

July 22, 1920.

CANADIAN CHURCHMAN

VOL. 47

TORONTO, JULY 29th, 1920

NO. 31



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Personal and General

Canon and Mrs. Shatford, of Montreal, are spending the summer in Nova Scotia.

The war memorial of the Island of Barbados is to be a new Sailors' Rest, which is to cost £40,000.

A great reunion of Canadian V.C.'s has been planned to take place at the Toronto Exhibition this year.

Canon Cluff, of Stratford, Ont., has been appointed Honorary Major and Chaplain to the Perth Regiment.

The Holy Scriptures are published, in whole or in part, in over one hundred languages and dialects in Canada.

The Rev. Canon Gould, General Secretary of the M.S.C.C., has returned to Toronto from Geneva, Switzerland.

Miss P. A. Connell, Principal of the Church Deaconess Training School for Canada, Toronto, is holidaying in Vancouver.

At Aylmer, Que., the Rev. Geo. Forshaw hopes to form a Chapter soon. Brotherhood men in Ottawa have volunteered all assistance possible.

The Bishops of Columbia and Quebec were the preachers, respectively, at Southwark Cathedral, London, at the morning and evening services on July 11th.

The Most Rev. Dr. D'Arcy was duly enthroned Archbishop of Armagh and Lord Primate of All Ireland in Armagh Cathedral on June 29th.

Fourteen Archbishops and Metropolitans, in addition to the Archbishop of Canterbury, attended the opening sessions of the Lambeth Conference on July 5th.

The Rev. J. M. Lambe, Rector of St. Cuthbert's, Leaside, Toronto, and Mrs. Lambe, have gone to Beaumaris Lake, Muskoka, for their summer holiday.

During the past year the British and Foreign Bible Society issued more than 8½ million copies of Bibles, Testaments and portions of the Holy Scriptures.

Mr. F. W. Harcourt, K.C., an ex-warden of St. Augustine's, Toronto, has been re-elected Grand Master of the Grand Lodge A.F. and A.M. of Ontario at its recent meeting.

The Rev. George Sutton Sinclair, a retired clergyman, formerly of St. John, N.B., died in Lansford, Pa., on July 22rd. He was a graduate in Arts of the University of Toronto.

The Archbishop of Algoma made the leading speech at the annual meeting of the Algoma Association, which was held in London lately, Bishop C. J. Ridgeway, late Bishop of Chichester, presiding.

Dr. Herbert Symonds, of Montreal, solemnized the marriage of Miss Helen Taft, daughter of the ex-President of the United States, at Murray Bay, Que., the summer home of Mr. and Mrs. Taft.

Mrs. Alex. W. Macnab's many friends in the city will be greatly relieved to hear that she is now convalescing after her serious illness. In St. Alban's Cathedral, Toronto, on Sunday there was thanksgiving for her recovery.

The Rev. W. L. Baynes-Reed, D.S.O., the Rector of St. John the Baptist, Norway, Toronto, attended

the session of the Grand Masonic Lodge at Niagara Falls, Ont., last week. He is the Past Grand Chaplain of Acacia Lodge.

The golden wedding gift of £7,000 which was presented lately to Prebendary and Mrs. Carlile was not for their personal use, but the fund was raised for and is to be administered by a committee on behalf of Old-Age Pensions for Church Army workers.

One of the speakers at a reception which was given in the Church House, Westminster, lately, by the Colonial and Continental Church Society was his Grace the Primate of All Canada. Amongst the Bishops present thereat were the Bishops of Montreal, Athabasca and Edmonton.

The appointment of Dr. MacArthur, on resigning the Suffragan Bishopric of Southampton, as "Assistant Bishop in charge of the Isle of Wight" carries into effect an arrangement made some 385 years ago by Archbishop Cranmer and King Henry VIII., when the Isle of Wight was chosen as one of the twenty-six Suffragan Bishoprics authorized by the Act of 1535.


We have been asked to state that, if there are any profits from the sale of the Ven. Archdeacon Naylor's recently-published book entitled, "The Church in Clarendon, 1846-1918," they will be devoted to erecting a memorial to its venerated author. Anyone desiring a copy of the same can order it from the Rev. A. H. Moore, Rector of St. John's, Que. Price, \$1.50, and postage ten cents extra.

The St. Paul's, Clinton, troop of Boy Scouts have just concluded a nine days' holiday under canvas. About forty boys attended the Camp, which was about 2½ miles north of Bayfield. Various citizens of Clinton lent their cars to transport the boys to and from the Camp. The Scoutmaster, the Rev. S. E. McKegney, assisted by the Rev. J. E. Hogg, of Clinton Presbyterian Church, and Mr. Tom Wright, of Huron College.

Word has been received by the American Council of the Nyasaland Mission of Central Africa (153 Institute Place, Chicago), that Dr. Andrew C. Murray, general secretary of that society, has sailed from Cape Town for the United States, stopping off in England, and expects to arrive in New York City about August 1st, for the purpose of touring the United States and Canada, visiting Summer Bible Conferences, Bible Schools, Churches, etc., for a period of three or four months, and looking forward to the possibility of opening the unoccupied Portuguese territory to missionary effort.

A new edition of a map of Manitoba, Saskatchewan and Alberta, giving the number of quarter-sections available for homestead entry in each township, with the boundaries and offices of government land agencies, has been issued by the Natural Resources Intelligence Branch of the Department of the Interior. This new edition clearly indicates all railways, forest reserves, parks and Indian reserves, also the land which has been reserved for soldier settlement purposes. A copy of this publication, which is known as the "Small Land Map of Manitoba, Saskatchewan and Alberta," may be obtained free of charge by applying to the Superintendent of the Natural Resources Intelligence Branch of the Department of the Interior at Ottawa.

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**WESTMINSTER ABBEY
ON THE VERGE OF BANKRUPTCY**

WESTMINSTER ABBEY can no longer pay its way, and is "on the verge of bankruptcy." That is the purport of an appeal which has been issued by the Dean on behalf of this great national monument.

The appeal states that the means placed at the disposal of the Dean and Chapter no longer suffice for the maintenance of the building. "The most historic and most beloved sacred building in the Empire is in danger of entering upon a phase of steady structural deterioration."

The sum of money which more than fifty years ago was fixed for the maintenance of the fabric and for the services of the Abbey has become utterly inadequate for those purposes. "The immense rise in the cost of materials and in the wages of the staff, together with the greatly increased standard of efficiency demanded in the last half-century from every branch of service to Church and nation, have

£250,000 WANTED.

The sum of £250,000 is asked for. Of this, £100,000 is required for structural repairs in the immediate future. The remaining sum of £150,000 would constitute a fund by which the whole Abbey and its buildings would be kept in a condition of efficiency and repair. The trustees of the fund are:—

The Governor of the Bank of England.

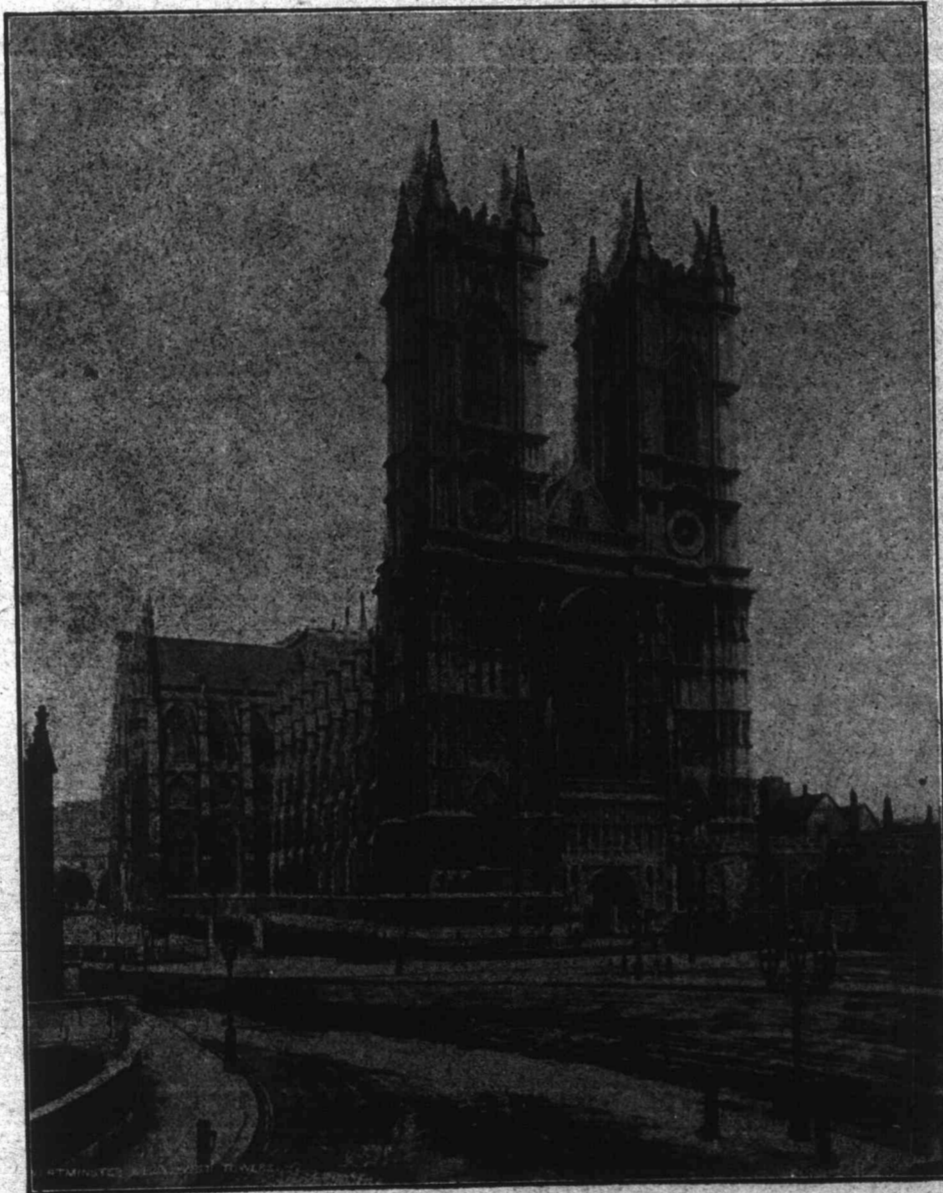
Lord Salisbury.
Sir Robert Hudson.

The King has made a donation of £1,000, and the Ecclesiastical Commissioners have given £10,000.

Contributions should be sent to the Dean, at the Deanery, Westminster Abbey, S.W.

It is stated that so far a tenth of the required sum has been raised.

Every Englishman loves this microcosm of his national history, this marvellous epitome of the evolution



brought us to the verge of bankruptcy. It has even been necessary, while fabric repairs have unavoidably been postponed, to divert to the absolutely essential duty of keeping up the services and worship of the Abbey the inadequate sum of money which had been ear-marked for keeping the fabric in repair.

"We are no longer able to pay our way."

There is urgent need for:—

1. The repair of the two great western towers.
2. The reparation of the external stonework of Henry VII's Chapel.
3. The renovation of a large portion of the parapet running round the roof.
4. The repair of the clerestories and flying buttresses.

There is besides a continual large outlay required by the maintenance in proper repair of the much-delayed cloisters and the ancient dwellings.

of his race. Historically speaking, it stands alone in the world. Every King of England, from William the Norman to George V., has been crowned here; many of those sovereigns sleep beneath its noble roof, along with an incalculable number of the men and women who have made the British race what it is. Macaulay was guilty of no hyperbole when he called it a "great temple of silence and reconciliation," for there death has "drawn together all the far-stretched greatness, all the pride, cruelty and ambition of man, and covered it over with those two narrow words, *hic jacet*." But the Abbey is a monument of the living, as well as of the great dead, and it is for the living to resolve that decay shall go no further. The sum that is needed is large, but the Empire is great and rich, and it is impossible to suppose that so compelling an appeal will need to be repeated.

