly consists in the discovery that the highest happiness is to be found in doing the will of God. This is, indeed, the ideal of all true religion. "My delight shall be in Thy statutes," says the Psalmist, "and I will not forget Thy word." But it is an ideal to which it is not easy to attain. It is one thing to strive for conscience sake to serve the Lord; it is quite another thing to find unalloyed pleasure and delight in doing so. It is true, most people enjoy doing an act of kindness or charity, and are happier when they have done their religious duty in the way of worship and of giving; but it is also true that, to the great majority, submission of the will and subordination of human desires and natural inclinations to the imperatives of conscience and the sovereign claims of the Lord of Glory, requires great effort, and is often not done without mixed feelings of regret, as well as happiness. It is for this reason that so many are dissociated from religion altogether, because religion makes demands which very seriously cut into, and limit, enjoyment of many things which the natural man desires above all else. There are two laws in our nature, and between these two laws there is a conflict, the keenness of which was fully appreciated by St. Paul when he wrote: "When I would do good, evil is with me," and "The good I would I do not, and the evil that I would not that I do."

A QUESTION OF PRINCIPLE.

There is a dangerous philosophy abroad which is alluring to the less thoughtful, and must be combatted by very definite teaching. It has an Epicurean regard for natural laws and desires, and asserts the impropriety of doing those things that are contrary to the same. The highest law is desire, and to live and act contrary to this law is to deny those things which God has incorporated into the framework of nature. It is even thought that to make the effort to pray, when one does not feel like it, is vain and ineffectual. The prayer is not a true prayer unless spontaneous. To go to church when one feels like doing something else tends only to hypocrisy. All this is consistent with the temper of the age which grows towards the lifting of restraints. It is made even to apply to child-training wherein we are told that repressive prohibitions are injurious. It is scientifically true that to give right direction to activity, is the best method of development. But a little experience proves that right direction involves prohibitions upon a thousand wrong directions, that restraints upon natural impulses are absolutely necessary, and that life's training consists of discipline as well as incentive.

THE MEANS TO THE END.

Christian discipline consists in doing things which are often irksome, and against which the natural man revolts. It consists as well in refraining from doing and thinking those things, which, however consistent with the desires of the natural man, are in conflict with the supernatural man as represented in a cultured conscience. It was to the moral conscience within that the great philosopher Kant ever bowed in holy wonder. We are more and more really spirit than we are body; and it is to the spiritual in us we ought to look for direction rather than to the impulses

(Continued on page 299.)

May 8, 1919.

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JUDGE LINDSEY AND THE DOUGHBOYS' RELIGION

Capt. the Rev. J. E. GIBSON, M.A., Toronto

THERE is a rumour abroad that the young men of this generation have seen visions and dreamed dreams. There is much foundation for the rumour. Great visions come to men of great experiences and great deeds. And in these the young men of this generation are wealthy far beyond the richest stores of any people of any other time. Ernest men are listening, and they do well to listen, to any lifting up of the voices of these great young men. But they have not yet found their note. So far the intelligible utterances have been few, and tremulous, and far too brief, like that of the heroic "Student in Arms." But there are many false prophets abroad. Men with all sorts of fancies and theories on life in general and religion in particular, are making hay. They are in great haste to establish their heresies on borrowed experiences and sell them at a good price while the market is open and before the real fruit has ripened. These teachers will have no effect upon the men who have been there. Their utterances lack the ring of reality. Others will do well to ponder deeply before being carried away. The article in the *Cosmopolitan Magazine* for March, 1919, by Judge Ben Lindsey, is a case in point.

The Judge was first startled at one of the peculiarities of army life by an incident which happened at a certain headquarters. The lock on the Colonel's safe had become dislocated, presumably by jolting over the cobble stone roads in France. The situation was saved by the presence in the unit of a man who had been a burglar. The lock was picked and the military routine allowed to continue. When this incident was related in the ward of a military hospital, everybody there wanted to know where the Colonel got the safe and whether the guard would be needed when safes became part of the orderly room equipment. These matters did not arouse the Judge's suspicions, perhaps fortunately for the Colonel in the case, but he was driven to furious meditation and his judicial mind was set all agog at meeting a man who could pick a lock on the headquarters' staff. The lads in the hospital said the man had reached his level.

The Judge was next grieved and shocked to hear the men swearing at the Y.M.C.A. He, being very friendly towards the Y.M.C.A., and being versed in all methods of arguments and proofs, was able to show the men in each and every case, that their complaints were not supported by the facts, but the Doughboys would not stop their swearing as they drank the tea and coffee which the "Y" gave them. He found that the grievance of the men was more deeply seated than they themselves knew. Their antagonism had been aroused by the moral and religious teaching of the institution whose only excuse for being there was to do them good.

What especially angered them and drove them into sin was the frequent exhortations to purity of life. The Judge's inferences and insinuations on this subject are so degrading to the moral sense of the Doughboy and to the commonsense of the Y.M.C.A. speaker, that I cannot refrain from a *direct contradiction*. He is altogether wrong, and why he should go so far out of his way to insult these men and grieve their womenfolk, is a question that would surely puzzle the thoughtful reader. The temptations on active service were great. A deplorable number were not strong enough to withstand them all, but many did. And through all, the delicate sense of shame was not lost and very few sank so low as to try to justify immoral conduct in themselves or others. True to their positions and to the mothers and sisters of these boys, Chaplains and Y.M.C.A. speakers did frequently and constantly refer to this subject, and no audiences could have been more sympathetic or intelligently appreciative than the lads who gathered in the huts in France.

But the good Judge escaped from this wicked atmosphere by going up the line. He went up without a gas mask or a steel helmet. How he eluded the picket he does not stop to tell us. But there he is, away up past the "gas alert," with the shells bursting all around and nothing to protect him. The boys who could pick locks and would swear at the Y.M.C.A., did not call him a Cook's Tourist, or laugh at him, or swear, or send him back to the quartermaster for proper equip-

ment. There being no attack on, and time to burn, they busied themselves in making a trench soldier of the Judge. This kindness melted him. He called it true Christianity. Religion in action. He no longer worried as to the occupation which engaged their attention in civil life, as to their vocabulary or their lack of moral sentiment, they had helped him and they would go to heaven. The Judge felt himself a bigger and better man because of these new sentiments. He became from that moment an ardent advocate of the saving power of trench life. He went up, he saw, and he was conquered. The account of his adventures may make the intended impression upon the marines, but real front line inhabitants declare it to be a rumour intended to buck up the people who have not been there.

Well, this front line experience was further good, in that it prepared the Judge for the next educational jolt which he was to receive. He found the Doughboys, whom he had learned to suspect at the headquarters, and to "respect" up the line, busy with the "Y" people revising the Decalogue. The good, but misdirected "Y" folk were keen upon the retention of the seventh commandment and under the existing conditions of life, some of them would have it occupy the premier place for the sake of emphasis. But the Doughboys would have none of this. The first commandment they would have to be: Thou shalt not be afraid; and the second, Thou shalt not be mean; and the third, Thou shalt not be a cad. Besides these, the Judge implies they would have no other. This apostasy of the rank and file had a tendency to put the wind up the "Y" preacher, but the man whose heart was open to new things, was not disturbed thereby. He detects a spirit of prophecy and declares that the Church must come around to the new viewpoint.

We could leave the matter here as far as the Judge and the Doughboys are concerned, but there are others to be considered. There are some good people who might be inclined to credit the author with first-hand knowledge and to accept his opinions at par. They love the Doughboy; in fact, they are his father, and his mother, and his sister, and his sweetheart, but for all their love, they cannot agree with his ethics as here set forth. A word of assurance to such as these may be in order from one who has been with the boys from the training camp to the trenches and back again, and through the wet and dreary winters and the long, terrible summers has shared their billets, and their bully, and their confidences.

The boys are not philosophers or theologians, and they did not go to France for the sake of any new religious light. They went there to win the war, and they were obsessed with the idea of beating the Hun. The virtues which would further this end, were to them, for the time, the cardinal virtues. Courage and fellowship, and humility, did take on great proportions, but other virtues were not crowded clear off the field. And now that new conditions prevail, these boys can be depended upon to give equally sensible and candid answers to any one who will take the trouble to look for their opinions where they may be found. Rest assured, that they will be the last of all to call for the establishment of a Church, whose ethical system can be practised by a pick-pocket, or a safe-cracker, without interfering with his business.

Just why the Salvation Army is made the apostle of the new religion, is not clear, as no body of Christians have been truer to the old standards during the last five trying years than they. But the Judge is wrong in expecting them to do all there is to be done. In the new era, the Church, as ever, will be able to adapt her methods of approach to suit the temper of the people, and she must do so in a way that will leave no suspicion of a lowering of her standards or a loss of her dignified self-respect. In her anxiety for the sinful and the simple, the Church will not forget the wise and wealthy.

The Judge has been very anxious that the soldier shall have a Church where he can meet his friends and feel at home. The Church must meet him more than half-way in this and must also see that provision just as satisfactory is made for the Judge and his friends.

Hearts that are Brave

JESMOND DENE

THE last weeks have been a time of overpowering happiness for very many; soldiers returning; homes reunited; real outward and visible signs of the ending of the war. But for all of us:—

"A dead man shall stand
At each live man's hand
For they also have come home."

We cannot forget, we would not forget the ones who are not coming home in the flesh; nor can we forget the homes which are nursing their own grief in the midst of the general rejoicing. Saddest of all is the sadness of those who sorrow as apparently without hope; not because they deny the Great Hope, but because it exerts no power over them.

"I have nothing to look forward to," said a mother to me the day the 3rd and 4th Battalions marched home. "Oh, of course, I'm glad other people are more fortunate than I've been. I'm glad their sons have come back; but there's nothing for me." My thoughts turned to the son she mourned; to his large heart and noble spirit; to the grief he would feel over this hopeless sorrow of hers; to what he had said before he left home for what proved the last time. He had been sent home to recover after being seriously wounded, and just before leaving to return again to the front, he had spoken to me with unusual frankness in a moment of unusual unreserve.

"Don't let all this disturb you too much," he had said. "Somehow God is working His purpose out. This isn't really going to stop it. This is all part of the struggle, I believe, which the Blessed One went through for us. Remember how long things take. We see *not yet*, but we see Jesus *because* of the sufferings of death crowned with glory and honour. Isn't it *wonderful*? Doesn't it make one see that it's the only way for us? Doesn't it make one *sure* that it's really all right? . . . A good many of us, you know, were forgetting how to fight and that we had to fight. Before the war we were giving away positions to the enemy in all directions, letting him undermine our defences pretty well. Now through this spirit of evil incarnate, as it were, in the world, we can see better what evil really is, and that you can't compromise; or at any rate that you can't compromise without knowing what you're doing. You'll remember Kipling's story of the French officer who said that 'the Boche was saving the world,' because he was letting us see what we were tending to before this came, and so we were pulled back from the precipice we were heading to; just in time, only just. . . . Want to return? Well, it depends on what you mean when you ask. I wouldn't be anywhere else than there just now, because I believe there, at this time, is the concentrated essence of the struggle between good and evil. There's my place, of course, till this fight is over, and I can take my place in some other part of the fight; for evil will still be there, only the form will be changed; the attack and weapons will be different. But we'll have to go on fighting against evil, whatever form it takes. . . . If I don't come back, try to help my mother to understand how I've felt about it all, and that I'm absolutely content. I'd like her to be so, but it will be harder for her."

There have been days of great joy. The Sunday after the return, a member of the same congregation as myself—typical of many—was sitting in church between two soldier sons, one come home with many honours, the other after many hardships. This was their reunion; they had come to make their united thanksgiving to God. Heaviness had been for a night, but joy had come—as it always does at last—in the morning. And oh! the joy. This is too sacred to be talked of much, and is not for curious eyes to look into too nearly, but the fellowship of joy as well as sorrow is so strong and wide embracing, that there were many thanksgivings ascending to God that day for these happy hearts.

