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Canadian Churchman

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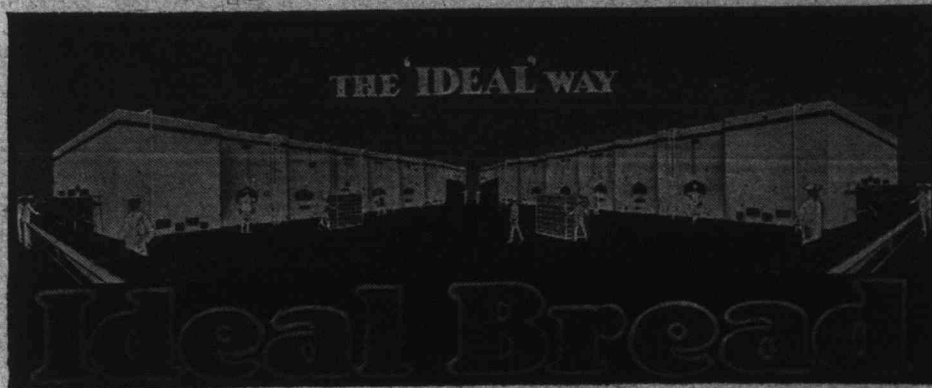
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Four Modern Religious Movements

By ARTHUR HAIRE FORSTER

Owing to the spiritual unrest which has been accentuated by the war, certain modern religious movements have attracted many on account of their claims to provide certainty and security in troubled times.

The first four chapters of this book are accounts of the most prominent of these movements, namely: Spiritualism, Christian Science, Theosophy and Mormonism. The author attended the services and meetings of these cults for several months and so was enabled to gain an impression at first hand of their doctrines and tendencies.

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the subscription price of The Canadian Churchman will be as follows:

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Personal & General

The Rev. P. M. Lamb, Rector of St. Cuthbert's, Leaside, Toronto, who has been ill for some weeks, is slowly regaining his health.

Mr. Beverley Jones was re-elected President of the Industrial Schools Association of Toronto, at their recent annual meeting.

The Congressional Medal of Honour is to be conferred by the American Government upon Captain Alcock and Lieutenant Brown.

At Christ Church Cathedral, Hamilton, on Trinity Sunday, the Bishop of Niagara advanced the Revs. Ernest Slack and T. H. Ibbott to the priesthood.

The junior members of St. Mildred's School, Toronto, put on a clever little Cantata, entitled "Red Riding Hood," last week before a large audience.

A successful merchant in Pekin, China, formerly a Cathedral choir-school boy in Hankow, has promised to give \$4,000 for the English school in Hantang.

The Rev. W. R. Armitage, C.F., a son of Archdeacon Armitage, of Halifax, and a graduate of Wycliffe College, Toronto, has been awarded the Military Cross.

Rt. Rev. J. C. Roper, Bishop of Ottawa, visited South March on June 20th, and officiated at the consecration of the church. He was accompanied by Rev. W. H. Stiles.

Colonel the Rev. Canon J. M. Almond, C.M.G., the Director of the Canadian Chaplain's Service, has been appointed a Commander of the Order of the British Empire.

Captain Frank Sawers, R.C.R., was decorated last week by the King at Buckingham Palace with the Military Cross. He is a brother of the Rev. F. J. Sawers, Rector of Cobourg.

Mrs. Matthews, the wife of Rev. Gordon Matthews, Rector of St. Luke's, Red Deer, Alberta, is making good progress after her operation a fortnight ago in St. John's Hospital, Toronto.

The death of Mr. George Coblenz took place at Toronto, on June 18th. He was born in Paris, Ont., but has lived for some years in Toronto, where he has been a valued member of the Church of the Messiah.

The Archbishop of Algoma held an Ordination in St. Saviour's Church, Blind River, on Trinity Sunday. The Rev. T. W. Swainson, of Gore Bay, was ordained to the priesthood. The Rev. John Tate, of Thessalon, Ont., was the preacher.

Rev. W. L. Archer was inducted Rector of St. James', Hamilton, on June 25th. Canon Daw, the Rural Dean of Hamilton, conducted the service and preached the sermon. A congregational reception was held in the School House.

Mr. J. M. McWhinney, the greatly esteemed Vice-President of the Board of Directors of the Canadian Churchman, has been appointed manager of the Toronto branch of the Huron and Erie Mortgage Corporation and the Canada Trust Company.

The "Leviathan" arrived lately at New York with a total of 14,300 persons aboard, including passengers and crew, which is 23 more than she ever carried before and the largest number of persons ever carried across the ocean on a single ship. Six enlisted men died of tuberculosis on the way home.

A tablet to the memory of Lieut. Arthur Sclater, who was killed at Amiens, was unveiled in the Church of St. James the Apostle, Montreal, on June 15th, by Brig.-Gen. McCuaig, C.M.G., D.S.O. Major Canon Shatford read the prayers and gave an address.

Mrs. J. H. Dight, of Duluth, died in that city on June 16th. She was born in Toronto and went to Duluth 27 years ago. She was an active worker in St. Paul's, Duluth, and was 51 years old. Her husband, two daughters and a brother, Mr. N. H. Eckim, of Toronto, survive her.

Mr. Thomas H. Smith, ex-M.L.A., of Springfield, Man., died suddenly on June 14th, aged 72. The funeral service was held at St. John's Pro-Cathedral, Winnipeg, on June 18th, the Primate of All Canada and Canon Matheson, both very intimate friends of the family, officiating.