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FROM WEEK TO WEEK

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

THE action and utterances of Archbishop Mannix, of Australia, while passing through the United States on his way to Ireland and Rome indicate a widespread hostility on the part of the Roman Church to the British government and British institutions. This attitude is all the more remarkable, because it is within the British Empire above all nations of the earth that the Church of Rome possesses the utmost freedom and the utmost protection in the pursuit of its proper and legitimate ecclesiastical functions. Nevertheless, when the very existence of the Empire was in danger of being deleted, there were unmistakable evidences both within and without the Empire, that the Church preferred a German triumph rather than a British victory. To-day, the separation of Ireland from the rest of the Empire seems to be of more importance to this same Church than peace and goodwill among our fellow-citizens. What is it all about anyway? Has the Roman Church suffered from any lack of freedom in the exercise of its spiritual functions in Ireland? If not, then we can imagine the citizens of Ireland having some grievances that they desire to have corrected, but what is the meaning of a whole Church, from the ends of the earth, jumping into the fray and making it an ecclesiastical quarrel? Can that Church as a Church show any just cause why it deems its rights or prerogatives are in any way endangered in Ireland? If not then why all this agitation within the Empire and in friendly and hostile nations on behalf of a purely political ideal? How does a spiritual power, commissioned to establish the kingdom of God upon earth justify murder of the most cowardly character, theft, destruction of property and all the devilish things that are carried on in Ireland to-day? Open warfare, when army meets army on the field of battle is justifiable only under the most serious and vital considerations. But warfare carried on in the midst of civilians, when the only way to retaliate is to fire into thousands of women, children and innocent citizens, passes human understanding, particularly when it is blessed and engineered by a spiritual body that claims to be Christ in very fact upon earth. It would be extremely interesting to have a dissertation from the pen of Bishop Fallon, of London, Ontario, on the peace of mind and solace to the soul that comes of union with such a spiritual mother.

Foreign nations are being covered with a propaganda of the nostrum of "self-determination" for Ireland. A lot of nonsense is talked on this subject. In the first place, it is assumed that all Ireland is of one mind in the desire to set up a republic that will spend the rest of its days cursing England and giving comfort to England's enemies. If this is an ecclesiastical question, then, assuming that the members of the Roman Church have a right to determine what their political destiny shall be, will not the same principle be applicable to non-Romans? If it be a purely political question, then shall not those who prefer the imperial tie, have the right to determine their own destiny too? Let us assume that the province of Quebec, or, say, the Maritime Provinces, began an agitation for their separation from the Dominion of Canada, and that agitation was based on a hatred for all things

Canadian, is it at all likely that such an agitation would justify our permitting such a separation, so long as we had the power of preventing it. Remember, it isn't a question of righting wrongs, it is a question of a portion and that a vital portion of the country spurning every overture of justice, while crazed with the one idea of setting up a foreign—an openly hostile—nation on our national doorstep. Men still living participated in a four-years' war of the most bitter character to avoid this very thing in the United States. The ideal of self-determination has the germs of a worthy principle, within it, but it is a principle that manifestly has its limitations. The granting of full Irish autonomy in purely Irish affairs, is one thing, but to be bullied into the relinquishment of all Imperial authority in Ireland is quite a different matter. Canada is wisely taking no official part in this struggle, but all the same Canada is interested in the integrity and power of the Empire.

The whole English-speaking world, and many besides, have been watching with keen interest the contest of brains and mechanism that has been in progress for several days off the New York coast line. It has been a battle royal in one of the most entrancing sports, and while at the time of writing, honours are easy, it looks as though our friends "the enemy" are having the best of it. There seems to be little to choose between the racing qualities of the two yachts. To that extent the British designer and the British workmen have held their own with their brethren of America. It is a case, however, of barely holding their own without any signs of superiority. From the despatches sent out to the Canadian press it would appear that the consensus of opinion is that our neighbours to the south have shown rather the greater skill in handling their craft. The skipper has been keener to discern the better move—which sail will best catch the wind, and how it may most effectively be trimmed. His crew has apparently been smarter in the operation of shifting sails when every second counted. If, therefore, Sir Thomas Lipton fails to lift the cup, it will be due more to the human equation in managing his vessel than in the lines and mechanism of the same. Once and once only in the first five trials, has his craft crossed the finishing line in advance of his rival's. There is, therefore, little use in girding at the handicap placed upon him, for it in no way prevents him from showing superior speed and sailing-craft. To lose on the penalty is a small matter in the eyes of Britishers and of Canadians in particular, but we did want to see the Shamrock finish in the lead, no matter by how small a margin. There has not been a breath or suggestion of unsportsmanlike conduct on either side, and to win under such circumstances is a crowning triumph. If Sir Thomas is willing to provide in his will for future races, we hope there will be a time limit set. Another seventy years of defeat would be a rather dreary emphasis on a fact that has already been pretty thoroughly rubbed in.

"Spectator."

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July 29, 1920.

Canadian Churchman

Thursday, July 29th, 1920

Editorial

LAST Monday a native Indian, a Mr. Singdh, came into the office to express his thanks for the article on "Nationalism in India" by REV. A. PERRY PARK. Mr. Singdh feels that Canada has the opportunity of making unmistakable India's place in the Empire, for it is difficult to feel at home unless the daughters as well as the motherland are cordial.

This week we are fortunate to have an article on the "RELIGIOUS TENDENCIES IN INDIA" from the same pen. Mr. Park has had unusual opportunity to observe Indians and Indian life in the few years he has spent there. He has been Secretary of the Boys Work of the Y.M.C.A. department in Calcutta since war closed. During the war he was with Indian Battalions in India and in German East Africa. Before the war he was a Student Secretary in Delhi. The contribution which the Y.M.C.A. has made to the understanding of Indian religious conditions is acknowledged by even the Indians themselves. The books written and edited by Dr. Farquhar have attained remarkable recognition. One on Janism was fair and complete in its statement that the head of the movement approached Dr. Farquhar to see if they might not have the privilege of publishing the book for themselves, with the omission of a last chapter on Christ and Janism, because it was asserted that the book gave the best exposition of Janism they had read.

The conclusion to which Mr. Park comes regarding Christ being the crown of India, is in line with the method of approach which St. Paul used in recognizing and using the good elements in the religion of the people he was addressing. We have travelled a long way from the time when the non-Christian religions were supposed to be all of the devil—too far to ever go back again. Starlight and twilight are the words we would use now regarding these in contrast to the noonday light of Christianity.

A PRESS despatch from Montreal says that the action of the Roman Catholic Archbishop of Montreal in declaring null the marriage of one Eugenie Duggan (a Roman Catholic) with one George Brennan (a Pro-

Adoration

Always imploring palms we raise towards Heaven

As though we drew the Consecration down;
And miss the holy wells that gush hard by.
So men mistakenly look up for dew.

The while its blessed mist imbathes their feet.

Therefore, if any flower shall breathe for thee

A fragrant message from its pencilled urn;
If spring airs glad thee; if the sunset bring
Into thine eyes the tears of solemn joy;
If any radiant passion make

Existence beautiful and pure to thee;
If noblest music sway thee like a dream;

If sorrow to a mournful midnight turn
Thy noon; if something deepest in thee wake

To a dim sentiment of mystery;
If musing warms to worship; if the stars
Earnestly beckon to immortal life;

Ponder such ministrations and be sure
Thou hast been touched by God, O human heart!

TRUMAN.

testant), which had been celebrated by a clergyman of the Church of England, under authority of a license from the Lieutenant-Governor of the Province, together with the judgment of a Judge of the Superior Court, Montreal, annulling such marriage for all civil purposes, was the subject of consideration at a special meeting of clergy and ministers of various Protestant Churches in Montreal. The result of the discussion was a strong protest from the meeting, which placed itself on record as being of opinion that the action both of the ecclesiastical authorities and of the civil courts is unconstitutional and should be restricted.

We sincerely hope, the matter will not be allowed to rest there. A good many of us remember the "Ne Temere" decree and the following discussion. The Church of Rome will take just as much ground as it claims—and its claims are never modest—unless it discovers that there is vigorous opposition. Vigilance is the price of civil as well as religious liberty. It does not take much imagination to realize what would be the conditions if the Church of Rome were in control.

WHEN asked if he had been called to the Ministry one young man wrote: "Although I cannot say that I have heard the call in any unmistakable form, I still feel that as so many voices and incidents have been influencing me of late they may be taken as a definite bidding to the Lord's work. I have not heard a voice or seen a vision, but I do hear the voices of men, in the streets, carelessly blasphemous and, in conversation, propounding strange and comfortless religious theories of their own that have nothing to do with the Gospel. And I have seen the empty churches and the whirl of unprofitable pleasure and I know that these people's lives are barren and bleak. So I want to help and I know that my help and everybody's comes from the Lord. I am at present I know pitifully helpless, I am only beginning to know myself the richness of the treasure I want to lay open to others, but I will grow, God helping me, He can make of me what He wills." Such a spirit the Lord can use.

The Quiet Hour

Rev. Canon G. OSBORNE TROOP, M.A.
(Church of the Messiah, Toronto)

"THE MARRIAGE SUPPER OF THE LAMB."

CHAPTER XIX. of the Revelation opens with "a great voice of a great multitude in heaven, saying, 'Hallelujah; Salvation and glory and power belong to our God: for true and righteous are His judgments; for He hath judged the great harlot, which did corrupt the earth with her fornication, and He hath avenged the blood of His servants at her hand.' And a second time they say, 'Hallelujah.' And her smoke goes up for ever and ever. And a voice came forth from the Throne, saying, 'Give praise to our God, all ye His servants, ye that fear Him, the small and the great.' And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, 'Hallelujah, for the Lord our God, the Almighty, reigneth. Let us rejoice and be exceeding glad, and let us give the glory unto Him: for the marriage of the Lamb is come, and His wife hath made herself ready.'"

Thus all heaven rings with righteous joy over the final and eternal overthrow of the false Church, and the revelation and marriage of the true Bride of Christ. There is something appalling in the history of the false Ecclesiastical Spirit. It fills one with trembling horror to remember that it was the religious leaders of our Lord's day, who stirred up the mob, and terrified Pilate into giving over the Sinless Sufferer to be crucified. Those who hounded the Son of God to the Cross were the clergy of their time. And the history of the false Ecclesiasticism of Christendom is even more guilty; for it is a record of sin against greater light and knowledge. The awful statement is well-known, that some fifty million martyrs have been done to death by Ecclesiastics bearing the name of Christian. The history of the Spanish Inquisition is almost as horrifying as the story of the crucifixion. What joy to know at last that such cruelties have come to an end for evermore! O that we, clergy and people of the Church of England, may ever manifest towards all men the mind and Spirit of Christ!

The true Bride of the Lamb is described as arrayed "in fine linen, bright and pure," and that not of her own provision, for we are told that it was "given unto her." She is clothed with "the marriage garment required of God in Holy Scripture," even with the righteousness of her stainless Bridegroom. And St. John is bidden to write, "Blessed are they that are called to the marriage supper of the Lamb." We all rejoice in the Beatitudes of the Sermon on the Mount. It is important that we should not overlook the several Beatitudes of the Revelation.

Chapter I: 3. "Blessed is he that readeth, and they that hear the words of this prophecy, and keep the things which are written therein; for the time is at hand."

Chapter XIV: 13. "Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, for they rest from their labours, and their works do follow them."

Chapter XXII: 7. "Behold, I come quickly. Blessed is he that keepeth the words of the prophecy of this book."

Chapter XXII: 14. "Blessed are they that wash their robes, that they may have the right to come to the tree of life, and to enter in by the gates into the city."

Thank You!

To the Editor of The Canadian Churchman,
Toronto, Ont.

Dear Sir:—

I am enclosing money order for \$4.00, being two years subscription to "The Canadian Churchman." I have noted with pleasure the steady advance of your paper as to real worth and helpfulness, since about five or six years ago. As a private overseas I used to look longingly for my copy sent from home, though often it could not reach me. I thank you for your words in "THE CALL TO THE MINISTRY" of June 24th and hope that your words will return to you in blessing, giving you courage to war a good warfare in the mighty battle against the powers of darkness. Spectator still holds his own and a little more. God bless your efforts and raise up men worthy to carry on after you.

With best wishes to you and all connected with your paper.