Some of us find it easier to weep with those that weep than to rejoice with those that rejoice. Yet fellowship must be in joy no less than in sorrow. Joy surely completes itself in this fellowship, even as sorrow seeks comfort in it. It is natural in these times of universal joy to feel that one's own grief sets one apart, as Geoffrey's mother does; to escape from the manifestation of other's happiness. You cannot blame the desire. A real joy in others' happiness is perhaps part of that fruit of the Spirit which is joy; a grace of heaven; and this unselfish supernatural joy which takes you out of your own griefs into the

(Continued on page 298.)

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SLAVE DAYS IN CANADA

Mrs. W. T. HALLAM, B.A., Toronto

THERE was no Harriet Beecher Stowe to tell the story of slavery in Canada, and few Canadian histories make any reference to the subject, so that many of our people have never heard of this by-gone institution. But we find both from family traditions and local records that from 1749 to 1834, Uncle Toms, Toppies and old Mammies lived in almost every part of the present Canada which was settled at that time.

When the country was new the conditions of living were much harder than at present, and it was very difficult to get dependable "hired help," as we see by reading Mrs. Susannah Moodie's, "Roughing it in the Bush." We can imagine what a comfort these 'servants for life' might be to their masters and mistresses, many of whom had been unused to any manual labour.

What would the Loyalists have done, if, when driven from their homes, they had not had these faithful servants to drive the cows, or to row and sail the boats, and in many ways to relieve them on the long hard journey into the unknown land of Canada? The kindness was not all on the side of the servitors, for we read how the slaves, when given their freedom, begged to be allowed to stay in the household of those whom they loved to serve. For many, perhaps most of them, this was the halcyon period of their lives. Existence apart from their masters spelled poverty and wretchedness, for they had not much idea of making a living for themselves.

There is an old orchard between Collins Bay and Bath, Ontario, now used as a garden, which belongs to the Fairfield family. The children of this Loyalist family brought the seeds in their pockets from the old home in Vermont, and here lie buried the slaves belonging to the Fairfield and Pruyn families. On the way over they milked the cows, which were brought with them, and sometimes the milk was the only food which they had. The old Fairfield Homestead, built in 1793, is still standing, but the negro quarters are unused, for as those who live there say, "On a hot day you would declare the slaves were still there."

In the district around the BAY OF QUINTE there were many Loyalist slave owners. More records are given of those belonging to the Church of England, because many slaves received baptism in the parish churches, but Methodists, Baptists, Presbyterians, and even Quakers did not deem it inconsistent with their strict religious principles to hold one or more slaves as personal property. Thomas Dorland, M.P.P., of the Society of Friends, had slaves in his household as late as 1820.

Other Loyalist slave-owners in this district were the Ruttans, Bogarts, Van Alstyne, Petersons, Allens, Clarks, Bowers, Thompsons, the Meyers, Sherwoods, Spencers, and Perrys; and it is said that the Pruyn family of Fredericksburg owned a larger number of slaves than almost any other residents in the county.

Around KINGSTON, such families as the Cartwrights, Herkimers, and Everetts held slaves.

In the NIAGARA district there were estimated to be over three hundred slaves in 1791. In the Gazette of October 11th, 1797, was printed: "wanted, to purchase a negro girl, from seven to twelve years of age, of good disposition. For fuller particulars apply to the subscribers, W and J. Crooks, West Niagara."

Another advertisement in the Niagara Herald, reads thus; "January 18th, for sale, a negro man and woman, the property of Mrs. Widow Clement. They have been bred to the business of the farm. Apply to Mrs. Clement."

Residents of YORK, from the highest officials, to private individuals, who could afford to purchase them, held slaves. We mention the Hon. Peter Russell, Receiver-General of the province, after whom Peter Street and Russell Hill were named, "whose farm called 'Petersfield' yielded under Mr. John Denison's care such quantities of excellent potatoes and other vegetables" He advertised in the Gazette and Oracle of February 19th, 1806:—

For sale: "Peggy, age forty, 150 dollars, who two years before had absented herself without leave; Jupiter, age fifteen, 200 dollars, payable in three years, secured by bond, but one-fourth less would be taken for ready money. The woman is a tolerable washer-woman, and perfectly understands making soap and candles."

Mr. Russell's sister, Miss Elizabeth Russell, had a pure negress, Amy Pompadour, and she

gave her to Mrs. Captain Denison of York. In his "Toronto of Old," Dr. Scadding tells how he used to gaze in curiosity at Amy Pompadour, knowing that she had been made a present of to Mrs. Denison.

As far as is known, there was no auction trade in slaves in Ontario. They had come with their Loyalist masters, and were private property.

In LOWER CANADA, according to the diary of General Haldimand, there were slaves before the arrival of the Loyalists. No doubt, after Quebec was taken in 1759, the Englishmen who came to live there, purchased slaves from the French inhabitants. Sir John Johnson, a prominent Loyalist, brought 14 slaves into Canada. In 1784 there were known to be 304 slaves in Quebec.

NEW BRUNSWICK had a few settlers along the St. John river soon after Halifax was founded, who came from New England, and an extract from an old letter furnished by Archdeacon Raymond, and printed in a transaction of the Nova Scotia Historical Society, indicates the presence of slaves as early as 1767. In June 1767, James Simonds wrote to Messrs. Hazen and Jarvis, partners at Newburyport, Mass: "We have promised thirty to forty hogsheads of lime to Mr. Best of Halifax, and hourly expect a vessel for it, and have encouragement of a contract for the King's works; expect nothing but to disappoint him, as that rascal negro, West, cannot be flattered or drove to do one-fourth of a man's work; shall give him a strong dose on



FAIRFIELD HOMESTEAD, COLLINS BAY, ONT.
(Built in 1793 with slave quarters.)

Monday morning which will make him better or worse; no dependence can be put on him."

After the Loyalists came to New Brunswick, there were many records of slave sales.

In 1797, Munson Jarvis of St. John, sold and delivered to Abraham DePeyster, one negro man Abraham, and one negro woman, Lucy, for \$60. As late as 1799, in the St. John Gazette, a negro woman and child were offered to purchasers.

PRINCE EDWARD ISLAND also received a number of slaves with the Loyalist settlers. The slaves of Col. Joseph Robinson lived in little cabins on the corner of his farm, at Little York. One, named Sancho, had saved his mistress from the sharks, when their boat had been upset at their first place of landing. Sancho lived to be one hundred and five years old.

CAPE BRETON too, which was largely settled by Loyalists, claims a number of slaves. Entries of burials, baptisms, and marriages in St. George's register, Sydney, testify to their presence on the island.

Let us go back still further, and we shall find that there were slaves in HALIFAX from the time of its settlement in 1749. Many of the upper classes were served by them. Some came from New England with their masters who were on the spot as soon as Governor Cornwallis and his retinue arrived. In the will of Thomas Thomas, late of New York, dated February 28th, 1752, we read: "All my plate and my negro servant, Orange, that now lives with me at Halifax, I leave and bequeath to my son."

SLAVES FROM ENGLAND.

In a Boston paper of 1751, there appears the following: "Just arrived from Halifax and to be sold, ten hearty, strong negro men."

Many of the English settlers who came over with Governor Cornwallis in 1749, had large numbers of "servants" on their household lists. Where did they come from? Family traditions

say that they were slaves brought from England, and what more likely than this explanation, for they would be needed for both domestic and outdoor work. But many assert that slaves never lived in England. Records again speak for themselves, and disprove this statement.

In the year 1709, in one of the London papers there is advertised for sale, "a black boy about twelve years of age, fit to wait on a gentleman, for sale, at Dennis' Coffee House, near the Royal Exchange."

In the year 1728, in a London daily journal, there is an advertisement for a runaway black boy, "My Lady Bromfield's black, in Lincoln's Inn Field," engraved on a collar around his neck.

In the Public Ledger of December 31st, 1761, there is advertised: "For sale, a negro girl about fifteen years of age, speaks good English, works at her needle, does household work and has had the small-pox."

The Gentleman's Magazine for 1764, estimated that there were upwards of 20,000 black slaves domiciled in London alone, and these were openly bought and sold on 'Change. The mark on these slaves was a collar and padlock. Liverpool, Bristol, and other seaport towns were the homes of slaves.

These few examples serve to prove that slaves did live on English soil, and it would be not at all difficult to secure them for the new settlement to be formed across the Atlantic.

The slaves were not always an unmixed blessing. In a letter to his wife who was visiting in Boston, Mr. Malachy Salter, M.P.P., says: "Hagar (the cook) is doing remarkably well, the little Salters are well, but Jack is Jack still, but rather worse. I am obliged to exercise the cat or stick almost every day. I believe Halifax don't afford another such idle, deceitful villain. Pray purchase a negro boy in Boston if possible"

In the Winniett family of Annapolis, there is an amusing tradition. During the absence of Mr. Winniett, the slave girl had provoked her mistress to the utmost of her patience. When her husband returned, Mrs. Winniett demanded a whipping for the slave at the hands of the master. He called her into an adjoining room, and charging her to scream at the top of her voice, he applied the whip with much vigour to the furniture, and then presented the maid to her satisfied mistress.

Auction Sales were quite frequent in Halifax during those early days. In the Halifax Gazette, there is advertised, May 15th, 1752; "Just imported, and to be sold by Joshua Manger, at Major Lochman's Store, in Halifax, several Negro slaves, as follows." On November 1st, 1760, the people of Halifax could read:

"To be sold at public auction, at the house of Mr. John Rider, two slaves, a boy and a girl about eleven years of age; likewise a puncheon of choice cherry brandy."

Another advertisement stated that,

"On Saturday next, at twelve o'clock, will be sold on the Beach, two hogsheads of rum, three of sugar and two well-grown negro girls, aged fourteen and twelve, to the highest bidder."

There is a record of a slave owner who kindly gave or bequeathed a slave for the "use and benefit of the Wardens and vestry of St. Paul's, Halifax."

In Nova Scotia the slaves were even leased for certain periods. Lieut. Richard Best of Cornwallis, inherited a number of slaves from the estate of his father William Best, M.P.P., of Halifax, who was one of the early Wardens of St. Paul's. It has been a family tradition that he brought slaves with him from England, in 1749. One was named "Portsmouth," which suggests that he was brought from the old home. On July 13th, 1784, Richard Best "leases the Gloster Farm, for twenty years, also the use of one negro man for and during the first five years, also the use of one negro man until the twentieth day of December next."

Running away seemed to be a popular form of excitement among the slaves. They were nearly always recovered for there were few hiding places, where the negroes would be safe and still be able to obtain food and shelter; and then, too, their costumes were rather conspicuous. In 1773, Jacob Hurd, an old settler of Halifax, offered a reward of five pounds, with the payment of all necessary charges, for the apprehension of "his runaway negro—Cromwell—described as a short, thick-set strong fellow, badly marked by small-pox, especially on the nose, and having on when he went away, a green cloth jacket and a cocked hat."

In the local journal is found the following: "Ran away from her master, John Rock, on Monday, a negro girl, named Thursday, about four and a half feet high, broad-set, with a lump over her right eye. Had on when she went away, a

red cloth petticoat, a red baize bed-gown, and a red ribbon about her head." Thursday did get sent back, for she is mentioned in Mr. Rock's will in 1776. He was one of the leading men in St. Paul's Church, Halifax.

On March 11th, 1811, Secretary Jarvis had up before the Courts at Toronto, "a negro boy Prince, and a negro girl, his slaves, who had stolen silver and gold from their master's desk, and then escaped."

"York, September 2nd, 1803.—The subscriber's black servant Peggy, not having his permission to absent herself from his service, the public are hereby cautioned from harbouring or employing her without the owner's leave. Whoever will do so after this notice may expect to be treated as the law directs." Peter Russell.