Believe me Sincerely yours,

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A Labour View of Christianity

F. HERBERT STEAD, M.A.
Warden of the Robert Browning Settlement,
Walworth, England

ONE of the healthiest signs of the British Labour Movement, if not of the World Labour Movement, is the distinction that is drawn between Jesus and the organizations that bear His Name. Among the British working classes reverence for the Christ is even more widely spread than censure of His Church. More than twenty-five years ago, when I went round the commons and parks of London to hear the working men thinking aloud, I found that often a bitter hatred of the Church was combined with a touching devotion to Jesus Christ. "I believe in the Lord Jesus Christ, and I don't believe in none o' your sects and denominations!" was the stentorian cry that evoked prolonged applause from a Victoria Park audience. In the same park a Jewish denouncer of the God of the Bible was shouted down by an indignant crowd. An old friend of mine who had gone on a similar tour to my own a generation previous told me that then the speakers, with the huge applause of their audiences, indulged in the most ribald denunciations of the Christ and of all things sacred. The change may have many other causes. Perhaps the fact that the children of the people have in the public elementary schools been taught the facts of the life and character of Jesus has had something to do with the change.

To-day, Mr. Jarman, of the Agricultural Labourers' Union, states that the labourers cheered his allusions to Jesus with more enthusiasm than they did the announcement of a 5s. a week rise in wages. Bishop Gore states that he understood that the Name of Jesus was never mentioned in a meeting of working men without evoking applause, and this statement was endorsed by the applause of his working-class hearers. The attitude of the British working men, whether Labour leader or of the rank and file, towards Jesus of Nazareth is essentially ethical and religious. He represents the character which ought to prevail. He embodies the purpose which all ought to pursue. It is a significant fact that twenty-five past and present members of the House of Commons have put their hands to this confession: "Jesus said, If any man would come after Me, let him deny himself, and take up his cross, and follow Me. Meaning so to follow Him, we desire to be enrolled in the Fellowship of Followers." Several of the signatories may stand by the great creeds of Christendom, but it is more than questionable whether any creed would have been subscribed to by so wide and varied a group of Labour leaders.

Of what may be termed metaphysical Christology there is very little in the utterances of Labour. The Incarnation may be mentioned once or twice. It may be tacitly assumed. But working men generally are more interested in the fact that here in Jesus is the authoritative ideal of life, without exercising their minds too much about whence or how it came to be in Him. The working man seeks and finds in Jesus a working faith. The conative is more to him than the contemplative.

KEIR HARDIE.

Of the Atonement, again, one finds very little attempt at an explicit statement. Keir Hardie forms the one conspicuous exception to this rule. He said: "When once the human mind grasps the conception underlying the spiritual side of Christ's teaching, there is nothing in any religion anywhere which holds out the same appeal or exercises the same power over the mind and over the heart; for the idea is that man has been redeemed from sin, and that we have but to trust in the work done for us by Christ to attain that peace without which life is scarce worth having." With other speakers there is frequent allusion to the fact that Christ died for us; that His apparent failure was the salvation of the world; that His sacrifice demands answering sacrifice from us. But only in the son of the Evangelical

Union does the distinctively evangelic idea emerge into explicit statement.

The teaching of Jesus is warmly appreciated and strongly emphasized. There is very little reference to the prophets of Israel; there is less to the writings of St Paul. It is the teaching of Jesus which is for the workers generally the essence of Christianity. The greatest stress is laid on His declaration and practice of the Brotherhood of Man. The Brotherhood of Man is often joined with the Fatherhood of God, but the impression is left that it is the Brotherhood which bulks larger in the mind of the workers than the Fatherhood. A Danish visitor attending the Labour Weeks reported that the two notes in the message of the Labour leaders were, personal following of Jesus and the Kingdom of God ON EARTH. The Kingdom of God meant the establishment right here upon the earth of a condition of things in which human life would be beautiful and would be free to develop along godlike lines." Mr. Adamson, now leader of the Party in Parliament, insists on the law of love, love to God and love to man, as the supreme aim. Care for the widow, for the fatherless, for the crippled, blind, poor, aged, the least of these, is frequently enforced as enjoined by Jesus Christ. The Parable of the Good Samaritan has always been a favourite with the British workers and their leaders. Brotherly conduct to all, tenderness to little children, swift sympathy for all suffering, are also selected as expressions of the Christ's spirit. His denunciation of the rich, His call to sell all and follow Him, are dear to the heart of the working man. Again, it is the practical, the working element in Christianity, that appeals to the working man.

The idea of forgiveness is rarely referred to. It is taken for granted. It has been absorbed into the very blood of the English people. The conviction that when once a man means to do right his evil past will not be regarded by God as any hindrance to his new life is an axiom of the popular religion. Agonized supplication for pardon would seem to the converted working man as based on a very serious misunderstanding of the Divine character.

Similarly, guidance, another great gift of grace, is rarely referred to. It is rather the power infused by faith working through a man that is dwelt upon, than the guidance that shapes the outward lines of life.

The character and teaching of Jesus: these form the fascination of the spell which the Nazarene exercises on the workers of to-day. This appears, even among those leaders of Continental Labour who describe themselves as agnostics. Mr. G. H. Roberts says: "We have got to bring the personality of Christ clearly back into the presence of our people." It is noteworthy that, after the convulsions of the war, the continental agnostics joined up with a movement, at the head of which stands the phalanx of twenty-five British Labour Members in the Fellowship of Followers of Jesus.

The power of the Spirit of Jesus is often dwelt upon. Mr. Arthur Henderson refers to the revolution in character wrought in individual lives. Similarly, the late Mr. Albert Stanley insisted that one individual conversion was to him a greater proof of the divinity of Christ's religion than all the historic arguments in the world. Mr. George Lansbury dwells on the inpouring of the Divine strength, which changes the lives of men like St. Augustine and Father Damien. Mr. Frank Goldstone finds in religion the driving force needed. Later, Mr. Lansbury insists that in religion alone is the staying power imparted to the social worker. Mr. G. H. Roberts says: "We are standing on the threshold of stupendous development. Mental and spiritual power are going to exercise tremendous sway in the coming years. I believe that we are embarking on a Spiritual Age, which is certain to be as real as the Stone Age or the Iron Age of the past. Spiritual quality is the greatest need of modern development." Here, again, we come on the instinct of the working man, with work to do, who finds his work cut out for him in the teaching of Jesus, and wants power laid on to the mechanism of his life, to enable him to do what is required of him,—still more to assist in shaping society anew in accordance with the same Divine requirements.

(Continued on page 498.)

When You Come To Think of It

By DOWNEASTER

The love of the average human being for the established and conventional way of carrying on the business of life and his instinctive suspicions of eccentricity in individuals is, probably, at bottom, a sound and safe one. Of course, it is often carried to extreme and absurd lengths; it is necessary to be continually on our guard against its abuse. But it does on the whole make for the general stability and well being of society. The very general distrust of the man who on a fixed principle persists in doing things differently from the majority of his fellow men, and who openly flouts and despises the fruits of experience is, undoubtedly, well founded. It may be urged that the man who achieves anything out of the common must break with custom and tradition and convention. True enough. But the love of singularity for its own sake, and the contempt for the garnered experience of those who have gone before, and the morbid distrust of everything that has come down to us from the past which is ingrained in some individuals is quite a different thing from the capacity at times of cutting loose from our moorings and launching out into the great deep.

Experience after all is the one and only sure teacher. It is the distilled essence of the "common sense of most." We can only defy it at our sure peril and final loss. Change is, of course, the law of our being, or rather growth. All growth involves change, but all change is not growth, although some people, and apparently an increasing number, seem to imagine that it is. Old conventions and customs, we know, must have their day and lose their authority. The old order for excellent reasons changes and gives place to the new. But everything in its own good time and sequence. Growth must be gradual and cannot be artificially hastened by one inch, without paying for it. It is a true instinct, therefore, that teaches the average or normal man to distrust the rash and sudden innovator, obsessed with the mania for upsetting and reversing for the pure love of the thing.

A pre-eminent and historic instance of the former class was Charles II. Burnet in his "History of My Own Times," says that Charles was the most delightfully mannered man he ever met, and Macaulay in his description of the Deathbed scene speaks of his "exquisite urbanity." But says Burnet of Charles' good manners "they meant nothing." Perhaps the Bishop was somewhat biased. But there is enough truth in it to illustrate and enforce my contention that thoroughly selfish and unprincipled people, and I fear we must admit this as substantially applying to Charles, are often superficially attractive, and not infrequently outshine, if they do not extinguish, other people ten times over their intrinsic superiors.

I wonder if anyone has noticed how markedly Church collections have increased during the past few years. I mean what are called "loose collections," the casual contributions of those who always "throw something into the plate" for appearance's sake. People's ideas about giving have wonderfully expanded since the Great War. In my own Sunday School the weekly collection has at least trebled, and silver is almost as plentiful as copper. And look at the Forward Movement. All the Churches must now feel like Warren Hastings (or was it Clive?) "astonished at their own moderation," in asking such small sums from their people. It looks now as if we might have all doubled up and come across with it. But the end is not yet.

Religious Tendencies in India Today

Rev. A. PERRY PARK, M.A., Calcutta, India

A HUNDRED years ago the religious position of an educated Hindu was well defined, and there was little controversy regarding the main points. His philosophy was Pantheistic. For him God was all in all, everything and in everything, and, consequently, in his own soul, and he recognized himself as God. He believed himself to be immortal, because he was bound up in a chain of endless births and rebirths, and controlled by actions done in a previous life. His chief religious desire was to break the endless chain of births and lose himself in the great reality—actually snuff out; and this he would call salvation. For him God was not a Person, and so could not become a Father. Yet, in all probability, this same man would worship one of the great gods, Vishnu or Siva, and one of his Incarnations, Krishna or Rama, and would make his sacrifices in the Temple and go on necessary pilgrimages to the holy places.

In his social life he would keep caste, thus belonging to a rigid social system which would forbid his eating with or marrying members of a caste lower than his own. He always obeyed the caste laws of his own set, for he believed them to be divinely appointed. He thought that women were inferior creatures, and believed that a girl should be married shortly after reaching her twelfth year, and did not object to the marriage of much younger children. He would not countenance the remarriage of a widow, no matter how young she might be at the death of the husband. In his opinion she should never be more than a drudge in the future, and the highest virtue she could show would be to allow herself to be burned on her husband's funeral pyre. Women must never be educated, and their actions should always be subject to some man: in childhood to her father, then to her husband, and in old age to her sons.

As a Hindu, he believed it to be his duty to sacrifice for the benefit of the spirits of his ancestors, and to lay on the funeral pyre the dead body of his father. He also believed it to be his duty to raise up a son who would do the same for him.

THE DAWN OF A NEW ERA.

It was all clear-cut and simple a hundred years ago, but soon new things appeared which complicated the situation. For the great mass of Hindus everything remained as before, but forces now came into the life of educated men which have perplexed and bewildered many, and have made the straight religious path of their fathers deviate and twist until one sometimes wonders whither it will lead. In 1830 Alexander Duff, a young Scotch missionary, believing that western education would have a great missionary value, founded in Calcutta a school, which later became the Scottish Churches College. Then, in 1834, Macaulay, who was Director of Education in Bengal, decided that western science should be taught, with English as the medium of instruction instead, restricting education to the traditional doctrines of Sanskrit literature. With this decision the making of a New India began.

NEW FORCES.

Three great forces have been largely responsible for the making of New India as she is seen among the educated classes of to-day:—

(A) *Western Education.*—This has brought with it all the latest scientific knowledge, and has acted with the force of dynamite upon some of the cherished ideas of the old days Hindu mythology and the stories of the gods have been seen to be ridiculous. The study of English brought in Shakespeare, Tennyson and Browning, and their teaching, much of which is essentially Christian, has deeply affected the thoughts of men. History, geography, literature and science have shown a new world to the Indian student, and have made an acceptance of the old, isolated

doctrines of Hinduism difficult. Travel increased a knowledge of the world outside India, and nearly always made the traveller impatient of the trammels of religious and caste observance. When the first Indians who went to England for work at the English universities returned they had to submit to a most disgusting ceremony in order to recover their caste standing, which they had lost by leaving India. But as the number of those going to Europe increased, they began to object to this indignity on their return, and many of them were willing to be put outside the pale of caste rather than submit to any interference with their personal liberty, which they had learned to appreciate and demand. Indians have learned much from the Englishman's treatment of women. They see that English women are treated as equals, honoured, unhampered by foolish religious traditions, and, generally, the result is satisfactory, and, in consequence, Indians soon began to agitate for such treatment for Indian women. In these and other ways Western education and Western culture have tended to weaken the hold that the old, traditional Hindu customs have upon educated men.

(B) *Christianity.*—Christianity is the second great force which is making New India. High Schools and Colleges, run by Christian Missions, are in every College centre. Few of the students at these institutions are Christians (especially in the north), and the number of baptisms is insignificant, yet the effect upon the religious thinking and life of the students is incalculable. In most cases these High Schools and Colleges surpass any of their competitors in efficiency and school spirit. Scholarship ranks high, and the spirit of friendship between the students and staff is equalled in few places. In academic institutions run directly by Government no religious nor moral instruction is permitted; in those belonging to Hindu or Mohammedan organizations religion is taught, but moral issues are not very clearly defined, as neither Hinduism nor Mohammedanism is very searching on such questions and, therefore, they have little to say on the subject. In Christian institutions, however, there is no hesitancy on this point. Every day each student has a period of Bible study with one of the professors, and both at this time and at others the moral issues in a young man's life are clearly pointed out. India is not content with education divorced from religion, and the students at Christian institutions nearly always value the religious teaching received there.

A good deal of the evangelistic work carried on by Christian Missions has been among the lower classes, those whom the Hindu despises as the "Depressed Classes," and the wholesale conversions among these "Untouchables" have startled the orthodox Hindu. For generations Hinduism has despised and neglected its large outcaste population as worthless, and now Christian missionaries are able to make decent citizens out of them, and the children of these outcastes have frequently risen to positions of trust, and have proven themselves to be worthy of such confidence. This is a lesson India has taken to heart.

Christianity has affected the religious thinking of modern India in almost every particular. Most educated men now believe in the Personality of God, and many call Him Father. The Indian National Congress, a nationalistic, political organization, whose membership is mainly Hindu, opens its sessions with a prayer beginning, "O Most Gracious God and Father." A century ago, for most educated men, God was not a Father, and was without personality. Jesus Christ is now a name revered by many Hindus. His Incarnation does not worry the Hindu much, for there are many incarnations in Hinduism, but our Lord is beginning to have a place of His own. Krishna, the incarnation of the god Vishnu, the Hindu deification of love, is impure and foul. Christ

challenges men to a clean, pure life, and on that challenge, one almost unique in the history of Hinduism, Christianity is making a great contribution, upsetting old, religious standards, but putting up new ones in their place. Christianity has given a new importance to the individual. Hinduism has always emphasized the duty of a man to his family and his caste, and that his own rights and responsibilities come after his duty to them. This has practically meant in Hindu minds that individual morality had little place—a man must do as he is told. Christianity teaches that each man is responsible for his own life to God, and insists that the dictates of a man's own conscience must have a claim prior to the laws of any caste or family. Christ exalts the liberty of the individual and his right to become the best possible. He teaches that a man is responsible for the use of his talents to God. Hinduism and Christianity clash regarding authority. The former vests it in the head of the family and the caste; the latter makes the conscience of the individual the final authority. There can be no compromise on this point, and the conflict is seen throughout the land. The Christian doctrine of the liberty of the individual has given Hinduism many shattering blows, and the end is not yet.

Christianity has taught the doctrine of the "Brotherhood of Man" by example and precept. The Social Service activities now going on all over India are directly traceable to this teaching.

Christianity, even while an unaccepted religion by the mass of educated Indians, has given a new meaning to God, a new value to men, and, with the Person of Jesus Christ, a new moral challenge.

(C) *Nationalism.*—The third great force in the making of New India is Nationalism. For nearly a century National feeling has been growing, but during the past fifteen years it has come to a head, and to-day it has a place in everything done by educated men. Nationalism is expressed in pride of birth; in pride in India's national religion and her religious heritage; in loyalty to Indian institutions, such as family and caste obligations. It is also seen in the unwillingness to accept any foreign ideas in exchange for those of India. Nationalism, although it brings patriotism to the support of tottering Hinduism, also insists on a thorough housecleaning of the national religion itself, so that nothing shall remain which would shame the most enlightened of Indians. This force, at times, seems to check the havoc done to Hinduism by Western education and Christianity, but it has also led some of the forces of change. Pride in India and her traditions often prevents men from leaving Hinduism, loyalty to Indian customs often hinders the acceptance of better things, but, in the long run, love for India will aid in forcing men to give up things which make her unworthy of her best. Men still debate at present whether it is more loyal to India to follow caste blindly and all the traditions, even when these are plainly seen to be handicaps. National feeling will refuse to allow India to be inferior to other nations, and so this force, which at present seems generally to have a conservative tendency, will finally prove to be one of the greatest elements in the regeneration of India.

To these three forces New India is largely due. Sometimes they are in conflict, as when Christian liberty urges men to break family ties and be baptized. Sometimes they are in agreement, but between them they have made the religious position of a century ago out of date. They explain the cause of the different religious movements of to-day, with some of which we will now deal.

THE BRAHMO SAMAJ.

The Brahma Samaj was founded in Calcutta by Ram Mohun Roy about 1830, and was greatly developed by the third leader, Keshab Chandra Sen, one of the greatest of India's modern religious leaders. The name means the Society of God. There are three distinct divisions, with a total membership of less than six thousand, most of whom live in and around Calcutta, and all of whom are of the educated classes. The Samaj was started as a protest against some of the grossest abuses of Hinduism. When Roy was a boy the husband of his sister died and she was

(Continued on page 498.)

Letters of a Prairie Parson

DEAR DR. FALLON:—

Why was your Review of "Salve Mater" sent to me? Did the Catholic Unity League of Canada hope to make me a Roman Catholic thereby? If so, the pamphlet was ill chosen. It does not increase one's respect for the Roman Catholic Church. One is tempted to meet sarcasm with sarcasm. That is enjoyable as a mental exercise, but it does little good.

As a fellow-servant of Jesus Christ, I am sorry that your pamphlet was written in such an un-Christlike vein. That in itself makes it defeat its apparent object as far as I am concerned. It reminds one of the un-Christlike exultation of the Russellites when the ban was removed from their books. There is a great contrast between your pamphlet and the seventeenth chapter of St. John, and it is not to your credit as a leader in the great Church to which you belong.

It is true that our Lord did not choose smooth words when He exposed the hypocrisy of Pharisaism, but you have not the mind of Jesus Christ, and the Anglican Church is possibly not as Pharisaic as you regard it. The convert over whom you gloat did not regard his fellow-Bishops as Pharisees. You quote him as saying "they were the finest and most delightful set of men I have ever known or expect to know." Was it characteristic of the hypocritical Pharisees, that they were "determined to help along every sort of good work." I think that would make quite a worthy epitaph for any Bishop.

It seems to me that you think more of your Church than of the Head of the Church, and that salvation for you is surrender to the Roman Catholic Church. For me salvation is surrender to the Lord Jesus Christ, resulting in a life of one purpose—"that I might know Him" and "grow up" into Him in all things who is the Head, even Christ."

I do not doubt your sincerity, but I miss the note of love. Saul was as sincere as Paul, but not so loving. You say: "But let a man, be he never so sincere, earnest, and high-minded, dare to join the Catholic Church and there is no insult too vile to fling at him." True; but if you realize the un-Christlikeness of such an attitude why copy it? Why say that we Anglicans are all liars because we believe sincerely "that the Anglican Church is the lawful possessor of apostolic continuity in doctrine." Would it be fair to say that because Kinsman said he believed the "Catholic Church" to be the lawful possessor of apostolic continuity in doctrine, that "of course the man who makes that statement does not believe it. It is a convenient fiction."

You get quite nasty about the conceit of Englishmen and of the Anglican Church. I suggest that you read again the first five verses of the 7th chapter of St. Matthew's Gospel.

Because the clergy of the Anglican Church do not think alike on every doctrine, and have the courage to state their convictions, are they, therefore, "cowardly teachers?" There is no particular courage in passive obedience.

Dr. Kinsman says he has never attached much importance to externals, yet he gets sarcastic about the English "episcopal habit" and longs for copes, mitres, and Eucharistic vestments. From this matter of clothing, he realized that Anglicans were not Roman Catholics, and began wondering whether he was a Bishop "of the same kind as those of ancient days." What makes the difference? The clothing? I expect that even in the early Church most Bishops were worthy of their office, and some were not. I should not wonder if there are to be found even in the Roman Church Bishops who are "not of the same kind as those of ancient days."

I am glad Dr. Kinsman has joined your Church if he is happier there, though happiness is not the greatest thing in life. I wish that all in the Church of England whose secret love for the Church of Rome is as great as his became,

would follow him. I think it would be a retrograde step, but it is for each man to be true to the truth as he sees it.

Dr. Kinsman thinks the Church of England lost spiritual freedom at the Reformation—"the subjection of the Church to the State destroys its freedom." Is the Protestant Episcopal Church in the United States a State Church? In another place Kinsman complains that there is too much spiritual freedom in the Anglican Church, that "every kind of heresy is tolerated," and so he decides to enter the Church where there is least liberty, and greatest rigidity of thought.

Why do we Christian men delight to bark and bite? I have not read Dr. Kinsman's book, since no one has lent it to me, and the Catholic Unity League has not distributed it. I do not think your pamphlet is a good advertisement

The Spirit of the Old Church

JESMOND DENE

[I cannot identify the time and place of the following.]

"NO, I cannot tell how I came to be here," said the voice, which seemed to come from some point at the east end of the old church, "but here I am, and for a long time past, I have not been of much use to anyone. Once there were homes all about me, with gardens and trees; families came here Sunday by Sunday, but that is all past. The gardens have become streets; the homes have been turned into factories and warehouses, or replaced by them; men and women pour into them and out of them at certain times of day. Some of the houses, to be sure, seem to contain a great, great many people,—far too many,—but alas! not families. Some have rather flat, yellow faces, some have dark eyes and prominent features, and some remind me of the boys and girls I remember long ago. . . .

"But none of them come to see me. They pass and repass, and never even turn their heads. I have come to be what is called 'a town church.' I sometimes wonder why these people cannot be brought to me. Is it not what I am designed for, to remind them of God. So that they may learn to come to Him through me and otherwise, what is my purpose?"

"There is not much life on Sundays: most of the people who come have grown gray in their attendance here. I miss the bright young faces: I long for boys and girls with their fathers and mothers. I long for the young men who seem to live in the tall houses round about. . . . I am lonely too, for they lock me up on Sunday evenings, and then I am deserted till the next Sunday, when I am opened just for this short time.

"Now I believe I am to be sold, and then no doubt I shall be pulled down, and another factory built where I stand. The one poor witness for God in the neighbourhood will be gone. If I am to be given up, this would be the best fate. It would be intolerable that the very house where God's praises have been sung and prayers made to Him, should be given over to any other worship than His, or to purposes of buying and selling. Far better to leave not one stone upon another. . . . I have heard scraps of talk,—'old congregation gone, can't keep on,'—it is a fat rather pompous voice, like the atmosphere on a heavy, dull, sunless day,—'fine site . . . would sell for a big sum . . . could build a fine church where people have gone. . . . But then another voice, young, indignant, eager, like one of those blue days alive with wind and sunshine,—'Oh

for it. When I read a quotation like this: "Once all that was needed to make a preacher was a gift of the gab and a white tie. We now dispense with the white tie"—I feel that the author has not "a right judgment in all things." Bitterness is a pretty sure sign of prejudice.

If I want to form a fair estimate of what the Church of Rome is, I shall not base it upon the writings of one who has just been converted to Protestantism. He would be too likely to magnify its faults and to minimize its virtues. No Church is perfect, and it does no Churchman harm to see the faults of his Church under the microscope. But for a fair estimate I want her virtues under the microscope too.

I see no reason why we as Churchmen should not join you in your prayers for Dr. Kinsman. But if I were praying for one who had come from your Church to ours, I should not pray with an Anglican heart, that he would live an Anglican life. If I believed that the part was greater than the whole I would pray that. Ought not you and I to pray—not with a Catholic heart—nor an Anglican heart, but with a Christian heart that we all may be given many years of Christian life "and an abundance of spiritual blessings."

K. ANON.

no! no! a betrayal . . . surrendering a site like this . . . all these people . . . what a chance to help them! our mission . . . to set up the standard and stand by it . . . go out among the people. . . . And . . .