In the New Brunswick Advertiser for March, 1799, a reward of five guineas was offered for the capture of two negro men, "Gill, a dark mulatto, with short curly hair, square shoulders, bow legs, and walks clumsily; also Dick, remarkably black, with a scar on his cheek, and another on his chin."

CLERGYMEN SLAVE OWNERS.

In 1791, Lieutenant Clarkson came from England in the interests of the slaves. His journal has some startling revelations. Although he could find few instances of cruelty, he was disgusted that the masters would not all give up their slaves. He had come from intercourse with Wilberforce, Thomas Clarkson, and John Wesley, who had fired him with their zeal, and he found most of the residents of Halifax of the Conservative school. They were, he would have to admit, apart from this so called "sin," humane and godly men, generally speaking. In every part of the country, slave owners were leaders in social and religious life. Here is a record of the Rev. John Stuart, the Loyalist clergyman from the Mohawk Valley, who came to Upper Canada. "My negroes, being personal property, I take with me, for one of which being a young man, and capable of bearing arms, I have to give security, and to send back a white man in his stead."

The Rev. John Wiswall, another Loyalist clergyman, rector of Wilmot, N.S., sent the following message to his slave: "Remember me to Dinah; I allow her to live with you or where she pleases, until she hears from me. I am determined not to sell her." He also says, when speaking of his wife: "Her slaves would die for her."

The Rev. Daniel Cock, one of the first Presbyterian ministers in Truro, had two slaves. There were fierce controversies among the Presbyterian brethren as to the righteousness of Mr. Cock's proceeding, and a sermon was preached on the subject by a brother minister, but as far as is known, the slaves were retained by their master.

Benjamin Belcher, Esquire, of Cornwallis, a benevolent man and a devout Churchman, gives instructions in his will concerning his slaves: "As soon as they can learn to read, they shall be instructed in the Word of God." He also says: "I charge my children unto whom I have entrusted these negro people, never to sell, barter, or exchange them under any pretention, except for bad and heinous offences, as will not render them safe to be kept in the family, and that to be adjudged by three Justices of the Peace."

SLAVE BAPTISMS.

Lieut. Clarkson's statement that the slaves were regarded as no higher than beasts, was not true, at least in most cases. The sacrament of baptism would not have been given them unless their masters had realized that they had souls to save.

The Church register at Bath, during the time when Rev. John Langhorne was rector, gives the baptisms of slaves belonging to the Sherwoods, Spencers, Meyers and other families. St. Mark's, Niagara, has the record: "Marriage, February, 5th, 1797, Moses and Phebe, negro slaves of Mr. Secretary Jarvis."

Sir John Wentworth, first Loyalist Governor of Nova Scotia, had nineteen christened on February 11th, 1784, at St. Paul's Church, and then sent them to his friend at Dutch Guiana. He wrote: "I am much interested in them, insomuch that I have had them christened, and would rather have liberated them than sent them to any estate that I am not sure of them being treated with care and humanity."

Several years before Mr. Clarkson had come to Nova Scotia, some slave owners had written out deeds of manumission. In 1781, Richard Wenman, Esquire, arranged to "give unto my negro named Cato, his liberty." In 1790, Colonel John Burbidge who was "beloved for his piety, integrity, and benevolence," freed his six slaves, but on certain conditions. They were to be dis-

missed with two good suits of clothing. All of these slaves had received baptism. At the same time, his nephew, Lieut. Henry Burbidge (the great-great-grandfather of the writer) freed all of his slaves on the same terms as those of his uncle.

In 1808, a bill was introduced to regulate slavery in the province, but it did not become law. A number of cases came into the courts, and gradually one slave after another was freed, so that the early part of the nineteenth century saw this province pretty well rid of the system.

The last slave sold on New Haven Green, Connecticut, came from Halifax. She was baptized "Lois Tritton." The Tritton family moved to New Haven during the latter part of the eighteenth century, and Richard Tritton had inherited a slave named Tombo, valued at £80, from the estate of his father-in-law, William Best, Esquire. Lois was no doubt one of his slaves, and received the family name at her baptism, a common custom.

In Upper Canada the institution was slower in dying out, although such men as Governor Simcoe, Chief Justice Osgoode, and Solicitor Gray were bitterly opposed to it. An Act was passed in 1793, making it unlawful to bring any more slaves into the province, and also ordering that the children of slaves should be made free at the age of twenty-five years. It is said that three hundred slaves were set free in 1800, following the declaration of Judge Osgoode, that slavery was contrary to British law. The Act of the first parliament under Governor Simcoe had made illegal any slave sales; but this did not mean freedom for all slaves. According to the statements of both Mr. J. C. Hamilton and the Rev. T. W. Smith, from whose papers many of these notes have been taken, slavery in Canada was not really abolished until 1834, when the British Emancipation Act, with the signature of William IV., made slavery illegal wherever the British flag waves. Mr. Smith says that a record was found which states that two slaves, named Hank and Sukey were claiming their liberty as late as 1834. So we see that some masters meant to hold on to what they considered their property as long as they could, in spite of public sentiment to the contrary.

Several instances have been found where the slaves would not leave their master. Such was the case with the slaves of Captain Elijah Miles, of Maugerville, N.B., whose kindness had so attached them to him, that it took a long lapse of time to detach them from their old master. Their baptisms are recorded in the parish register.

An amusing story has been passed down of two slaves, Manuel and Kate, who lived in Yarmouth. When they were liberated, Manuel rushed into the kitchen shouting, "Kate, we're free, we're free." So filled were they with the joy of freedom that they could not be induced to remain in service even with the offer of good wages. They did not know how to make a living, but Manuel had frequent recourse to his master's well-known potato bin, and Kate went around the town selling molasses candy to the youngsters. She also made many visits to her former mistress, and was never turned away hungry. Kate lived until about 1880.

It is not possible in a short paper to more than touch upon this subject. I have not spoken of the refugee slaves. Splendid papers have been written about them by Miss Murray, of Kingston, and Miss Carnochan, of Niagara, who have brought to light real tragedies about these followers of the North Star, to whom "Canada" was a magic word. It is estimated that more than 30,000 slaves found a refuge here. Chatham, Ontario, claims to have been the home of "Eliza."

While we do not believe that any such story as "Uncle Tom's Cabin," could have been written about our slaves, yet we are thankful that our honoured ancestors answered the call of freedom for the blacks, and gave them up without much fuss, though they might not have been inflamed with fanatical zeal; and when we read David Livingston's report in 1873, of the accused traffic in human flesh, away off in Africa by the Arabs, we are relieved that our country, before he spoke, had taken her stand against this unhallowed institution.

Men may cavil at revelation, fight over doctrine, but there is one thing they dare not malign, and that is holiness. Over and above the four Gospels there is a fifth, each chapter a century of Christian lives and Christian deaths. I believe that is practically the evidence that weighs most with this age.—Dean Vaughan.

Trinity College Convocation

Faculty of Divinity.

THE annual convocation and closing exercises of the Faculty of Divinity were held in the library of Trinity College on the afternoon of May 1st.

The Chancellor, Dr. J. A. Worrell, K.C., presided. The degree of Doctor of Divinity (*honoris causa*) was conferred upon the Rev. F. Graham Orchard, M.A., Headmaster of Trinity College School, Port Hope. Mr. Orchard was presented for the degree by the Right Rev. E. J. Bidwell, D.D., Lord Bishop of Ontario, who delivered an appropriate address, dwelling upon the excellent work done by Mr. Orchard at St. Alban's School, Brockville, as well as at Trinity College School, Port Hope.

The following degrees in course were also conferred: Bachelor of Divinity, the Rev. S. F. Tackaberry, B.A., of Newboro, Ont. Licentiate in Theology, Rev. C. E. Emerson, of Havelock; Rev. P. A. Paris, of Sudbury; Rev. E. A. Slack, of Guelph; Rev. W. C. Stubbs, of Toronto.

In his opening address, the Rev. Provost Macklem said that a session which was begun some six weeks before the close of the great war was naturally not largely attended. Many students who would, under ordinary circumstances, have proceeded to the study of theology, responded to the call of service overseas. Now they are coming back faster indeed than had been anticipated, and from their ranks would be drawn some of the most promising candidates for the ministry of the Church. They had learnt over there some lessons which it was hardly possible to teach them in College, and they were qualified in some essential respects to grapple with the serious problems now confronting the Church.

The Rev. F. G. Orchard delivered an address to the graduating class.

The annual reunion dinner of the College was held in the evening in Convocation Hall, when the guests were members of the "Nines" and the "Fours" together with all the returned men of the College, who were available.

HEARTS THAT ARE BRAVE.

(Continued from page 296.)

happiness of another is itself a true source of comfort. It is an endeavour that lifts us nearer to the unselfish life of God Himself, and if "the comforter's head never aches," so, too, this vicarious joy opens the way direct to the waters of consolation. Perhaps, too, we wrong the memory of the beloved one in this over absorption in our grief. Let us give God continual thanks for his courage and unselfishness; for the obedience unto death which made him like his Master; for the faithful fulfilling of the baptismal vow which enlisted him into the fighting service of the great Captain. Let us thank God for the unclouded memories; for the life sealed to perfection by death, and fulfilled to the uttermost in a short time; for the knowledge that it was not all in vain; for the communion of spirit with the beloved one who is alive unto God and on "active service" still. Oh yes! there is much for which those who mourn can give thanks, and Geoffrey's mother too will come to give God thanks upon every remembrance of him.

As I came away from the church that morning, saying *Te Deum* for the ones who had come home out of so many perils, and for the ones whose faithfulness had been crowned with death, I was struck with the sight of another mother, whose only one is sleeping behind the lines in France, and with the look of peace, and strength, and brightness that illuminated her face. It was not that she had "got over" it; it was not from shallowness of feeling. No: it was from the joy of the Lord which is our strength; it was from the peace which passeth all understanding. She was thanking God, I felt sure, for her own boy; for his courage and obedience made perfect in the final sacrifice; she was rejoicing for the boys who were coming home, and the Grace of God had touched her with the benediction of a heart at leisure from itself.

Let all the intervals or void spaces of time be employed in prayers, reading, meditating, works of nature, recreation, charity, friendliness, and neighborhood, and means, of spiritual and corporal health; ever remembering so to work in our calling as not to neglect the work of our high calling; but to begin and end the day with God.—Jeremy Taylor.

From Week to Week

Spectator's Discussion of Topics of Interest to Churchmen.

AT the present time a wave of socialism has swept over the whole world. That which was spoken of but a few years ago with bated breath, is now assumed, in theory at least, as almost a truism. Political parties have been largely reformed in spirit by the changed point of view. The labor party of England at the recent general elections outshone all rivals in its clear, definite and purposeful programme that it laid before the public. It demanded a radical and complete reversal of the principles that have obtained in the production and distribution of the world's wealth. It did not hope for immediate success on all points, but it warned the public that its objective must ultimately be reached. There is to be no half-measures or compromises that will vitiate the justice of their claims. The world's workers have effectually shown, in every part of the two hemispheres, that final and convincing power is in their hands, and that they intend to use it. They make themselves clearly to be understood as pledged to victory, and if it is not to be a peace of reason and understanding, then it will be a peace of violence and triumph. This is a solemn challenge of the many to the few, for after all, the world is a world of workers and wage earners. If, therefore, the world has admitted the justice of the fundamental thesis of labor, as seems now to be the case, the men and women of forethought and vision must prepare for the change, and not to thwart it. The sacredness of property and indifference to personality can stand no longer. It is bound to be a new order, and preparation accordingly is the business of wisdom.