" . . . After all, I am not to be sold and I think that eager voice has had something to do with my destiny. . . . And now, I don't know how long a time has passed, I am transformed. There has been hammering, scaffolding, ladders and a great deal going on. The old pews have all gone and that makes me very roomy, and some extra place has been built on. There are some cheerful looking rooms, with comfortable seats, where people may come at any time, sit, read, talk and rest. There are pictures on the walls, and flowers in big jars, and they say it looks 'so homely.' Sometimes after work hours they have discussions and entertainments, sing and play and enjoy themselves. . . . Then they come at lunch time, bringing little boxes or parcels, and there's a sort of counter 'like the soldiers' canteen,' they say.

"There are children and boys and girls and older people, and coming and going all day long. I am never alone now. Different people are here, who look after things and make it all go as it should. The doors are never shut, even at night. 'People want a shelter at night sometimes so much,' I hear them say; 'we must try and keep open at night too. . . . The Wayfarers' Club take a great interest, and one of us will always be here in case we are needed. You never know. Then the Warden and his wife lives in those new rooms on the north side. . . . We are getting into touch with people this way. When most people have gone home and to bed, that's the time to look for waifs and strays. Already we have been able to help several people back to their feet, people who might have gone under if someone hadn't been there to give them a hand just at the moment.

"Perhaps you think I have left off being a church? In my loneliest days the saddest part was the fear lest the Presence Who vouchsafed to dwell there, might withdraw if His people never came to meet Him. . . . Well, they made a little sliding door across the sanctuary, taking in some of the front seats, and cutting off the main part, and making a little chapel. You can always come in. There is always Someone there. It is the place of God's presence. . . . You might feel no one would care for this about here, but oh! they do. There will be a nurse on her way to a patient; a policeman coming off duty; children passing; errand boys; men go-

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K. ANON.

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ing to work; sometimes just a chance passer-by; people are getting to know about this little shrine. Sometimes they come in just to sit and rest a few minutes, thinking, looking at the picture in the east window; sometimes they kneel for a short prayer; sometimes several people gather, for a service, for the Holy Mysteries, or to pray for the neighbourhood and its needs. . . . A change is coming; the church is at home to the people of the neighbourhood; she is trying to feed and tend them. Even more than when they came to her in family groups. God Himself keeps open house day and night for those who would draw near. . . ."

Afterwards I noticed a bronze cross let into the wall, and this was the inscription on its base:

"*Thine they were, and they have kept Thy word.*
 'To the glory of God
 and in memory of the Great Hearts of the Empire,
 especially those of this district,
 who,
 during the Great War,
 by land, sea and air,
 gave their lives an offering for others.
 In gratitude to the living,
 In devout remembrance of the dead.
 'Glory to God in the highest, and on earth peace,
 good will to men.'"

And I realized that some hearts in the community were trying to discharge their debt.



INDIANS GIVE GENEROUSLY TO FORWARD MOVEMENT.

Following on the reports which have already come in from the North telling of the liberal offerings of Indians in the Chapleau and other districts, there now comes word of further generous giving by the Indians of St. John's Mission, Wabasca, Alberta. Archdeacon White in a letter just received writes:

"It is with great joy and thankfulness I enclose our contribution to the Forward Movement—\$100 Canadian money and nineteen shillings English money. It includes the Easter offertory of \$31, the remainder being raised by the children of the School, the staff and a few gifts from others. The children took a great interest in helping to push up "the thermometer" of the Forward Movement. They gave most generously of their spending money. It does not seem a very large amount in comparison to the vast sum collected in the big cities, but it has meant self-denial and those who gave knew they were giving to God."



A PRAYER.

When the dark clouds of adversity gather,
 And it seems that our earth-heavy prayers cannot reach Thee,
 Stretch out Thy hand then to show us the pathway;—
 Lighten our darkness, O Lord, we beseech Thee!

By Thy great mercy then, O Lord, defend me,
 E'en when by sorrow and loss Thou would'st teach me,
 Help us, Thy children, through perils and dangers;—
 Lighten our darkness, O Lord, we beseech Thee!

GERTRUDE LAKEMAN.
 Aspdin, Muskoka.



We should remember that the misinterpreted word principle may be a synonym for pig-headed prejudice, and that a wrongly constructed principle is hostile to Christ.

THE BISHOP OF TRURO.



Talking about biographies, the finest thing I ever heard of a certain biography, written by the son of the late Dr. Parkes, of Halifax, a physician of much note in his day in Nova Scotia, and a man eminent for his good works and fine character and lovable personality, was that it was "a book written by one gentleman about another gentleman."

"BISHOP" PETERS

Professor A. H. YOUNG, Trinity College, Toronto

IT is true of Bishopricks, as it is of other things, that carcasses have a certain attraction for eagles. At least it was so between the years 1787 and 1793, for the question of the erection of one See or of two in Canada was very much exercising men's minds, especially those of the Rev. Jacob Mountain, a friend of the Right Hon. William Pitt; the Rev. Mr. Toosey, Rector of Quebec, and the Rev. Samuel Peters, D.D., the friend and nominee of Col. John Graves Simcoe.

As all the world knows, the prize of £2,000 sterling per annum, a free house, the title of Lord Bishop and a seat in the Councils of Upper and of Lower Canada went to Mr. Pitt's favourite, who, in spite of the various moans that he from time to time made to the Home authorities, managed to support quite comfortably the "honourable exile" in which he complained that he found himself. But on the river, lake and-ocean he could, and did, travel as a guest on His Majesty's ships.

How far Mr. Toosey was countenanced in his application for the post by the Governor-in-Chief, Lord Dorchester, it is not easy to say. Possibly, the Rector did receive some support from His

Vermont had not yet given its approval and consent to the constitution of the United States, doubting whether the balance of advantage lay in so doing or in joining Canada for the sake of the benefit which was certainly to be derived from the use of the St. Lawrence. Dr. Peters, who was in correspondence with the Allen Brothers, professed to be able to turn the scale in favour of Canada and British connection. In this he proved to be mistaken, whether because he overestimated his influence or because the Allens played him false.

Even after Vermont cast in its lot definitely with the United States, there seems to have been some sort of idea of having the Church within its borders superintended by the Bishop of Quebec. This turning out to be impracticable, a Convention was held for the purpose of electing a Bishop for the State.

Dr. Peters, though still in England, was elected, but he was refused consecration by the Archbishop of Canterbury. The Archbishop, in refusing, pleaded the limitations imposed upon him by the Imperial Statute of 1786, under which he had been empowered to consecrate Bishops for foreign countries. For the United States he could consecrate three, and thus far he had consecrated only two, White, of Pennsylvania, and Provoost, of New York. But these prelates had finally been induced to recognize Dr. Seabury, who had, in 1784, been consecrated in Aberdeen. The Archbishop, therefore, felt obliged to refuse Dr. Peter's request, and another election took place in Vermont.

Though he had failed twice, if not thrice, in his Episcopal ambitions (for he is said to have cherished hopes of receiving the Bishopric of Nova Scotia), the good Doctor was nevertheless called "Bishop" Peters by his intimates down to the day of his death. After the failure of his desires in regard to Vermont, he at length returned to the United States from England, where he had sojourned from the time of his flight from the rebel commanders and committees of public safety.

After his return he did not resume the exercise of his clerical functions. He was heard of in connection with land speculations and the prosecution of a petition to the Congress of the United States for the confirmation to him of the title to several million acres of land near St. Anthony's Falls, on the Mississippi. This claim he professed to have bought from a man who had purchased from the Indians; and he alleged that it had been about to be recognized by the British Government when the Rebellion broke out.

Disappointed in this matter, as he had been in that of the Bishopricks, Dr. Peters made New York his headquarters. Old, and not too well provided for, he was at length persuaded by a nephew, who was Governor of the State of Connecticut, to go home and spend his remaining years with him. Mention is made from time to time of a history of his native State which he wrote.



Who are the meek? When is meekness seen? When is there scope for manifesting it? There is no scope except in circumstances of irritation or provocation. There is no room for meekness in a hermitage, where the will can never be thwarted, and where there are none of the jars and collisions of daily life. There is no such thing as meekness without antagonism, either from men or circumstances. To feel kindly and philanthropically disposed, when all men speak well of us, and no cross word is thrown in our teeth and no cross incident harasses us, is not meekness at all, but natural benevolence, or, if you will, natural amiability.

DEAN GOULBURN.

The Missionary

I know my lot—I only ask
 Power to fulfil the glorious task;
 Willing the spirit, may the flesh
 Strength for the day receive afresh.
 May burning sun or deadly wind
 Prevail not o'er an earnest mind;
 May torments strange or direst death
 Nor trample truth nor baffle faith.
 Though such-like blood-drops fall from me
 As fell in old Gethsemane,
 Welcome the anguish, so it gave
 More strength to work, more skill to save.
 Charlotte Brontë.

Excellency, for he seems to have combined with his cure the office of tutor to His Lordship's sons.

Dr. Peters, "a suffering Loyalist" from Connecticut, who had actively espoused the cause of the King against the rebels, after having displayed not a little missionary zeal as a servant of the Society for the Propagation of the Gospel in Foreign Parts, was very strongly recommended for the Bishopric of Upper Canada by the Lieutenant-Governor-elect, who, as officer commanding the Queen's Rangers, had seen much honourable service in the "old colonies." So keen was Simcoe on having his friend appointed to the office that he offered to give up £500 of his salary annually if lack of money tended to keep Government from making the appointment.

One Bishop for the two provinces in Canada was decided upon, and both of the local candidates, if they may so be styled, were passed over, although they were on the spot to press their claims. Dr. Peters was unable to make headway against the opposing influence of the Bishop of Nova Scotia and the Archbishop of Canterbury. In all probability, too, Lord Dorchester stood in his way, seeing that he and the Doctor's patron and sponsor were not living in perfect charity with each other.

Simcoe was as anxious to increase the population of Upper Canada as he was to have Episcopacy established within its confines. In that matter, likewise, he counted on Dr. Peters, depending upon him to divert from Ohio, which was then attracting colonists from the Eastern States, into Upper Canada the streams of emigrants which were flowing abundantly from Connecticut and Vermont.

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LETTERS TO THE EDITOR

BISHOP KINSMAN'S "ROAD TO ROME."

To the Editor, Canadian Churchman:

Sir,—One Presbyter, "Anglicanus," thanked the Bishop of London (Roman) for the pamphlet, and remarked further that, "There is a way that seemeth right unto a man, but the end thereof are the ways of death." The Lord Jesus said, "I am the Way, the Truth, and the Life." Your editorial, backed, as it is, by many weighty historical facts, implies that "Semper Idem" is also a Roman myth. P. A.

To the Editor, Canadian Churchman:

Sir,—Let me add a few words to your editorial on Bishop Fallon's booklet concerning Dr. Kinsman's conversion to Romanism. Bishop Fallon's aggressiveness is bold and busy, if not always beautiful. His present series of onslaughts on Anglicanism began in February last. On February 2nd (Festival of the Purification of the Blessed Virgin Mary) Dean Tucker preached on the Virgin Mary without mentioning the Church of Rome. A brief report appeared in the London "Advertiser," which Bishop Fallon attacked in a fiery letter, demanding that this paper close its columns against such reports. The "Advertiser" telephoned Dean Tucker, and a telephone interview appeared in that paper, calling forth a second fiery letter from Bishop Fallon, and his two letters were followed by a hot sermon on Sunday. Then Dean Tucker made his first reply to the three sharp attacks on him, and a newspaper controversy raged for two months. Dr. Robert Speer, head of the American Presbyterian Mission Board, as well as Dean Tucker, were fiercely assailed. Note the various steps as they followed in quick succession:—

1. Attack on Dean Tucker.
2. Newspaper controversy.
3. Controversial sermons by Bishop Fallon in St. Peter's Roman Catholic Cathedral throughout Lent.
4. Opening of St. Peter's Hall as a Soldiers' Hut, the soldiers being urged by Roman Catholic "touters" to take the Government busses to St. Peter's Hall.

5. A Mission conducted by the Paulist Fathers at which controversial pamphlets were freely distributed.

6. The same class of pamphlets were mailed to those who wrote letters, and all the while the Roman Catholic paper ("Catholic Record") joined in the fray.