* * * * *

There are two forms in which this preparation should be carried forward. The one is an appeal to possessors and the other is an appeal to aspirants. The story of reform and emancipation through the ages has been a story of, first, successful, and, finally, of unsuccessful repression and resistance. Those who were being disturbed in their privileges resisted while resistance was possible, and then refused to see the storm that their blindness was calling down upon them. Unless all signs fail, history will once more repeat itself, if danger is not anticipated, and justice vindicated. Stubborn resistance is only defensible when justice is on its side. That is the warning that must be sounded in season and out of season until full sight is restored. That duty it would appear to the writer is now being performed with greater fullness than ever before, and let us hope that the fruit of this effort will be reaped in due season. Concurrently with this warning at the present time, there is probably an even greater need for brave men to stand up before triumphant democracy and point out the path of duty to an element of society that is daily increasing in power. If men bowed before wealth when it was in the ascendancy, they cannot atone for their error by bowing to labor when it seems to carry everything before it. The world cannot be turned upside down in a day or a year, either in the interests of wealth or of poverty. The stage has been set for one conception of industry and has grown complex, almost beyond understanding, by the world-wide ties of commerce. The setting was in many respects bad, and the conception faulty, but it is a fact. It has held and still holds the field. The sudden sweeping away, at a single stroke, of all this mechanism, turns industry and commerce into confusion—a disaster alike to all parties. It could, no doubt, be eventually righted, but why insist upon violence to bring about what is manifestly in the power of the reformers to accomplish more slowly and soundly. If every capitalist were ready and willing to-morrow to place himself and his powers at the disposal of the country the change could not be entered upon with a light heart. The dreams of men are as yet but a vast, and for the most part, an untried experiment. If human nature were true and just in all its dealings, the way would be approached with greater confidence. But even then, the revolution is immense. Who is sufficient for these things. This is no plea for fearfulness. It is a plea for sobriety, for sanity, for that haste that moves quietly and disdains not caution. Men will probably be hooted down for saying these things, but the real leaders of labor are not unmindful of them and will welcome support that will enable them to restrain thoughtless men in a hurry.

It was with somewhat of a chill of disappointment that the Church learned of the resignation of his See, by Right Reverend Dr. Gore, to pursue further study and authorship. Dr. Gore has long stood in a marked way for the sanctity and sacredness of the episcopal office in the proper and even possible functioning of the Church of God. Suddenly, at the height of his powers, and in the fullness of his strength, he lays aside that office and returns to his library for supposedly greater usefulness to the Church he loves. The general impression is that men are not called and consecrated to the episcopate for a limited period, for casual episcopal duties, or for the making of books. Infirmity may render certain duties impossible to perform, and wisdom may indicate that room should be made for others to perform them, but it is hard to see how the action of this distinguished prelate may be justified under the circumstances. It will be surprising if even the authority of his writings henceforth be not dimmed by his resignation. At all events, it will make many priests feel freer to turn from the active ministry to work which they may choose. There cannot be one law for the illustrious and another for the obscure.

"Spectator."

* * *

The Rev. John Pentland Mahaffy

(Provost of Trinity College, Dublin)

Prof. A. Haire Forster, Trinity College, Toronto.

BY the death of Dr. Mahaffy, Trinity College, Dublin has lost a scholar of world-wide reputation, and a provost who preserved to his latest years the reforming spirit of youth. When he became provost in 1914, he declared that he was too old to carry out the plans which he had in mind. The war deprived him of the opportunity even of attempting them. The work which survives him is therefore that of a scholar rather than of an administrator. His special study was the silver age of Greece, the years between Aristotle and the Christian era, and he brought into the light many neglected facts from the history of that period, a period which is of the highest importance to any one who wishes to understand the condition of the world into which Christ was born.

Dr. Mahaffy was far from being merely a man of books. He was a distinguished cricketer in his day, and was a member of the "Gentlemen of Ireland" eleven. Fishing was, perhaps, his favourite recreation, and he was also an excellent shot. I remember his first question at an oral examination on Plato was whether duck-shooting was good that year in my part of the country.

As High Sheriff of his native county—Monaghan—and as a magistrate on the bench at Howth, he showed that a classical scholar can also be a capable man of affairs.

As a clergyman, he avoided rather than filled, pulpits. His book on "The Decay of Preaching," may partly explain this omission.

Stupidity received from him little sympathy. He was accustomed to refer to it as a crime. Yet he will be best remembered by those who knew him for his unselfish help and encouragement to younger men who showed any interest in the advancement of learning. He literally spared himself no trouble in giving advice and assistance, and my last recollection of him is in the senior common room of Dublin University giving suggestions out of his wide knowledge to a group of lecturers, who had learned to regard him as one of the best and wisest of friends.

* * *

THE CHRISTIAN YEAR.

(Continued from page 295.)

associated with our animal nature. It is only by constantly seeking the guidance which Heaven gives, and being determined in our conduct by that guidance, that we will eventually discover the great joy of service. The thing which once was irksome will then become a delight, and the things we formerly enjoyed will provide neither pleasure nor happiness. It is only through faithfulness to the will of God, and perseverance in Christian discipline, aided by the power of the Holy Spirit, that we may hope to arrive at that happy state for which we are taught in to-day's Collect to pray: "Grant unto thy people that they may love the thing which Thou commandest, and desire that which Thou dost promise."

The Bible Lesson

Rev. Canon Howard, M.A., Chatham, Ont.

Fourth Sunday after Easter, May 18th, 1919.

Subject: The Council at Jerusalem, Acts 15: 6-21.

THE development of organization in the Church may be traced through the earlier chapters of the Acts. In this lesson we see the most complete operation of Church organization which this book shows.

The trouble arose in Antioch and it was settled at Jerusalem. It was settled after a full discussion in an assembly called for the purpose. The decision was given with authority and was regarded as binding upon the Church.

1. The question in dispute. In the Church were many Jews who had been converted to Christ. Among these were some of the Pharisees. These Pharisees, although Christian believers, found it difficult to give up their strict ideas concerning the Jewish religion. They thought it necessary that Gentiles coming into the Church must first be circumcised and, practically, become Jews before they could become Christians. This doctrine these Pharisaic Christians taught at Antioch. Paul and Barnabas opposed such teaching and the matter was referred to the Mother Church at Jerusalem for decision.

2. The Jerusalem Council was called for the purpose of deciding this matter. It consisted of Apostles and Elders and others whose standing and number we do not know. There was considerable debate in which both sides of the case were presented. We are only told of the part taken in the discussion by St. Peter and it appears that he was in perfect agreement with the attitude of Barnabas and Paul. Their narrative of their work among Gentiles supported and illustrated Peter's argument. That argument was distinctly against the position of the Pharisees and in favour of the direct admission of Gentiles into the Church.

3. The presiding Bishop. In this council James, the Lord's brother, Bishop of Jerusalem, presided. He summed up the important points to be observed. First God had shown Peter how the Gentiles were to be regarded, and, secondly, there were old Testament prophecies which indicated the same truths which had been directly taught to Peter. St. James quoted one such prophecy from Amos 9: 11-12, and then, with unmistakable authority, announced his decision regarding the whole matter. There is no doubt that the decision was in accord with the general feeling of the Council, but the voice of authority by which it was expressed indicates the high position of the president of the Council and shows that there was no doubt in his mind, or in that of the Council, regarding his right to speak for all.

4. The decree of the Council. It was desired, as St. James expressed it in verse 19, that no needless impediments be put in the way of Gentile converts. Those who wished to enter into membership in the Church should not be hampered by ceremonies or rules which are not essential. Therefore the decision of the council was against the demand that Gentiles be circumcised, and keep the law as strict Jews felt themselves bound to do.

On the other hand Gentile converts must not imagine that they were under no restraint. There were many things in their former religion which were abhorrent to the Jewish brethren, who were also members of the Christian Church, and these were matters of common decency which must be observed by Christians.

These were summed up under four heads: Gentile converts must abstain from meats offered to idols, from things strangled, from blood and from fornication. On the first of these there is an interesting and liberal argument by St. Paul in 1 Cor. 8: 1-10. The second and third prohibitions might seem of small account to Gentiles, but they must learn not to wound the feelings of their Jewish brethren. The last injunction regarding chastity was as a safeguard for converts who had been brought up in heathenism and who by their upbringing would regard very lightly sins of impurity which were abhorrent to the Jews. "The Levitical law against every form of unchastity was extremely strict and it is probably to the observance of these ordinances that we may ascribe the persistence of the Jewish type, and the purity of their race at this day."—Farrar.

Canadian Churchman

(Established 1871.)

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Correspondence

"MY LORD."

Sir,—It is refreshing to observe that Prof. Young has brought up the question of the Bishops' titles.

Our Bishops need no such aids to dignity. In fact, to many minds the practice works the other way. I believe that the vast majority of Churchmen, clerical and lay, would welcome the abolition of the custom, and be glad of the dropping of these titles.

It has been suggested that the constitution of some of the Synods refers to the President as the Lord Bishop. If this is so, sufficient recognition of this authoritative mistake will be given by addressing such Bishop as "My Lord" when he presides in Synod.

W. D. Gwynne.

TEMPERANCE REFORM.

[Abridged.]

Sir,—“Spectator,” in a recent issue, discussing the public indifference towards the observance and enforcement of the temperance law, and the resulting spirit of lawlessness, arrives at this rather startling conclusion: “The spirit that is now abroad is really deadly to all constituted authority, and is sowing the seeds of anarchy.”

Is not this spirit the inevitable result of sumptuary legislation, such as prohibition? The simple truth is that the mass of the people, no matter how they may vote, do not believe that the drinking of a glass of liquor is either a sin or a crime, and until they do prohibition will remain a deadly boomerang, which in the end will do more harm than good.

J. A. V. Preston.

Orangeville.

[Abridged.]

Sir,—In regard to Prohibition, there are two things that concern Anglicans. First, Anglicans in the past have not been strong supporters of Prohibition. In fact, they have been rather opposed to it. We now, however, see Bishops and other Anglicans supporting Prohibition. Is this a case of “Going with the wind?” It certainly looks to be so. Secondly, if wine is to be ranked as a poison, how can it be used in the chalice? If Prohibition becomes general, the next generations will surely be perplexed at this most marked inconsistency.

John E. Hodson.

Luskville, P.Q.

SYNOD INVESTMENTS.

Sir,—The remarks of “Spectator” in your issue of April 10th, 1919, concerning the handling of trust funds of the Church is a matter which concerns every Canadian diocese and deserves to be brought before the attention of all Synod members. The Church, in performing this work, has a duty not only to the benefactors of these funds, but also to the beneficiaries, many of whom are missionary and superannuated clergy and widows and orphans, who are greatly dependent upon the amounts received as interest on these invested funds. This latter duty is more pressing at the present time on account of the greatly increased cost of living, which means that many who had a sufficient amount from these funds in past years to live on are to-day in very straightened circumstances.

The Synod in each diocese is given certain funds in trust to be invested for different purposes, and there are two main objects which should be kept constantly in mind: First, the security of the investment; second, the highest returns to the beneficiaries. This can only be accomplished by adopting the best business methods, coupled with an efficient and economic management.

It comes as a surprise to members of the Synod of Huron, which pays to all beneficiaries of trust funds nearly 6 per cent. per annum net, to learn that the Diocese of Toronto pays only 4 per cent. Huron Diocese attained her present position by adopting the best business methods. Until a few years ago she handled her own funds, i.e., loans were made direct from the Synod office. At that time she paid 5 per cent. to beneficiaries. In 1907 the Synod decided to employ a trust company to act as agent in securing investments. This does not mean that the Diocesan funds were handed over to a loan company for investment. On the other hand, every application for a loan is examined by the Land and Investment Committee of the diocese, and is either passed or rejected, as it was in former years when the loans were made direct from the Synod office. It may also be added that all mortgage papers are kept in the vault of the Synod office. Soon after this change was made the Synod was able to pay beneficiaries 5½ per cent., and a little later 6 per cent., which is the rate being paid at the present time. A certain amount is charged for expense of management, but the net rate is nearly 6 per cent. The advantage of this method of doing business is that the Synod has a strong company to represent it in all parts of Canada to value lands and gather information concerning loans. This work could not be undertaken by the Synod office without very great expense.

The investments which provide the best security and produce the highest returns are land mortgages. The purchase of bonds, on the other hand, may be a secure investment, but they do not produce the highest rate of interest. It has been the practice of the Synod of Huron under the old arrangement, as well as under the present plan, to loan its funds on mortgages rather than buying bonds. Although this form of investment means much more work for the Synod office, nevertheless, it has all been performed by a capable secretary-treasurer, who has no assistance in this and other Diocesan duties except part of the time of a lady stenographer. It may, therefore, be asserted that the trust funds of Huron Diocese are placed in the most secure and profitable investments, and that there is both efficiency and economy in the management. The funds of the diocese amount to nearly a million dollars.

John E. Hodson.

Ingersoll.

R. J. M. Perkins.

The Preface to the Ordinal of 1549

Sir,—The elaborate article on “The Historic Ministry and Re-union,” which appears in your issue of April 24, is not only marred by the unwarranted annotations which accompany the Preface to the Ordinal of 1549, with which it is headed, but is practically made useless by the erroneous statements of history which further accompanied it. I will give this Preface, so far as the said writer has quoted it, in the original wording:—

“It is evident unto all men, diligently reading holy scripture, and ancient authors, that from the Apostles time, there hath bene these orders of Ministers in Christes Church, Bishshoppes, Priestes, and Deacons, which Offices were evermore had in suche reuerent estimation, that no man, by his own priuate auctorite, might presume to execute any of them, except he were first called, tried, examined, and known, to haue suche qualities, as were requisite for the same. And also by publique prayer, with imposition of handes, approued, and admitted thereunto. And therefore to the entent these Orders shoulde bee continued, and reuerently used, and esteemed in this Church of England, it is requysite, that no man (not beyng at thys presente Bisshop, Priest, nor Deacon) shall execute anye of them, excepte he be called, tried, examined, and admitted, accordyng to the forme hereafter folowinge.”

Now the writer of the said article asserts that this Preface “declares categorically that from the Apostles’ time (which cannot be later than the beginning of the second century) the three orders of ministers, bishops, priests, and deacons, existed and enjoyed exclusive recognition in Christ’s Church, so that no one not accredited by the usual tests, and duly ordained by the imposition of hands (which at that time could only mean a Bishop’s hands) was allowed to exercise the functions of these orders. And the same Preface declares that in order to continue those offices and to maintain their exclusive recognition in the Church of England the same regulations and restrictions should be observed.”

I have no necessity to state that the original Preface quoted declares nothing whatever touching the exclusiveness and limitation which is asserted in the foregoing paragraph, for this conclusion is obvious when this original Preface and its annotated quotation are compared. Now scholars and students will see this at once, but we are not all scholars and students, and, therefore, it may be well for me to point out the radical and entirely unwarranted distinction existing between the original Preface and its annotated form as given above.

(1) From the Apostles’ time certainly signifies that from what may justly be termed the beginning of the second century, the three offices of bishop, priest, and deacon, are found separately existing in Christ’s Church, but it does not state nor, indeed, is anything said here to signify, that these three offices enjoyed “exclusive recognition in Christ’s Church,” and even if it had said it, it would not have been correct, but, then, it does not say it, so that the assertion that it does do so is all the more extraordinary.

(2) This original Preface does not state, nor does it say anything to signify that the imposition of hands to which it refers as accompanying ordination to the ministry in Christ’s Church from the time of the Apostles was the imposition of the hands of a bishop, and if it had said so it would not have been correct, but as it does not say it the statement that it does do so is all the more extraordinary.

(3) This original Preface does not state, nor does it say anything to signify, that in order to maintain within the Church of England the orders of bishop, priest, and deacon in the original character possessed by them when first instituted in Christ’s Church, the original exclusive episcopal ordination must be conferred upon all those hereafter desiring to execute the office of a bishop, of a priest, or of a deacon within the Church of England.

Now I have said that this original Preface does not contain any one of these three statements which the article I am criticising asserts that it does, and I have now plainly shown what are the three statements to which I have taken exception. I cannot do better, therefore, at this point than to state what this Preface does state, and further, what it alone both states and signifies.

This Preface states, then, that from the Apostles’ time, that is to say, soon after they had all passed away, the separate offices of bishop, priest, and deacon, are found established as a completed ministry within Christ’s Church. But it does not say that at the time when this particular form of ministry was so found there existed no other equally valid form of ministry, and even if it had said so it would not have been correct, for abundant evidence exists to show that at the beginning of the second century a twofold order of ministry, presbyters and deacons, existed, which was until a considerably later period considered equally valid with a threefold form of ministry, consisting of bishop, priest, and deacon.

The learned Bishop John Wordsworth, of Salisbury, in his “Ministry of Grace,” after a careful examination of the point we are dealing with, wrote: “St. Clement, about A.D. 200, makes it clear that his natural view of the ministry was that it consisted of two orders,” and later in the same work he says of bishops as separate and an ordaining order:—“their presence and ministry was generally considered to be necessary, at any rate after the decision of Colluthus in A.D. 324” (pp. 135, 169).

On the Preface to the Ordinal, this same scholar says, after reviewing the evidence for the early introduction of our present threefold ministry as this evidence comes from Jerusalem, Asia Minor, and Antioch:—“It is evidence from these three centres, particularly the explicit evidence of the Epistles of St. Ignatius of Antioch, that enables us to accept, without reserve, the statement of the preface to our Ordinal that ‘from the Apostles’ time there have been these orders of Ministers in Christ’s Church; Bishops, Priests and Deacons.’ But loyal and thankful acceptance of this statement does not preclude us from observing that in two of the greatest Church centres, namely Rome and Alexandria, episcopacy did not grow with the rapidity which marked its progress in Palestine, Syria and Asia.” (p. 125).

Were I to give no further evidence of the finding of a great scholar than this last quotation, it would be sufficient to show how absolutely erroneous is the representation of the annotated rendering of the Preface to the Ordinal as given by the writer whose article I am criticising. But I have one further piece of evidence which should abolish for ever such a view of the Preface to the Ordinal as that of this said writer.

He says: “It makes no difference what the personal views of individual Churches may have been at various epochs of her history . . . from the beginning of her Reformation career, the Preface to her Ordinal expressed,

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with unmistakable clearness, the mind of the Church of England upon this subject of the apostolic ministry; and that declaration defines her position to-day.

"From the beginning of her Reformation career." Now when did this career begin? In A.D. 1534, when by Act of Parliament, with the consent of her clergy, the English Church separated herself from Rome. Three years later we find her bishops, headed by the sole composer of the Preface to our Ordinal, publicly declaring: "there is no mention made, neither in scripture, neither in the writings of any authentic doctor or author of the church, being within the time of the Apostles, that Christ did ever make or institute any distinction or difference to be in the pre-eminence of power, order, or jurisdiction between the apostles themselves, or between the bishops themselves; but that they were all equal in power, order, authority, and jurisdiction. And that there is now, and since the time of the apostles, any such diversity or difference among bishops, it was devised by the ancient fathers of the primitive church, for the conservation of good order . . . to make an order of degrees, to be among bishops and spiritual governors of the Church; and so ordained some to be patriarchs, some to be primates, some to be metropolitans, some to be archbishops, some to be bishops."

Here, then, as Bishop Short, concedes, we have Cranmer and his reforming bishop-colleagues, asserting that bishops, as distinguished from presbyters, were appointed by the primitive fathers of the Church after the time of the Apostles, and that this explanation of the passage I have quoted from "The Institution of a Christian Man", is warranted, is proved by the fact that our Reformers in this same document had previously stated that "the truth is, that in the New Testament there is no mention made of any degrees or distinctions in orders, but only of deacons or ministers, and of priests or bishops. Nor is there any word spoken of any other ceremony used in the conferring of this sacrament; but only of prayer, and the imposition of the bishop's hands," meaning here, of course, of the hands of a presbyter. This statement our Reformers repeated in their "Necessary Doctrine" (1543), where they say: "And of these two orders only, that is to say, priests and deacons, scripture maketh express mention" (Formularies of Faith in the Reign of Henry VIII., pp. 105, 118, 281).

From the foregoing it is plain that when these Reformers stated that within the time of the Apostles there was no distinction between "the apostles themselves, or between the bishops themselves," they were using the term "bishop" in its New Testament sense as the description of the office of a presbyter, as we find it in Acts XX. 17, 28, where St. Paul, after calling to him the presbyters of the Church of Ephesus, distinctly tells them that "the Holy Ghost hath made you bishops, to feed the Church of the Lord" (RV.).

The writer of the article we are criticising is very particular to note what the Church of England "declares categorically . . . from the beginning of her Reformation career." Well here it is; she has declared from this beginning that there are only two orders in the ministry as so intimated in Scripture, presbyters and deacons, and that the order of bishops as distinct from that of presbyters was devised by the primitive fathers of the Church for the sake of expediency, or, to use Lightfoot's word, "emergency," as he here agrees with Jerome's explanation of the origin of the distinct episcopal office by conciliary act (The Christian Ministry-Com. Epis. Phil. p. 206).

The writer of the said article concedes that "it is permissible to en-

quire whether or no her position is well taken; whether or no, in making the statement of her ordinal, she has been in error through all these centuries of time." He adds: "But this is not the question with which we are dealing now, nor indeed is there much room for fresh enquiry along that line."

Now this is perfectly true, but not in the sense in which the writer assumes, for while the Preface to our Ordinal, so far as we have quoted his annotated portion of it is true, his annotation of it is not, as we have shown, what it either states or signifies. It signifies nothing more than that her three fold ministry has been in existence from a period immediately following the life-time of the Apostles, and that for herself, she will, henceforth, adopt a method of continuing this special form of ministry which, as I have intimated, only came into definite existence in the early years of the fourth century, that is to say, the making of the bishop the essential chief consecrator, notwithstanding, as Bishop Wordsworth points out, that of a bishop and a presbyter, as now separated into two distinct orders, "there is an essential unity of character, now defined as 'Priesthood' or 'sacerdotium'" (ib. p. 142), an essential unity of character including the right to ordain. As originally written, our Ordinal did not shut out from the ministry of our Church men non-episcopally ordained in other Churches, many of these being accepted by Cranmer himself, who alone composed our Ordinal, for ministering within our Church. It was only in A.D. 1662 that the clause, "or hath had formerly Episcopal Ordination," was added. Up to date men of presbyterian ordination were frequently admitted to hold livings and to minister within the English Church without being further ordained. There is no use in anyone trying to dodge this fact, for the evidence in its support is abundant and easy of access to any real student of history.

I have, purposely omitted the name of the writer of the elaborate article I have been criticising, (1) out of courtesy to a superior Church Officer; and, (2) in order to avoid every possible appearance of a personal allusion, for I have known the writer for many years, known him to be universally beloved as a man of the highest integrity and charm of character. This fact, however, has nothing whatever to do with the importance of the problem we have both discussed, he in his original article and I in my criticism of it. Which is the more accurate view of this problem, as we have presented it, must now be left to our readers to decide.

(REV.) ARTHUR E. W. M.

Preferments and Appointments

Baugh, Rev. C. W. P., Rector of Arundel, to be Rector of St. Cuthbert's, Montreal, June 1st.

Davidson, Rev. G. F., Rector of St. Paul's, Regina, to be Canon of St. Mary's Pro-Cathedral, Regina, Sask.

Hincks, Rev. F. H., M.A., Rector of Bracebridge, Ont., to be Rector of Haileybury, Ont.

Innes, Rev. P. H., Rector of Ayr, to be Rector of St. Thomas', Dover, Ont.

Popey, Rev. J. C., Rural Dean of Nipissing and Rector of Haileybury, Ont., to be Rector of St. Luke's, Fort William, Ont.

Towle, Rev. W. H., Curate-in-Charge of Wellington, to be Rector of Newboyne and Lombardy.