7. Bishop Fallon published his own and Dean Tucker's letters, adding more abuse.

8. The Kinsman pamphlet was a fitting sequel to the above. Bishop Fallon is reported as saying that he was born a Fenian, and lived a Fenian till he went to Germany. No one doubts it.

"Spectator" suggested in your columns that more literature should be published, explaining the Church's position and claims. But there is literature enough on these topics. Bishop Randall's admirable little tract, "Why I am a Churchman" and other such publications amply cover this ground. It would be much more to the point to reiterate the Church's protest against Roman errors as found in the XXII. Article and other formularies, and to point out that the Roman system rests partly on forgery, and to clearly separate the twelve Articles of the Church's Creed from the twelve Articles added to them in the Roman Creed of Trent, and the two later ones added within the memory of living men, and to point out that these fourteen added Articles of the Romanist's Creed are

not only late and modern and uncatholic, but they are unscriptural and false. Veritas.

To the Editor, Canadian Churchman:

Sir,—It may not be generally known that some years ago the Roman Catholics in England created a special fund for the purpose of providing help for such cases as that of the Bishop of Delaware. I cannot quote any particular authority, but am perfectly certain that this matter was proclaimed quite openly; in fact, at that time Rome thought that England was soon to be at her feet. Father Bernard Vaughan became very outspoken. I remember one of his published expressions, "Half the members of the Church of England were agnostics; the other half were favourable to Rome." At that time the Bishop of London was in Canada, and at a big meeting of men said, "If you ask me, Why I am not a Roman Catholic? I say, because I am an English Catholic." The report in the English papers said his audience rose and cheered for five minutes. We heard very little of Father Vaughan for a long time. Apparently he had been advised by higher circles not to say too much. So, after all, these little ebullitions do more good than harm. They open people's eyes, and are sharp comments on such things as the somewhat recent discussion in the "Churchman" on the use of the word "Protestant." Rome needs to be guarded against much more when she does not expose her hand as by the pen of an agent like Bishop Fallon. It is a sin that children of Protestant parents are sent to Roman Catholic schools. Perhaps Father Vaughan thought that the Roman Catholic policy of gaining her ends through her children had already won, for that must be the result of that sort of education, contempt for true religion or favour to Rome. Fredk. Jenkison.

A LETTER FROM MR. HICKSON.

To The Editor, Canadian Churchman.

Sir,—It has now been more than a year since, in obedience to what I believe to have been the call of the Holy Spirit, I came to North America to do what I could towards reviving in the Church the Ministry of Spiritual Healing. My desire was to work very quietly, as I did for the first month of my stay in New York, but after that the matter was taken quite out of my hands. The report of an address made in Trinity Chapel, New York, to a small group of clergy, appeared in the "New York Herald," without my knowledge and consent. This report aroused widespread interest throughout the country, and since my return to America, in October, the Missions of Healing, which it has been my privilege to conduct, in various cities and towns from the Atlantic to the Pacific coasts, have been attended by thousands of people.

The interest manifested everywhere is an unmistakable evidence of people's yearning for all that the Church has to give, for the healing of the body as well as the healing of the soul. In each one of the Missions, I have striven to place the emphasis where it belongs. The Ministry of Healing is a spiritual ministry, and offered freely to all.

Its aim is to heal men's bodies, but not their bodies alone; primarily it seeks to heal men's souls, and then to heal their bodies through their souls.

I am returning to England, and in view of all the kindness which has

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been shown to me by clergy and laity and the press in all parts of the country, I feel that I cannot go without expressing my deepest gratitude. The sympathy everywhere manifested has been an unflinching source of inspiration and strength, and I shall carry away with me only happy memories of my visit. It is my earnest hope that the work will be carried on throughout the Church. Prayer circles have already been formed in many places, and encouraging reports are constantly coming in. Information with regard to these circles may be obtained through the Vicar of Trinity Chapel, Rev. J. Wilson Sutton, 16 West 26th St., New York City.

Those who desire to keep in touch with the progress of the work can do so through "The Healer" Magazine, a monthly publication, 130 Sutherland Ave., Maida Vale, London, W. 9, England.

Perhaps I should say, in closing, that I am not connected with any organization in this country. My desire has been, not to build up an organization but to revive the Healing Ministry throughout the whole Church, as a part of the Church's normal life and work. It is a great joy to feel that this revival has actually taken place, that now, as of old, people are looking to the healing Saviour. May the Holy Spirit carry on what He has so wonderfully begun. God guide and bless the whole Church.

James Moore Hickson.

FORWARD—YET FORWARD!

To The Editor, Canadian Churchman.

Sir,—The writer once saw Oliver Cromwell's Bible, now in the possession of Lord Chichester, in which was written in a bold hand (in Latin—this is the English translation): "Who ceases to be better, ceases to be good." The Church in Canada today is in a day of testing. The Forward Movement began auspiciously. But it must continue. The fire must not die down. The plant must grow. Its power began in prayer, and faith, and the enthusiasm of love; by these only can it grow. A clergyman's three words to the Duchess of Gordon, Pray! Pray! Pray! led that great Christian noblewoman to study prayer as a means of power, and to establish prayer circles wherever she went. For all Churchmen in Canada today to unite in using earnestly the Manual of Prayer, issued by the Special Committee of the Continuation Forward Movement would surely be the best means of helping on this great work. The words of Archdeacon Bliss of Ottawa with regard to it are very striking:—

"I have just finished reading the truly splendid Manual of Prayer. It is beyond compare. I long for the time when it will be in circulation throughout the whole Church. What a wave of Intercession! I never saw anything in the line of a prayer manual that so deeply moves me."

Our Bishops are absent planning and praying for us at Lambeth. Let the Church at home "continue in prayer," waiting for a real revival from the Lord, and unite daily in using this Manual of Prayer.

Anglican.

The Bank of England has outgrown the one-storied building with its black porticos, familiar to many Americans, and is to be reconstructed as a wonderful architectural monument, seven stories in height. Owing to the present grave shortage of business offices in the City of London, however, the reconstruction will not be commenced for some time. The governors, it is said, are hesitating also for fear that such wholesale removal would dislocate the bank's business.

YUKON NOTES.

On June 20th the Right Rev. I. O. Stringer, Bishop of Yukon, ordained, in St. Paul's Church, Dawson, Y.T., the Rev. W. A. Geddes to the order of Priests. The candidate was presented by the Rev. B. Totty, the sermon was preached by the Rev. F. H. Buck, while the Revs. W. W. Williams and G. H. Moody also assisted in the service.

At the evening service the Bishop preached a powerful sermon on the Forward Movement. The Presbyterians cancelled their evening service and many attended St. Paul's.

On the Tuesday evening a joint meeting in the interest of the Inter-Church Forward Movement was held in the Presbyterian Church. The pastor of the church (Rev. J. Y. McGookin) presided, and the Rector-in-charge of St. Paul's (Rev. W. W. Williams) opened the meeting with prayer, then stirring addresses on the Forward Movement were delivered by Revs. Buck and Geddes and the Bishop.

The canvass for the Forward Movement had been postponed in the Yukon owing to delayed arrival of literature.

On Monday, June 21st, the fourth Synod of the diocese was held in St. Paul's Church, commencing with a celebration of the Holy Communion. Rev. W. A. Geddes preached the sermon.

The annual meeting of the Diocesan W.A. was held on Tuesday afternoon.

The Bishop, accompanied by Mrs. Stringer, left on Thursday (24th) for Rampart House, where he will leave Rev. G. H. Moody in charge. Mr. Geddes also went with the Bishop as far as Rampart House, and will go on from there to Herschel Island to take up the work carried on by Rev. W. H. Fry until ill-health compelled him to give it up. Mr. Geddes is accompanied by Mr. W. D. Young, of Champagne Landing. Mr. Young spent some years on Herschel before going to Champagne. They intend to erect a house at Shingle Point, on the Arctic coast, which is becoming an important trading post, and the missionary's time will be divided between Herschel Island and Shingle Point.

IN MEMORIAM.

Sarah Balfour, daughter of the late Rev. Andrew Balfour, and of his wife, Eliza Colthorpe, and wife of the Rev. J. B. Debbage, Anglican Chaplain of the Quarantine Station of Grosse Isle, Que., departed this life at Portneuf in the seventy-ninth year of her age on the tenth day of this month of July, and was interred in the same place on the twelfth day of the same month, her brother, the Ven. Archdeacon Balfour, officiating at the service, assisted by the Rev. W. A. Alcock. A large number of friends attended the beautiful service.

The deceased was the last of five sisters. Besides the Archdeacon, she had one brother still living, Mr. George H. Balfour. One brother had died some time before. Besides her husband, the deceased left two daughters, the Misses Beatrice M. Debbage and Myrtle B. Debbage, and one son, Mr. Walter B. Debbage, of Montreal. The deceased had been married over fifty-one years.

Many beautiful flowers were sent by relatives and friends. Amongst these was a beautiful cross of flowers from the soldiers' children at the "House of Rest" at Mrs. Lamplough's.

J. B. D.

Seven stone figures representing the seven saints of the Allies have been added to the front of Exeter Cathedral as a war memorial, a unique war memorial for Great Britain.

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All Over the Dominion

The Rev. Percival Mayes has resigned the Rectorship of St. Mark's, Hamilton.

A mid-summer rally for all Ottawa Brotherhood men is contemplated and details will be announced when arranged.

Local Orangemen turned out in large numbers at a service held at St. Luke's, Burlington, on July 18th. Rev. G. W. Tebbs, the Rector, preached, taking for his text Judges 7: 4.

Special prayers for rain were offered up in all of the churches throughout the Diocese of Rupert's Land on the 18th July, and on the same evening copious rains fell throughout Manitoba.

Word has reached the Synod Office at Winnipeg that Rev. Thomas McReynolds, missionary at Scantibury, Man., has resigned. Mr. McReynolds has accepted a parish in Ontario, to which he will go about August 1st.

At the morning service in St. Matthew's, Hamilton, on July 18th, the Rector, Rev. W. E. White, dedicated a Holy Table, which had been placed in the church in memory of the late Mary Ann Hunt. This was lately erected to match the handsome memorial reedos.

It is likely that the Dean of Niagara, Archdeacon Forneret and Rev. Dr. Renison will go from Hamilton to Winnipeg, in September, to attend the special services which are to be held in that city in celebration of the centenary of the founding of the Church of England in Western Canada.

An impressive dedication service and farewell to Miss Mary Samwell, daughter of Mrs. Franklin Clarke, of Fitzroy Harbor, who left last week for a mission field to which she has been appointed in the diocese of Mackenzie River, was held on June 25th, at St. George's Church at Fitzroy. The service was taken by the Rev. Rural Dean Turley, of Pakenham, the preacher being Ven. Archdeacon Bliss, Bishop's commissary.

On July 17th the corner-stone of the new Church of St. Mark's, Halifax, was laid with due ceremony in the presence of a large number of people by the Very Rev. Dean Llwyd. The choir, assisted by members of St. George's Church, gave appropriate music. Interesting addresses were given by the Rev. G. M. Ambrose, the Rector, the Dean of Nova Scotia, the Lieut.-Governor and others. It is expected that the church will be opened for service next December.

On July 25th a special children's service was held at St. Andrew's Church, Centre Island, Toronto, for the dedicating of a Victory Bond shield in memory of eight former Sunday School boys who fell at the front. Bishop Reeve conducted the service, gave an inspiring address, and pointed out that the school had the honour of being the first in the whole of the Dominion to purchase such a bond. The school is larger this year than it has been for the last ten years or more.

The Rev. P. G. Powell, having accepted the incumbency of the parish of Ridgetown, preached his farewell sermon on June 27th to large congregations at Fordwich, Gorrie and Wroxeter. On Monday evening, at the home of Mr. H. V. Holmes, a farewell was tendered Rev. P. G. Powell and Mrs. Powell at Gorrie. The W.A.

presented Mrs. Powell with a gold necklace and an address as a token of their esteem for work amongst them. During the Rector's stay of two years and seven months a basement was placed under the church at Fordwich, repairs at Gorrie church, a branch of the W.A. and A.Y.P.A. organized, and repairs at the rectory this spring. Soon after their arrival at Ridgetown the parishioners arranged a reception in the parish room for their new Rector, his wife and family.

The annual W.A. conference of the Deanery of Lanark was held on July 8th at Balderson. The day commenced with a celebration of the Holy Communion. The incumbent, Rev. John J. Lowe was celebrant, assisted by Rev. Rural Dean Brunet, and the Ven. Archdeacon Bliss, of Smith's Falls, preached the sermon. The various parishes were well represented and 103 communicated. After the service, luncheon was served on the rectory lawn. The conference was held at 2 o'clock, at which Miss A. Z. Low and Miss A. Macnab, of Ottawa, addressed the meeting. Mrs. D'Arcy Clayton, of Perth, was elected Deanery secretary. After the conference tea was served. This ended one of the most successful W.A. conferences in the Deanery of Lanark.

The suburban church of St. Hilda's, Fairbank, held a most successful Sunday School excursion to Port Dalhousie on Wednesday, July 21st. The party (which included parents and friends) left Toronto on the 8 o'clock boat, arriving at Lakeside Park at 10.40 a.m. After lunch, races and games were indulged in, whilst many found the cool waters of the lake very attractive. It was a tired but happy crowd of children who boarded the S.S. Dalhousie City at 7 p.m. for their homeward trip. St. Hilda's is one of our suburban outposts, which is engaged in a steady uphill work under the capable leadership of Rev. H. R. Young. We intend (D.V.) to be set aside as a separate parish in the fall as there are many new people coming into the district. Brethren pray for us, for we have a glorious opportunity here before us for the Master's work.

The days of the old Clergy Reserves were recalled by a judgment given at Osgoode Hall by Justice Rose. Crown grants of 1825 and 1830 were referred to in an action by Rev. W. G. Swayne, Rector of Grace Church, Belleville; Rev. R. C. Balgrave, a former Rector, and O. H. Scott and George Turner, church wardens, against Archdeacon George R. Beamish, Rector of St. Thomas Church, Belleville, and the Incorporated Synod of the Diocese of Ontario. The action was for an accounting of the income of the Anglican church in Belleville since 1902, and for a settlement of the sources of income and investments by the High Court. The plaintiffs claimed an account of the rents, issues and profits of certain lands held for the benefit of the rectory of Belleville. They claimed to be entitled to any sum by which the rents, etc., derived from lands in the township of Thurlow exceeded \$2,000 a year. Justice Rose holds that the defendants, in computing income, are not entitled to deduct therefrom taxes paid. Any such sums between the years 1912-1919 are to be accounted for to the Synod by Archdeacon Beamish. As success is divided, no costs are allowed, except as regards the Synod, which is allowed to take its costs out of the funds in its hands.

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WOMAN'S AUXILIARY NOTES

DIocese OF QU'APPELLE.

The nineteenth annual conference of the W.A. was held at Medicine Hat on June 9th and 10th. The sessions began with celebrations of the Holy Communion at St. Barnabas' Church. At the first business session, held in St. Barnabas' Parish Hall, sixty-three delegates answered the roll-call. An address of welcome, given by Miss Kellett, of Medicine Hat, was replied to by Mrs. Honeymoon, of St. Mary's, Regina.

The Diocesan report showed all branches of the work are being carried on with splendid zeal. Seventy-nine Branches had sent in reports, showing a membership of 1,426, and that \$31,178.48 had been raised by them. The Dorcas report showed: Receipts, \$459.62; expenditures, \$418.72. General bales were sent to Gordon's School, Day Star, Fort Pelly, and Lac la Ronge. Twenty-eight individual bales were sent to Gordon's School, valued at \$394.77. The secretary reported that the principal needs for Gordon's School were winter underwear for the girls and boots for the boys. The treasurer's report, which followed, showed total receipts of \$5,248.05 from June 1st, 1919, to May 31st, 1920, and payments amounting to \$4,751.27, leaving a balance in the bank of \$496.78. The "Leaflet" secretary reported 898 subscribers. Then followed one of the most pleasing incidents of the Convention, when Mrs. Simpson, of Calgary, was asked by Archdeacon Dobie to explain her presence there, when once she had left the Qu'Appelle Diocese. Mrs. Simpson replied she had come back to convey greetings from her new diocese, but, as comparisons were odious, it was not her place to compare Calgary with Qu'Appelle, but she could truthfully say that since going to Calgary they had heard a great deal of the thoroughness of Qu'Appelle's business methods, and that already they were putting a lot of them into practice. Taking for her subject Ruskin's remark about "Economy being the proper administration of stewardship," Mrs. Simpson spoke a few moments, adding, "co-operation" as being one of the proper ways of administering stewardship, and mentioned the co-operation which was always the leading spirit in Qu'Appelle W.A. Board, and that this was made possible by the splendid leadership of her dear friend, Mrs. Peverett, and she had been given the honour of presenting her with a Dominion life membership from the different Branches in the diocese. Mrs. Peverett was very much moved, the affair coming as a complete surprise to her.

The Superintendent of Juniors reported 30 Branches; 14 reported were new, three reorganized. Fees sent to Diocesan treasurer, \$8; Dorcas, \$25; Thankoffering, \$8.90; Diocesan Missions, \$38.05; parochial objects, \$421.40; St. Chad's Bursary Fund, \$10; Bishop's Purse, \$5; Anglican Forward Movement, \$45; amount raised, \$1,055.24; cash on hand, \$52.95. The Superintendent of Babies' Branches then gave her report: Balance in bank, \$153.90; Mite-Box collections from November, 1919, to June 1920, \$170.57; cash on hand, \$8.56. Expenditures: Supplies from Miss Gaviller, ribbon for cards, etc., \$16.90; balance on hand, \$162.23. The Secretary for Work among non-Christians was unable to be present, but sent her report, and recommended each Branch taking an interest in their local Chinamen or Japs,

COLUMBIA.

The Diocesan W.A. Board met in St. Luke's Parish Hall, Mt. Tolmie, recently, 73 members being present, Mrs. Belson in the chair. The morning session was taken up with Diocesan officers' reports, which were all very encouraging. The afternoon session opened with Litany and prayers by Mrs. Quainton, after which a suggested constitution for proposed "Federated Women's Missionary Societies" was discussed, and finally a motion carried: "That the Columbia Diocesan W.A. approve of the suggested constitution." The president then spoke on Social Service work, feeling strongly that our Dio. Board should do something definite for this work. Various suggestions were made, finally a motion carried: "That a monthly subscription be given from the Dio. Board to help this work, commencing this month. The Chinese work was then spoken of, the Board undertaking to make itself responsible for the rent of a house for the Catechist and his family, and Mrs. Chrow making herself responsible for a shower to be arranged for furnishing the house.

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An event without precedent in the history of the Church was the formal reception at the Lambeth Conference of four delegates from the Patriarchate of Constantinople who attended at the invitation of the Archbishop of Canterbury.

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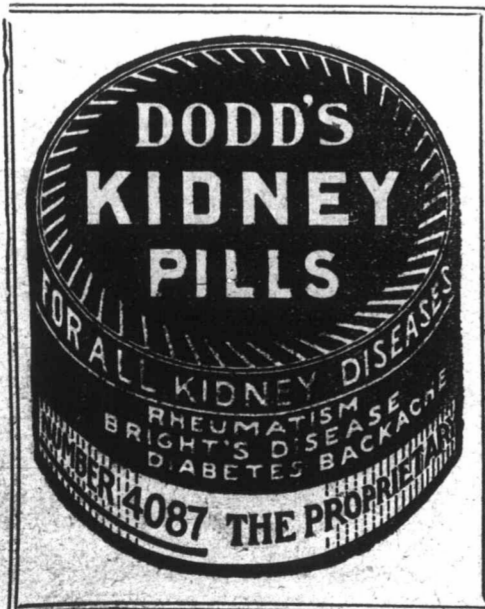


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ATHABASCA DIOCESAN NOTES.

Miss Jackson, formerly of St. Peter's Mission, Grouard, was recently married to Mr. Barney Maurice, a well-known tradesman of that place. Her many friends wish Mrs. Maurice much happiness.

A matron is needed at St. Peter's Mission; applicants should write the Rev. Canon White, High Prairie, Alberta, stating their qualifications for work amongst Indian children.

The Ven. Archdeacon White, of St. John's Indian Boarding School, Wabasca, urgently needs a male teacher. A married man's wife could act as assistant matron at the usual salary. School term recommences in September. Any desiring happy work in leading Indian children to Christ, would do well to offer their services to the Archdeacon, asking for particulars of the work required.

Bishop Robins writes that he is better in health and expects to sail home from England on August 13th, arriving in Peace River, Alberta, about the beginning of September.

The Rev. J. Burness, of England, is on his way out to join the diocesan staff. He will in all probability be associated in the work in Grande Prairie district, in conjunction with the Rev. F. V. Abbott.

The Rev. W. and Mrs. Minshaw paid a visit by boat to Fort Vermilion, which is 300 miles north of Peace River town. Service was held at St. Barnabas' Church, Stoney Point, where Miss J. Slade conducts a Church day school and does much other Christian work among the native population.

Since the death of the Ven. Archdeacon Scott last summer no other missionary has been secured for this post. The Bishop is anxious to secure a real missionary for this isolated work. If we do not find the right man soon the Romanists will entirely monopolize the people.

DEANERY OF CHATHAM, N.B.

The Chapter of the Rural Deanery of Chatham met at Bathurst, N.B., recently. Those present were the Ven. Archdeacon Forsyth (Rural Dean), and the Revs. R. J. Coleman, J. A. Cooper, H. T. Montgomery, J. Carlidge, H. Hesketh and J. S. Harrington. The "quiet hour" was conducted by the Rural Dean in St. George's Church at 8 o'clock on the Tuesday evening. On Wednesday and Thursday the Holy Communion was celebrated at 7.30 a.m. After Matins on Wednesday morning, the Chapter assembled in St. George's Hall. The 19th Chapter of the Acts of the Apostles, verses 21 and 41, was read in the Greek and discussed. A paper on the same was given by Rev. J. A. Cooper, Rector of St. George's, and who has achieved splendid results during his eight years' incumbency of the parish.

RELIGIOUS TENDENCIES IN INDIA TO-DAY.

(Continued from page 491.)

forced to undergo sati, that is, have herself burned on the pyre along with the dead body of her husband. That was a common thing in India in those days, but the dying shrieks of his sister remained in his mind till his death, and he and his Samaj were one of the influences which supported the Government in making sati illegal. From the beginning the Samaj has opposed idolatry and unequal treatment of women. To-day, the Samaj believes in the Fatherhood of God and Brotherhood of Man, and its two larger branches renounce caste. The theology of some of the Hindu saints is its main constructive force. The members do not believe in the Divinity

of Christ, although they are very interested in Christian literature and frequently read the Bible. The Samaj has been called the Indian Unitarianism, but, of course, has its background of Hinduism instead of Christianity. The society has done some very fine Social Service work. It is a society of quiet, cultured, good-living people, without much fire, and, outside of intellectual circles in Calcutta, it is not exerting very great influence.

(To be Continued.)

A LABOUR VIEW OF CHRISTIANITY.

(Continued from page 490.)

The Swiss, Hans Wirz, speaking the language in which German criticism and German speculation have puzzled the world, calmly declares, as though doubt were non-existent, that it was the absence of the Spirit of Jesus that disabled the Social Democracy and the Christian Church from preventing the great world-war. Speakers again and again show that they are not unfamiliar with the negative suggestions of modern thought. They are not afraid to appeal to the witness of history, and especially of religious history, most of all to their own inward experience, as laying these spectres of the mind. With the characteristic virility of men accustomed to work, to doing things, they grasp the dynamic realities, and let all else pass with scant notice. Carlyle has said: "No doubt will yield, except to action." Here are men, working men, pre-eminently men of action, who have no room for doubt.

With all the shortcomings, dogmatic and ecclesiastic, which may be charged against the Christianity of British Labour, one has to admit that it lies much nearer to the central nerve of the original faith as it throbs in Jesus of Nazareth, than to the scholastic or middle-class or individualistic religion of the traditional Churches. "Not he that nameth the Name, but he that doeth the Will," is the cry of British Labour. And over against the religious selfishness and the cloudy speculation and the idolatry of comfort which have so long prevailed in our British churches, one turns with joy to the open-air, breezy, healthy manliness of believing Labour. It has the old evangelic scorn of religious individualism. "He that will save his own soul, the same shall lose it," chimes exactly with the modern mood of Labour. Its very life lies in social solidarity.