All Over the Dominion

St. Cuthbert's, Runnymede, Toronto, celebrated the fifth anniversary of its opening on May 4th with special services.

In a fire at Erindale, Ont., on May 5th, which caused \$30,000 damage, the Anglican Parish Hall was completely destroyed.

In memory of Private Harry Welby, a one-time choir boy, a brass tablet was unveiled and dedicated in All Saints', Winnipeg, on April 27th.

At the annual vestry meeting of St. John's, Glencoe, the stipend of the Rector, Rev. T. J. Charlton, was increased by the sum of \$400 per annum.

Some 200 members of the G.W.V.A. attended a St. Julien memorial service at St. Paul's Cathedral, London, on April 27th. Canon Tucker, the Rector, preached.

At the Manitoba Conference of Sunday School workers, held in Winnipeg on April 30th, Canon McElheran, Rector of St. Matthew's, Winnipeg, gave an address.

Captain Rev. C. E. Jeakins, President of the Ontario Branch, G.W.V.A., unveiled an honour roll on May 4th which has been placed in St. James' Church, Brantford.

On April 27th, Rev. W. H. Towle, prior to leaving Wellington, where he has acted as locum tenens for some time past, was presented with an address and a purse of \$150.

Boy Scouts and Cubs, of Winnipeg, to the number of 800 held their annual church parade on April 27th at St. Matthew's Church. Rev. Canon McElheran, Rector and Chaplain of 17th Troop, preached.

On May 2nd at the Church of the Redeemer, Toronto, the Rev. F. S. Ford, missionary on furlough for the Kangra, Punjab, gave an illustrated lecture on "Fighting Leprosy in India."

The missionary campaign at St. Luke's Church, Winnipeg, Man., which culminated on Easter Day, resulted in securing over \$5,200. The committee in charge expect to reach the \$6,000 mark.

Rev. H. B. Ashby, prior to leaving the Church of the Redeemer, London, to become the Rector of St. Matthew's in that city, was presented with an address and a mahogany mantel clock by the members of the choir.

Brig.-Gen. Gunn and Mr. J. H. Gundy spoke in St. Paul's Church, Toronto, last Sunday night, in support of the "big four drive" to raise \$1,500,000, which was inaugurated in Toronto last Monday and continues until Friday night.

At the recent memorial service for the officers and men of the C.E.F., held in Christ Church, Windsor, N.S., Archdeacon Vroom read the prayers and the preacher was the Rector, Rev. C. Paterson Smyth. One of the returned men, Captain Bennett, of King's College, read the Lesson.

A memorial window, the design of which is that of the Good Shepherd, was on April 27th unveiled in St. Thomas', Granton, in memory of Mrs. Samuel Coxon, who died on February 8th. This parish is prospering, and it is contemplated to erect a new church shortly.

At a farewell banquet at the Church of the Advent, Toronto, great regret was expressed over the departure of Rev. H. Naylor, during whose incumbency the congregations and finances are said to have been doubled. Four organizations gave gifts and addresses to Mr. Naylor.

Prior to leaving Hamilton the Rev. E. Marshall Hawkins, the former

Rector of St. James' Church, was presented with a purse of gold. The Men's Association gave him a gold watch and the Sunday School a club bag.

In the Rector's report at the vestry meeting of St. James', Ingersoll, Rev. R. J. M. Perkins referred to a contemplated memorial to the 36 men of the congregation who lost their lives in the war. This year is the jubilee year of the present church building. A suitable commemoration is being planned.

Rev. Owen L. Jull, who has been locum tenens of St. John's, Port Arthur, for the past two months, left at the end of April for his home at Sault Ste. Marie, where he is incumbent of St. Peter's. Mr. Jull has won high praise for the way in which he has "carried on" during Rev. John Leigh's absence.

\$250,000 has been raised during the past year by the Canadian Bible Society, as reported at the annual meeting at Toronto last week. The new Bible House, which cost \$74,000, was formally dedicated by Principal O'Meara and Prof. Gilmour. A portrait of Jesse Ketchum, the munificent founder, was unveiled.

The Bishop of Niagara held a Confirmation service in St. Peter's Church, Hamilton, on Easter Day, when he confirmed 30 candidates. On the following Sunday special anniversary services were held in the church when the Rev. J. B. Fotheringham, Rector of Grace Church, Brantford, preached at both services.

A memorial tablet in honour of the late Major Gordon D. Powis, son of Mr. Alfred Powis, of Hamilton, was unveiled at the morning service of the Church of the Ascension on Easter Day. Major Powis, an old Hamilton boy, enlisted in the West at the beginning of the war. He was killed in action in the 1917 offensive.

At a recent meeting of the Men's Club at the Church of the Messiah, Toronto, Rev. Dr. Griffith Thomas, who has been preaching at most of the Sunday evening services since Advent, was presented with a gold watch. Miss Brown, Miss Plaxton and Mr. Barker, who have been members of the choir for some years, were given purses of gold.

A tablet of polished oak and brass and bearing an appropriate inscription, erected by his mother and sister, was lately dedicated by the Rector in St. Peter's Church, Sherbrooke, P.Q., to the memory of Raymond S. Thicknesse, Lieutenant in the Lancashire Fusiliers, who was killed in action at Passchendaele on October 9th, 1917. Aged 26 years.

A handsome brass tablet, which has been erected in Holy Trinity Church, by the officers of the Winnipeg Infantry Regiment (R.M.), in memory of their late commanding officer, Lt.-Col. Geo. F. Carruthers, was unveiled with appropriate ceremony last Saturday. The Rev. Canon McElheran, Chaplain of the regiment, officiated, assisted by the Rev. Henry Martin.

Subscriptions to the stained glass window, which is to be erected in All Saints' Cathedral, Halifax, in memory of all the men in the diocese of Nova Scotia who fell in action in the great war, are coming in steadily, and the Diocesan Women's Cathedral League, who have the diocese-wide movement in hand, are much encour-

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BEAMISH-ST. JOHN—At the Chapel of the Sisters of St. John, Toronto, on April 30th, by Archdeacon Inglis, Marie Elizabeth, daughter of Thomas Roe St. John, of Toronto, to Charles Albert Beamish, of Bolton, Ont.

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The placing of appropriate bronze memorial tablets upon the walls of church, lodge, college or club promises to become quite as general here as in "dear old England."

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aged by the response which they are receiving.

The mortgage on the parish hall of St. Paul's Church, Fort Erie, was reduced by \$1,000. Total receipts were \$4,949. The Rector's stipend was increased \$400 and the organist's \$100. All the pews were made free. At St. John's Church, Bertie, the stipend of the Rector was increased \$150 (an increase of \$550 from the parish) and the envelope system introduced. Canon Russel Smith is the Rector.

A seven-piece orchestra added to the enjoyment of the Easter evening service at St. John's Church, Port Arthur, Ont. The communicants for the day totalled 242, and the offertories amounted to \$694. The mite boxes, which have been in the hands of the parishioners during the season of Lent, brought in \$215; \$141 was given for Rev. W. G. Walton's church building at Fort George at a recent meeting.

The War Memorial Pipe organ erected in St. Stephen's Church, Lachine, by Miss N. Casavant of St. Hyacinthe, at a cost of \$3,700, was dedicated Easter Day, and used for the first time on Sunday. The Rector, the Rev. Austin Ireland, performed the dedication service, and at the evening service delivered a powerful appeal to the men of the parish to come out into the open and do their bit for the betterment of the church, the home and the city.

Some 500 returned soldiers attended a special service, held in St. John's,

THE PROVINCIAL SYNOD OF ONTARIO.

PROVINCIAL COUNCIL.

The Provincial Council held its fifth meeting on April 30th. The Archbishop of Algoma was the celebrant at the Holy Communion in St. James' Cathedral. The morning business session was opened with prayer by the Archbishop.

There were present the Bishops of Toronto, Niagara, Ottawa and Ontario (the Bishop of Huron was absent through illness), Archdeacons Forneret, Dobbs and Mackay, Rev. Canon Allman, Rev. Dr. Tucker, Provost Macklem, Chancellor Worrell, Chancellor Martin, Mr. J. D. Falconbridge and Mr. G. A. Stiles.

The Archbishop was requested by a unanimous vote to send letters of sympathy to the family of the late Archbishop Hamilton, to Bishop Reeves and to the Bishop of Huron.

The secretary was requested to secure the statistics of juvenile crime in the province, and to use them in preparation for the report to the Provincial Synod. Chancellor Martin had obtained from the Department of Education a copy of the present regulations for religious education in the public schools. After discussing the compulsory closing of churches during the recent epidemic, Chancellor Martin was asked to draw up a memorial to the provincial government, asking permission to appeal from the decision of local health officers to a central authority.

A small sub-committee was appointed to reply to a communication from the Society for the Promotion of Christian Knowledge regarding its publishing operations in the Dominion of Canada. Chancellor Worrell presented a Canon for the Provincial Synod on the appointment and duties of a Registrar of the Synod.

Summer Schools for the clergy were approved, but no action can be taken until next year. The date and place of the next meeting of the Provincial Synod will be settled by the Archbishop after corresponding with the Bishop of Huron. An interesting and lengthy discussion was held regarding the necessity and value of greater activity among the laity in the Church's work and their co-operation in helping to meet the changed conditions. This will be considered at the next regular meeting of the Provincial Council.

Victoria, B.C., on April 27th, to commemorate the anniversary of the second battle of Ypres. The service opened with an interesting little ceremony, when Mrs. F. W. Ball, president, and Mrs. Hine, of the G.W.V.A. Auxiliary, handed to the Rev. F. A. Chadwick, on behalf of the G.W.V.A., the banner made and presented by the Women's Auxiliary to the parent body. Rev. E. A. Chadwick preached from the words, "Quit you like men; be strong."

Easter services in Trinity Church, Barrie, mark a distinct mile-post in the history of this parish. The communicants were more than in previous years. The special offerings were sufficient to complete the payment of the mortgage with which the church property has been encumbered for forty-two years, and to provide a good nucleus towards a fund in memory of those who have fallen in the great war. On the same day the Sunday School mite-box missionary offerings trebled those of last year.

"If there is a place on earth where the message of Christ and his resurrection is needed it is in Central America," declared Right Rev. Edward A. Dunn, D.D., Bishop of the diocese of British Honduras and Central America, in his sermon to

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the congregation of St. Thomas' Church last Sunday. His sermon contained a strong appeal for practical help to promote, education, spiritual life, social service and moral development among the estimated 1,000,000 heathen in his diocese.

An up-to-date addition to the Church Home for the Aged, under the direction of the Sisters of St. John the Divine, Toronto, costing \$35,000 and accommodating twenty patients, was formally dedicated by the Bishop of Toronto last Saturday. Fifteen thou-

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sand dollars has already been paid, and it is hoped that the rest will be raised by private donations. The chapel is a memorial for Sister Gertrude, who was in charge of the Home for thirty years, and forty-two persons are to be cared for in the Home.

The Bishop of Toronto administered the rite of confirmation at All Saints', Peterboro, on Sunday evening, April 27th. The candidates, numbering 60, including 27 men and boys and 33 women and girls, were presented by the Rector, Rev. R. B. Grobb, M.A. At present the basement of the chancel and vestries are being fitted for the accommodation of the primary department of the Sunday School, at the cost of about \$1,000, and will be ready for use in a few weeks.

"Give the men in the back seat a place up front" was the result of the meeting of the Church of England representatives, held last night at St. John's Church, Toronto. Rev. J. Russell Maclean, of St. John's, took the chair. After a full discussion of the subject it was decided to unite all Anglican men's organizations within a federation, to be called the United Men's Society of the Church of England. The purpose was to be a better promotion of spiritual and social life among men.

Major the Rev. Canon Shatford delivered a stirring address on militarism at the Dominion Club, Dominion Methodist Church, Westmount. That militarism had condemned itself was proved by the results of this war was the contention of Canon Shatford. Unity or religion in operation at the front had shown that Church unity was not a Utopian idea. The splendid spirit of co-operation which existed in the army was one of the most magnificent features of the war.