British Labour has grasped the vital, practical essentials of the Kingdom of God. Just as the "real historical school" of theological investigation has restored the Kingdom of God to its central place in the gospel of Jesus Christ, so have come to power the great masses of the workers of the world, thirsting with an insatiable craving for the social realization of the Kingdom of God, ripe and ready to acclaim, in the Central Figure of our faith, One is pre-eminently their Jesus. It was this conviction that led to the late Keir Hardie's great utterance: "If I were a thirty years' younger man, I would methinks abandon house and home, and wife and child if need be, to go forth amongst the people to proclaim afresh and anew the full message of the gospel of Jesus of Nazareth. Brothers, preach anew the Kingdom of God upon earth, not something visionary away yonder in the clouds beyond the dawn, but something living here and now. Could we but inspire a sufficient number of men and women literally to give up the world that they might follow Christ, the world could yet be saved."—*The Expository Times*.

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BIRDS OF THE MERRY FOREST

By **LILIAN LEVERIDGE**

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CHAPTER XIX.

The Sparrows.

THE children walked on in thoughtful silence for a little way. Then, where the path crossed a swamp, they stopped to listen to a new song in the red osier dogwood by a tinkling little brook. As they listened their attention was caught for a few minutes by a pair of small, dark-coloured birds, with coats of blended brown, black and chestnut. They were feeding beneath some low cedar shrubs, creeping about silently with only an occasional feeble chirp. They hopped to within a few feet of the children, who stood motionless and unobserved.

"They are Swamp Sparrows," whispered Boy Blue to Jimmie. "We've seen them two or three times before, but have never heard them sing."

At that very moment one of the modest little birds hopped on to a low cedar spray and sang his sweet, simple song—just a "Tweet-tweet-tweet," repeated all on one note, but it expressed him and his surroundings perfectly.

Before they had time to make any comment, the singer in the dogwoods flew to an elder bush quite close to them, where they could see him quite plainly.

"That's a Fox Sparrow, I believe," said Boy Blue. "Just watch him."

"He's just the colour of a fox, with some grey mixed in," whispered Jimmie. "Isn't he big and handsome?"

"He must be nearly as big as a Robin," replied Boy Blue. "You'd never take him to be a cousin of those other little birds down on the ground, would you?"

The newcomer eyed the children curiously during this low-voiced conversation, but seemed to understand that he had nothing to fear, for the next minute he burst out again into song. It was a joyous song, full-toned, clear and liquidly musical, and until it had softened into silence again no one thought of interrupting.

Soon he disappeared into the bushes and went about his own affairs. Then the children hastened to look up his picture and description in the little brown book, and this left them in no doubt of the name of their new friend.

Unnoticed by the others, Boy Blue stole away into the undergrowth, and catching another glimpse of the bird, he called softly: "Foxye, you make six different Sparrows we've seen to-day. If you meet any more of your relations, send them along to us, will you?"

The Fox Sparrow nodded understandingly, and Boy Blue went back to his companions silently triumphant.

They went on across a little ridge of hardwood, then the path dipped deeply into a low gully. Beyond this was a rugged hill of solid rock, known as the Big Pine Bluff. Not that any pines worth mentioning were to be found there now. Years ago, the woodman's axe and forest fires had laid low the last stately monarch, and now the hill was covered with a sparse growth of poplar, wild cherry, tamarack, spruce, bilberry, sumach and white birch.

The jagged grey and pink and white rocks were in many places quite bare, and in others softly carpeted with green moss and grey lichen. Between the crevices a few wild flowers found standing room, and

huckleberry bushes were just coming into bloom. This was a favourite spot, and the twins had occasionally come there alone.

To-day the three climbed breathlessly up the narrow, fern-bordered pathway, until they had reached the top, where they had a wide view of the country for miles around.

After standing for a few minutes to enjoy this sweeping view they turned aside to a favourite spot, a little nook near the top of the steep, southern slope where Nature in a long-ago day had hewn the rock into benches and arm chairs, and, more recently, cushioned them with the softest and greenest of her mosses. They did not talk much, they simply let the joy and the beauty of the summer wild sink into their hearts and minds.

Up from the green valley there floated a clear, ringing song—three slow notes of "linked sweetness long drawn out," as the poet puts it, then a rippling trill of shorter notes, the whole strain magically suggestive of trees and brooks and wide, windswept spaces.

The children were instantly alert and eager. "Do you know that bird, Jimmie?" questioned Dimple. "We keep trying every day to get a glimpse of it, but it stays away up in the tree-tops and won't come near us."

Again Jimmie shook his head, feeling a little ashamed of his own ignorance of the wood folk which year by year all his life had added so much to his pleasure.

They took out the field glasses and each in turn scanned the tree-tops all around and below, but in vain. The minstrel evidently preferred to remain behind the scenes.

"Suppose we go down there and try to get closer," Dimple suggested, but at this Boy Blue demurred.

"Daddy says the best way to watch for new birds is to keep still and let them come to you," he reminded her, and we've always found it worked out all right. Let's stay just where we are and be quiet. We couldn't have a better place; we can see into the tops of the trees just below, and we are close to the ground, too."

This seemed to be a good argument, and the others agreed. Boy Blue had his own reasons for waiting. "There's no doubt the Fox Sparrow knows where we are," he said to himself, "and he won't forget."

The unseen musician kept on singing, with little pauses between pieces, and then the music ceased.

"I expect he's come to the end of his programme," said Jimmie.

Boy Blue didn't answer, but kept on watching more intently than ever. Presently there was a slight rustling in the foliage of a little cherry tree just below them. They saw a twig move here and there and heard little low chirpings.

The three children waited, almost breathless with eagerness, until at last a new bird emerged from the leaves and sat in full sight, swinging lightly on a slender spray. Then another came into view, and another.

The newcomers were dressed in rich, reddish brown and black striped coats, with grey vests, and caps of white and black; but the most noticeable thing about them was their snow-white throats.

"Aren't they pretty, though!" whispered Jimmie. "I never saw any like them before, did you?"

"Oh, we have," Dimple answered quickly. "They are White-throated



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Sparrows. We've seen them several times, but have never heard them sing. Daddy says there's only one of the Sparrows handsomer, and that is the White-crowned. We've never seen any of them. Daddy says these are famous singers. I do wish they'd tune up for us now."

All this time Boy Blue was watching in silence and listening patiently for the song he felt sure the bird was keeping in reserve.



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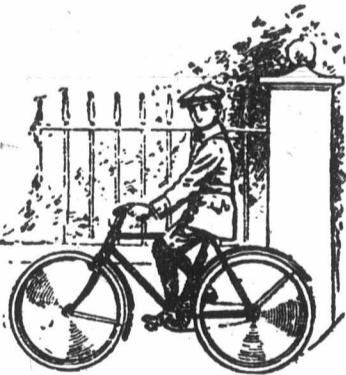
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BESIDE THE CAMP FIRE

Notes on Scoutcraft

by Commissioner Rev. Geo. W. Tebbs

Fish Bait.

THERE are many Scouts who spend their vacation with their parents in the wilds of the north country, or in the Muskoka Lakes and elsewhere, who are largely dependent upon the fish-worm bait they take with them or have regularly sent to them by their friends from home. It may, therefore, be acceptable if the writer, who is an angling enthusiast, and who spends his vacation in the Parry Sound district, where fish worms are not procurable for many miles, how he secures, packs and preserves his bait during the hot months of July and August. The best worms for bait are the dew, or night worms, which appear on the lawn after dark. To secure a bountiful supply it is necessary to give the lawn a real soaking for two or three days before the hunt begins. Last year a terrific downpour of rain most providentially came the night before our hunt began, and we had, in consequence, a most abundant supply of bait. Of course a lantern is necessary, and caution must be observed in approaching the worms which withdraw into the ground with lightning rapidity upon the least alarm. A quart berry box is a handy receptacle to place them in temporarily, but of course it must be lined with paper to prevent them escaping. Carefully abstain from putting them into tins or the worms will soon die. My carrying box is a dovetailed ammunition box, about 16 by 12 by 12 inches. It is painted within and without; the lid has hinges, and has a clasp for locking. Air holes are made in the top and sides and covered with screen door wire. The box is filled with deep moss gathered from the swamps or bush. Failing that, it may be obtained from the florists, and should be kept moist for a few nights before using. After the hunt the worms are dumped on the top of the moss in the carrying box, and very soon they make their way down into it. Care must be taken not to injure the worms or to put broken ones into the box, as dead worms are most fatal to the living ones. I put the box in the coolest part of the cellar near the ice until the moment of leaving home. Just before starting for the north, the last thing I do is to get a watertight tobacco tin holding about half a pound, and fill it with crushed ice, which I put into the centre of the moss, and during the long journey, if at all possible, I empty the water out of the tin and fill up again with fresh ice. Upon arrival at camp, one of the first things to be done is to get a supply of fresh moss, and sort over the worms, removing the dead ones. Any of them that are not lively will remain on the top of the new moss, and may be removed a little later. This operation is repeated twice a week, the box being placed in a cool spot near camp. Care must be taken that they are protected with wire, or chipmunks and squirrels will have a dainty repast at your expense, and you will be minus of bait. In this way I am able to keep my bait fresh and good for a month without needing a further renewal.

New Provincial Council for Ontario.

At a meeting held at the King Edward Hotel, Toronto, on Friday, July 9th, at 2.15 p.m., a new Provincial Council for Ontario was elected. Chief Commissioner Dr. J. W. Rob-

ertson, C.M.G., presided, and the following chief officers were elected: Patron, Hon. L. Clarke, Lieut.-Gov. for Ontario; president, G. E. Fencier, Esq., Ottawa; provincial commissioner, W. K. George, Esq.; vice-president, G. W. Mitchell, Esq.; treasurer, G. H. Ross, Esq.; hon. secretary, H. N. Lawrence, Esq. There was also a Provincial Executive and a Provincial Council appointed. It is with great regret that we notice the absence of the names of Colonel Gooderham, Noel Marshall, Esq., and Mr. H. G. Hammond, Provincial Secretary from the list of officers. These gentlemen have been associated with the movement since its inception in Canada, and have carried on splendidly throughout the most trying period of the war. However, we suppose they have some good reason for withdrawing, and we wish the new Council every success in taking up the mantles which have fallen from the shoulders of these good Scouts.

Scouts of the Empire.

Sir George Le Hunte, G.C.M.G., of Imperial Headquarters Boy Scouts' Association writes that there are Scouts organized in Jerusalem, the Sudan, Mesopotamia, Gibraltar and Malta. The Calcutta Scouts did very good work at the time of the postal strike, and are undertaking a campaign against malaria. In Ceylon, scouting is part of the curriculum in Government schools. In the Straits Settlements and Malaya, the movement is making great progress. In West and East Africa, the Government is supporting the movement, and at Lagos the Government passed a law recognizing and protecting the Scout uniform. In China, in Shanghai and Tientsin, scouting is going ahead full steam. In Australia, New Zealand the Governments have legislated for the Scouts; and in the sunny Isles of the West Indies, Bermuda, Bahamas, Barbadoes, splendid reports come as to progress the Scout Movement is making there.

VERY CRUDE.

"Boy," said a spectator, looking out to sea, "what kind of a ship is that out there?"

"A cruiser," was the answer.

"And who are on board?"

"Her crew, sir."

"And by what means does she travel?" asked the interested man.

"Oh, its screw, sir!" came the smart reply.

"You are a very smart lad, and where do you come from?"

"Crewe, sir!"

And he asked no more questions.

A MAN OF IMPORTANCE.

The dear old soul was up in town for a visit from her tiny village tucked away in the heart of the country. She noticed the sign, "Garage" here, there, everywhere. Turning to her daughter, she remarked: "My dear, what a number of places this Mr. Garage has got. They're in nearly every street. He's a sort of Selfridge, I suppose."

UNCLE SAM—UNITED STATES GOVERNMENT.

The inspectors of Elbert Anderson's store on the Hudson were Ebenezer Wilson and his uncle, Samuel Wilson, the latter of whom superintended in person the workmen and went by the name of "Uncle Sam." The stores were marked E. A., U.S. (Elbert Anderson, United States), and one of the employees being asked the meaning, said U.S. stood for "Uncle Sam." The joke took, and in the War of Independence the men carried it with them and it became stereotyped.