The large number of vacancies in all the Dioceses due to the few ordinants in recent years, as a result of the war, has caused a great demand for Clergy and has tended to the depletion of the ranks in those Dioceses where the work is most difficult and least attractive. The shortage is further accentuated in the Dioceses where men, who have come out from the old land to work in Canada, and who have put off their trip home, waiting for the war to cease, are now asking for the long delayed leave. All the Western Dioceses have been severely affected by this movement.

A beautiful set of chancel windows, the gift of Mrs. W. H. Davis and family, were dedicated by Archdeacon Dobbs in St. Paul's Church, Brockville, on April 27th, in memory of the late William Henry Davis, who, from the beginning of the parish in 1885, until his death in 1917, was people's warden. The windows, which are composed of the finest English antique glass, are the design and work of Robert McCausland, of Toronto. The subject is "The Supper at Emmaus," which is particularly appropriate for the chancel windows. Following the dedication, the Rector, Rev. L. E. Davis, preached to a congregation which taxed the capacity of the church.

The Year Book and "The Open Door" leaflet for St. John's Church, North Bay, Ont., have a splendid story to tell of the past year's work and achievements. With the church debt paid and no liabilities, and a fund already established towards the building of a new rectory and parish hall, the parish faces a very promising future. For the third time since coming to the parish the stipend of the Rector, Rev. C. W. Balfour, has been very substantially increased. Mr. W. F. Smith, lately returned from overseas service in the army, has come to North Bay to study for the ministry and assist Mr. Balfour in the work of the parish.

Labour and the Church

"IN the past there has been a gulf between all Churches and organized labour, and this must be eradicated," said Mr. P. M. Draper, secretary of the Trades and Labour Congress of Canada, at a dinner given to labour representatives by the Rural Deanery of Toronto on April 29th. "While admitting that this is not all the fault of the Church, I feel that the men who occupy the pulpits would do well to get right down among the working class and keep their end well to the front. Whenever you hear rumours of labour trouble, it might be advisable for the men of the Church to enquire just what is causing the trouble and not to condemn the striker before they know what it is all about. We have had that kind of a deal in the past, but we don't want it any more. Get out and see whether the man is justified in his demands before you condemn him. And to the employers of labour, let me say, do not make the mistake of refusing to deal with your men. Give them a chance to tell their side. Treat them kindly, even though they may be radicals. I know there are radicals in the labour movement, but they are in the great minority. Remember, there is somebody to blame for every strike. It may be the striker or it may be the employer, but I do know that if the leaders of labour let their men go into a strike improperly, they are apt to hear a good deal about it before they are through."

Mr. Draper stated that there are now 1,896 local unions in the country, with a membership of over 250,000, all unions being affiliated with the corresponding unions in the United States. While there were some ultra-Socialistic members in some of the unions, the speaker wanted to make it plain that the vast majority of the unions' members are "loyal to the core and willing to do the right thing if they get half a chance." Some public men, he pointed out, in their search for votes, have been too ready to parade the bogey of religious and national differences, but so far as the labour organization is concerned there is no such thing permitted within the ranks. The feeling of labour is that if Canada is to preserve the fruits of victory, there must be a united Canada. The war has established that the greatest asset of any country is a contented people, and he hoped there would always be contentment in Canada. Asking himself the question: Are we going to fight over a few paltry dollars of profit? Mr. Draper gave it as his opinion that he did not think so, but at the same time he did want to serve notice on the public that "We won't stand to be flim-flamed by politicians or the dignitaries of the Church." Mr. Draper sketched labour conditions in England, declaring that, in his opinion, England had just passed through a bloodless revolution, and that their aims are much the same as the aims of labour in Canada. While in Paris the speaker had helped to prepare the labour document to be presented to the League of Nations, which document had been accepted practically as presented. One of its primary aims was to attempt to standardize the hours of labour and wages, taking into consideration the differences of climate and racial conditions. But behind it all was the desire to see that the worker, whether white or brown or yellow, is treated in the spirit which one would expect to receive in a Christian country.

Added to Mr. Draper's statements was the advice offered by Mr. James Gunn. He pointed out that the Church should live up to its past record, when, in the early days, it abolished serfdom. Labour is asking for industrial democracy and for representatives on industry, because they believe they should have a greater share of the

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profits which they help to create; that they should have better homes, and that the advantages of education should be open to all upon equal terms. Their appeal, he added, was based on human rights, and he felt that the Church must agree in this. Mr. Gunn advised that when trouble comes between labour and capital, the Church should step between fearlessly and say to each just where they were wrong and where they were right. Secretary Heavey, of the Toronto Congress, explained labour's demand for a five-day week upon the ground that every worker should have one day a week for enjoyment and one day a week for prayer.

In presenting the side of the Church, Canon Plumtre first admitted that Anglicans had not always done as much as they might, but he did not wish the impression to go abroad that

(Continued on page 305.)

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MONTREAL

News Briefs

Canon Gould, Dr. Endicott, Methodist; Rev. R. W. Ross, Presbyterian, recently presented the Forward Movement in Halifax to their several communions.

A sale of work held under the auspices of the S.S. by Post and the Teachers' Hostel, at the Hostel in Saskatoon, netted over \$100 for W. A., Indian and Eskimo work.

Rev. A. C. Calder, Rector of St. James' Church, was the recipient of a cheque for \$100, the gift of the women of the parish, in appreciation of the splendid work of the Rector.

Christ Church-on-the-Hill, at Holland Landing, Ont., has been decorated and recarpeted. The local W.A. paid for this work, with the exception of \$50 voted some time ago by the Toronto W.A.

The Western District of the Sons of England Benevolent Society, of

Toronto, attended a Memorial Service in St. Stephen's Church, last Sunday, when an appropriate sermon was delivered by Rev. C. V. Pilcher.

Major (Rev.) Canon Dixon unveiled a memorial window erected in memory of Stuart and Clarence Kerrigan, brothers, who paid the supreme sacrifice, in St. Clement's Church, Toronto. Rev. J. Bushnell is the Rector.

Receptions, purses of gold and affectionate addresses testified to the great work Rev. A. H. Tyes has done at Ship Harbor, Upper Lakeville, and Clam Harbor in Nova Scotia, during the last fifteen years. He has been appointed to Sackville, N.B.

A well filled purse was presented to Rev. S. H. Prince, who has been curate of St. Paul's, Halifax, for some years. There were many fine tributes to his work by prominent members of the congregation. He is going to take up post-graduate studies.

An energetic every-member canvass was made recently in the Parishes of St. Alban's, Prince Albert, and St. John's, Saskatoon. Word has been received from a number of parishes acceding to the request of the Executive Committee of the Saskatchewan diocese for a 50 per cent. increase.

On Thursday evening last, in St. Stephen's Schoolroom, Toronto, the People's Warden, Mr. H. Lovelock, presented the Rev. C. E. Emerson with a Traveling Communion Service, in recognition of his faithful services while Assistant Rector of the Parish. Mr. Emerson is at present incumbent of Havelock, Ont.

An illuminated address and a substantial purse of gold was presented to Rev. C. W. Saunders, who has been locum tenens at Holy Trinity, Edmonton, during the absence of Rev. C. Carruthers for two and a half years. Other presentations from the Sunday School, the Girls' Guides, etc., testified to the esteem in which he was held by the people.

On Easter Day, at Dartmouth, N.S., a parade of returned soldiers decorated the graves of overseas men in the various cemeteries. Canon Vernon and the Presbyterian minister afterwards addressed the men at a memorial service in the Presbyterian church.

The attendances at Easter services at St. Patrick's, Winnipeg, demonstrated the need of increased accommodation. The collections amounted to \$1,250. A parade through the streets of the parish of the Sunday School, children and teachers, led by St. Patrick's Band, secured a most successful rally.

At an open-air memorial service on Easter Day, held at Penetanguishene, Ont., 1,000 people were presented. Rev. J. Brunelle, (R.C.), read the lesson in both French and English. Rev. F. W. Gilmour, (Pres.), gave an address and Rev. N. A. F. Bourne offered a Thanksgiving prayer and pronounced the Benediction.

4 Good
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LABOUR AND THE CHURCH.
(Continued from page 303.)

they have been any less active or sympathetic than other religious denominations. He read extracts from a number of resolutions which were recently passed in England, the United States and Canada, supporting this. Included in this policy were the main features: A living wage; improved housing conditions; State provision against unemployment; recognition of the status of the worker, and a better chance for the education of the children of the workmen.

WORK AMONG THE WORKERS.

Having gone so far as to endorse the general claims of labour for reform, he believed it was about as far as they could go, for in endorsing those policies it meant active support whenever the occasion arose. "We stand behind you in your just demands for more equitable conditions, and at the same time we ask you to help us, for we cannot but realize that we have drawn apart."

Bishop Roper, of Ottawa, declared himself highly pleased with the new undertaking of the Church, for he felt that "the sheer heartless competition of other times must be replaced with a humanity and a brotherhood which can bring us into a real co-operation."

The Bishop declared that the need of the Church, in its attitude towards labour, is more knowledge, for when there comes real knowledge of the conditions of labour, it is immediately followed by sympathy and action. The main duty of the Church is to build up character and to send it out to study the problems of humanity. More than that, he felt labour could not demand.

The Bishops of Montreal and British Honduras were also present. Over 200 men sat down to the dinner. The enterprise reflects great credit on Rev. C. J. James, the Rural Dean, and the committee.

The veteran missionary, Rev. George Bruce, former priest-in-charge for over 40 years of the Fairford Indian Mission, Manitoba, visited his old parish for Easter and preached to large congregations in the new St. Helen's Church on Easter Day. There was a large number of communicants. A memorial marble tablet was unveiled by Mr. Tom Storr, people's warden, to the memory of the late Mrs. Bruce, who was a devoted colleague of her husband in his missionary labours. Fairford Mission was founded by Archdeacon Cowley in 1841 and the present church is the fourth since that time.

The union services in St. Paul's, Halifax, during the noon-day hour were a great feature of Holy Week. They have been a serious contribution to the devotional life of the business men of Halifax. This is practical Christian federation. The movement has had the imprimatur of the highest ecclesiastical authorities, Archbishop Worrell taking the leadership and giving it his blessing. The speakers have represented the Baptist, the Methodist, the Presbyterian, the Anglican and the Christian Churches, all meeting in old St. Paul's for the purpose of deepening the spirit of personal religion. It is a movement fraught with the greatest possibilities.

A beautiful bronze tablet placed in Cronyn Memorial Church, London, in memory of Lieut.-Col. Woodman Leonard, by members of his family, was to be seen on Easter Monday for the first time, in company with 10 other memorials presented to the church recently. Inscribed on the tablet are the last words spoken by Lieut.-Col. Leonard: "I am finished.

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ed at the second battle of Ypres, and a number of pieces of embroidery worked by members of the congregation.

On Low Sunday, at Washago, there were dedicated by Archdeacon Ingles two memorial windows, the work of the Dominion Stained Glass Co., one in memory of R. B. Fletcher, a former president of Washago, who passed to his rest on March 19th, 1918; the other in memory of Mary Isabella Taylor, wife of the Rev. E. B. Taylor, of Allandale, who entered into rest May 8th, 1917. The one was erected by the family of the late Mr. Fletcher, the latter by the congregation of St.

Paul's Church, where Mr. Taylor had ministered as his first charge after his ordination, more than twelve years ago. The subject is Christ appearing to the women on the Easter morn. The Archdeacon preached on the Col. 2: 24. Revs. E. B. Taylor, E. H. B. Taylor and W. E. Mackey assisted at the service.

* * *

The Rev. Canon Moore, for 22 years the Rector of Shillelagh, in the Diocese of Ferns, Ireland, recently resigned and he has been presented by the parishioners with a beautiful old silver clock, solid silver candlesticks and a silver inkstand,

Church in the Motherland

The Dean of Peterborough recently presided at the opening of a Wesleyan bazaar. In his opening speech he referred to this fact as a very excellent sign of the times.

The Bishop of Southwark, has appointed Canon Joynt, Vicar of Holy Trinity, Redhill, to be Archdeacon of Kingston-upon-Thames. For 23 years Canon Joynt was the Vicar of Christ Church, Gipsy Hill, S.E.

The diocese of London, England, has subscribed £9,500 to the Archbishop's Western Canada Fund since it was started in 1910, Oxford diocese £7,100, Winchester £6,400, Southwark £3,800, Manchester £2,400, Liverpool £790, and Birmingham £530.

For more than 30 years past the Rev. J. W. Wynne-Jones has been Vicar of Cameron, and he recently retired therefrom. When he left the parish a cheque for £350 was handed to him which had been subscribed for by more than 300 parishioners, both Church and Non-Conformist.

The Rev. A. C. Bouquet, B.D., Scholar of both Trinity and Jesus Colleges, Cambridge, formerly Senior Chaplain to H.M. Forces, has been appointed Central Organizing Secretary to the Society for Promoting Christian Knowledge. Mr. Bouquet was ordained in 1907.

On behalf of a large number of his friends, the Dean of Westminster lately presented Sir Frederick Bridge with a cheque and Lady Bridge with two pairs of silver candlesticks in the Jerusalem Chamber. This function marked the close of Sir Frederick's forty-four years as organist of the Abbey.

Eldon parish is said to be the oldest in England. The first wedding which can be traced at the church for seven or eight centuries took place on April 10th, when an R.N. sailor and a local lady were married. Eldon is in Hampshire and it has a population of about four people.

* * *

Boys and Girls

Dear Cousins,—

It doesn't seem a whole fortnight since I wrote to you last, but when I look out of my window and see how much further on the trees seem to be—why, I suppose time is flying! I have been very, very busy lately, so much so that I've scarcely had a minute to look out of my window to see what's going on. I seem to do nothing but write all day, and when I do go out for a breath of fresh air—well, it goes and rains on me! Twice this week that's happened, and I call it to too bad, so one day, when I heard drums beating and people shouting, I didn't go out of my house to see a parade; I just watched through the window and saw a bit of it, because I didn't want to get wet again. And sure enough, it rained in about twenty minutes. I felt very wise!

But, I suppose, we want rain to make things grow; and we certainly want the wheat to grow as much this year as any year in war-time. There is going to be as much need for us to send food overseas this year, because people are all quarrelling about everything in Germany and Russia and not caring for the land at all, so we have to help them. And do you know about India, how terrible things are there? It would be bad enough if they only had the "flu"—that causes many people to die—but they are suffering from a famine in addition. Think of not having enough for one meal a day, let alone three; and think

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of it going on for weeks and weeks like that! Can you imagine it? But that's what's going on in India, and people are dying by thousands. So the less we waste here, and the more food we try to grow, the more we'll be able to help the poor folk there.

Dear, me! I'd no idea when I began that I should start talking about this, and here I am at the end of my letter. How are your texts getting on?

Your Affectionate
Cousin Mike.



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I have built a new "1900" power washing machine. I consider this machine the most wonderful washer ever put on the market. Built entirely of high quality sheet copper, it is the strongest and most durable machine made. It is constructed on a brand new principle, and I will guarantee that this machine will not tear clothes, break buttons, or fray the edges of the most delicate fabric. It will wash everything from the heavy blankets to the finest lace without damage to the goods.

This new "1900" washing machine can be connected with any electric socket instantly, and is started and stopped by a "little twist of the wrist," and it will do your washing for 2 cents a week.

If you would consider fitting up your laundry room in the most complete and approved manner, let me tell you also about our thoroughly practical motor-driven, self-heated ironing machines.

I also make a lighter power machine which can be run by water or electric power. On all of these machines the motor will run the wringer too. Just feed in the clothes and this power wringer will squeeze the water out so quickly and easily you will be astonished. It will save 50 per cent. time, money and labor every week. The outfit consists of washer and wringer, and either electric or water motor, as you prefer, and I guarantee the perfect working of each.

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VII. (Continued.)

AFTER TODE'S DEPARTURE.

When the school was dismissed, Mr. Scott detained Tode.

"Why didn't you tell me that Dick had stuck a pin into you first," the teacher asked, rapidly turning the leaves of his Bible as he spoke.

"I ain't a sneak like he is," answered Tode, briefly.

Mr. Scott found the place that he wanted, and keeping his finger between the leaves, looked thoughtfully at the boy before him.

"You told me that your name is Tode. That is what the boys call you. It isn't your real name, is it?" he asked, with a friendly look.

Tode puckered his forehead into a puzzled frown at the question.

"N-no," he answered, slowly. "There's some more to it, but I can't think what 'tis. Wish't I could."

"You've no father or mother?"

"No—never had none since I's big enough to know anything," was the careless reply.

Mr. Scott laid his hand kindly on the lad's shoulder.

"My boy," he said, slowly and earnestly, "I believe yours is a very beautiful name. It must be Theodore."

"That's it! That's it!" exclaimed Tode, excitedly. "I 'member somebody told it to me once, an' I know that's it. How'd you know it so quick?" He looked up wonderingly into his teacher's face as he asked the question.

"I once knew another Theodore who was nicknamed Tode; but, my boy, do you know what your name means?"

Tode shook his head. "Didn't know names meant anything," he answered.

"But they do. Theodore means the gift of God. A boy with such a name as that ought to count for something in the world."

"I mean to." The boy uttered the words slowly and emphatically.

Mr. Scott's face brightened. "Do you mean that you love and serve the Lord Jesus, Theodore?" he asked, softly.

The boy shook his head half sadly, half perplexedly.

"I don't know nothing 'bout Him," he answered, with a gentleness most strange and unusual in him, "but I've promised to do the right thing every time now—an' I'm a-goin' to do it."

"You have promised—whom Theodore?"

"Promised myself—but I don't know nothin' 'bout what is the right thing," he added, in a discouraged tone.

"You'll soon learn if you're in earnest, my boy. This Book will tell you all you need to know. Can you read?"

"Some."

"Then read this verse for me, will you?" Mr. Scott held out his Bible and pointed to the verse.

Slowly and stumblingly the boy read, "Dearly beloved, avenge not yourselves," and again,

"Recompense to no man evil for evil."

Seeing that Tode did not understand the meaning of what he had read, Mr. Scott explained the passages to him. The boy listened attentively, then he exclaimed in a tone of dismay,

"But does it mean that a feller can't never strike back?"

"That's what it says."

Tode pondered this unpalatable statement with a clouded face.

"But what ye goin' to do when some other feller cuts up rough with ye?"

"Find some other way to get even with him."

"But I don't see—what other way is there 'cept hittin' him a harder one'n he gives you?"

Mr. Scott opened his Bible again and pointed to the last two verses of the twelfth chapter of Romans.

Tode went home that day with his mind in a tumult. These new ideas did not suit him at all. A "word and a blow," and the blow first had been his method of settling such questions heretofore, and it seemed to him far the better way.

He took a roundabout route home,

for he did not want to see Nan until he had thought out this matter to his own satisfaction. To help people poorer or weaker than himself, or to "keep straight" himself, and help others to do likewise—this was one thing. To meekly submit to ill treatment and "take a blow" from a fellow whom he "could whip with his little finger"—this was quite another and, to one of Tode's temperament, a far more distasteful thing.

The boy had reached no conclusion when he finally went home to supper. He was silent and thoughtful all the evening, but it was not until the following day that he spoke of the matter to Nan.

Nan listened in perplexed silence

to what he had to say. She had been well taught while her mother lived, but she had never given these subjects any real, deed thought, as Tode was doing now. She began to feel that this rough, untaught street boy was likely to get far ahead of her if he should keep on pondering over questions like this. Even now she could give him but little help.

Seeing this, Tode took up his Testament again, and read on and on until he had finished the book of Matthew, and gained a pretty clear idea of the life and death of Jesus, the Christ. There was much, of course, that he did not understand at all. Many of the words and expressions conveyed no meaning to him, but yet



"I don't think I can go, Jessie, for I just feel wretched"

"O H, I'm so sorry, for I did so want you to be there."

"I hate to disappoint you, dear, but you know how miserable I have been lately."

"Yes, but I thought you were better."

"So I am some days, and then I just seem to be as bad as ever again. I get so weak that I do not feel able to stir."

"What is the trouble?"

"The doctor says I am anaemic. He says the blood is thin and watery, and I do not get the good of the food I eat. Goodness knows I do not eat much, either, for I have no appetite."

"Why not try Dr. Chase's Nerve Food?"

"Would that help me, do you think?"

"I do not see why it should not. You remember how pale and weak I used to be. Well, it was nothing else than Dr. Chase's Nerve Food that cured me. And I am not looking as though I needed any medicine now, am I?"

"If I could only be strong and healthy

like you are, Jessie, I would give anything."

"You never will be unless you try, and I do not think you would be disappointed with Dr. Chase's Nerve Food. It is not only my case, but there are so many other girls we know who have been benefitted by it."

"Will you get me a box at the drug store, Jessie, and I will start right in to-day? If this will only give me an appetite and make the blood rich and red, so that I can get some strength and color, I will be a happy girl."

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he gathered enough to understand, in a measure, what that Life was, and he began dimly to realize why the bishop gave so much of his time and thought to God's poor. The boy pondered these things in his heart, and a new world seemed to open before him.

"Nan," he said at last, "I've found out what my real name is. It's Theodore."

"Theodore," repeated the girl. "Well, I'm glad to know it, for I never did like to call you Tode. How did you find out?"

"Mr. Scott said it to me, and I knew as soon as I heard it that that was it."

"Then I won't ever call you Tode again. I shall call you Theo. I like that."

The boy liked it too. It gave him a strange thrill of pleasure every time he thought of what Mr. Scott had said about the meaning of his name.

(To be continued.)

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Amongst the many activities of the war it is only right that the national service of the brave dogs of Britain should receive mention. They have been in use officially for nearly two years as messengers, as sentries, and as guards for places of vital importance.

It is an interesting fact, and not without a certain pathos, that many a brave soldier owes his life to some poor, uncared-for stray dog. During the great German assault last year part of the British line in front of a famous town was cut off by severe enemy barrage. A messenger dog was released with an urgent appeal for reinforcements. It ran three kilometers in 10 minutes. A French colonial division was sent up and saved the situation, otherwise there would have been a terrible disaster. The dog was a highland sheep dog.

On many other occasions messenger dogs have been taken up with the British assaulting troops, and have carried back details of the captured positions to brigade headquarters, whereby the state of affairs could be accurately gauged and acted on without delay.

THOSE CUNNING YOUNGSTERS.

The elderly visitor, who was awaiting the hostess in the drawing-room, smiled benignly as children's voices, coming from somewhere below, joined in the melodious strains of "Come Back to Erin."

Desirous of hearing still more, she stepped out to the head of the stairs and listened. Then, above the melody, she discerned the hoarse whisper of a small boy:—

"Sing up, Sis! Sing up! One more turn o' the 'airpin 'll do it; but if yer don't make more row ma'll hear the lock go click!"

Then suddenly the singing stopped—the pantry door had yielded.—Tit-Bits.

Vicar—"On strike again? What's the grievance this time?"

Striker—"We don't rightly know yet. We're just waitin' to 'ear from headquarters."—Saturday Journal, London.

"Yus," said Bill the coster, "it were superstition as made me marry my missus." "How's that?" inquired his friend. "Why, it were a toss-up 'tween her and Mary Jane. One day I was thinking which of 'em to have—Mary Jane or Anna—when, as I was walking along I saw a cigar lying on the ground, so I picked it up, and blowed if it didn't say on it 'Havanna,' so I had her."

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