The 52nd annual prize-giving at the Bishop Strachan School, Toronto, took place on June 17th. Miss Walsh, the Principal, made an address, the Bishop of Toronto presented the prizes, and later on, Sir Robert Falconer, the president of Toronto University, addressed the pupils.

Miss Tompkins, the retiring treasurer of the Women's Bible Class of Christ Church Cathedral, Hamilton, was presented on June 14th with a fountain pen in recognition of her services. The Dean of Niagara made the presentation. In her twenty years of service Miss Tompkins has been absent only seven times.

One of the most remarkable monuments in India is the Iron Pillar at Delhi, consisting of a solid shaft of wrought iron, 16 inches in diameter and 23 feet 8 inches in height. It was brought from Muttra, near Agra, in 1052 A.D., but dates from about 400 A.D., and how the people could have produced such a work at that time is a mystery.

Mr. Roy Melville, of Toronto, who was ordained deacon on Trinity Sunday by the Bishop of Toronto, is one of the War Veterans. Four years ago, when taking a Divinity Course at Trinity College, Toronto, he enlisted in the "Princess Pats," and he went overseas with that famous regiment. He is a son of Captain Melville, of Toronto.

Miss Della Hooke, whose marriage takes place shortly, daughter of Mr. Thomas Hooke, M.P.P., was presented with a silver tray and tea service by Mr. Stappells, organist of the Church of the Messiah, Toronto, on behalf of the choir of which she had been a member for some years. The presentation took place at the residence of the Vicar, Rev. Sydney Selwyn. Mrs. Selwyn and Mrs. Hunt were hostesses.

The fact that Great Britain can dispense with no less than 170 warships and place on the non-effective list five classes of battleships, two classes of armoured cruisers, ten classes of unprotected cruisers, and a large number of smaller vessels, without waiting to hear of similar reductions in the navies of other countries and presumably, therefore, without relatively weakening her own, illustrates the futility of computing naval power in the mere numbers of battleships or armoured cruisers. How much, in computation of sea-power, do the ordinary tables showing the number of vessels of the several classes in the navies of the world mean to the expert? Absolutely nothing; yet it is upon such highly deceiving data that public opinion is based.

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Canadian Churchman

Toronto June 26th 1919.

Editorial

OUR congratulations to MISS KNOX on the completion of her twenty-fifth year as Principal of Havergal College. It has been her privilege and reward to see a work that she began in a small way under adverse circumstances reach a development that is remarkable in the history of private educational institutions. Although there are now three schools instead of one, the hallmark of the school is on each pupil as in the days of small things. Scripture knowledge is one feature of that mark. An emphasis on this matter is not confined to Havergal fortunately. The Bible has an increasing place in the teaching of our Church schools. The largest element in the Havergal training is the Havergal spirit, and ultimately that is the personality of the Principal. Miss Knox is a born teacher who takes her vocation as her God-given task. Her whole life has been devoted to the work. After she had taken a first class at Oxford in Final Honours, she taught in the school in her father's Parish in Rutland where he had taken up work after being a Chaplain in the East Indian Army, and afterwards Central Secretary of the C.M.S. Her work saved the village school from being absorbed into a Roman Catholic convent. After service at Cheltenham, Miss Knox came to Canada.

SIR GEORGE KNOX, her brother, who has just completed his fifty-third year of service in the Supreme Court, Allahabad, India, as Magistrate and Justice of the Supreme Court, is intensely interested in educational affairs. On his way back from court every afternoon, he takes the advanced Honour Classics for the university girls in a large school for Eurasians, which he was largely instrumental in founding, and which has been carried on under his guidance for many years. He is also a leading power in the theological college there.

THE BISHOP OF MANCHESTER, another brother, is well known for his interest in the educational work, not only in his diocese, but also in the Province, and he displays the instincts of a teacher as necessary to telling preaching.

The impress of Miss Knox's personality on Canadian school life has not been confined to the Havergal schools, for the principals of no less than four other large schools have come from Havergal. By her untiring and ready interests in all Christian work for girls and women, Miss Knox has gained an influence so uplifting on Canadian life that many to whom Havergal is only a name, as well as all her students, will wish her even increased usefulness in future years.

The Parsons' Holidays

A PARSON'S work is half holidays anyway, say some. Why should he have a holiday? The average clergyman prepares two sermons a Sunday, week in week out, year in year out. Be the weather cold or warm, wet or dry, the change of season brings no change to him. If the merchant has few customers on any particular day, or the physician few calls, he has an easy day. But let the clergyman try to take an easy day when few come to service and the parish will not contain the noise the few will make.

Those who are only sermon tasters can not understand the labour involved in the production of a sermon. It is a distressing effort many a

time to many a man. He wants to be fresh, yet he must speak on the same main subject as he did last Sunday. He wants to be modern, yet he must tell a message centuries old. The message is indeed ageless and ever necessary. But it costs the minister some effort to apply and present the message in a way best adapted to his hearers. Apart altogether from the spiritual purpose, is the literary work of a sermon, which is not slight.

But the parson does more than preach. He visits his people. Yet, is not this merely a round of social calls? Wait until you have sickness or some worse trouble in the house, and you will know then something of the demand on the minister's sympathy and vitality.

The minister's task is a supreme task indeed. Its very height is one of the things which wears the man. At the peril of the life of himself and his people he cannot let low ideals allure him to easier paths and lower planes of service. A parson's work is never done. There is always something in either preparation of sermons, visiting strangers, sick or aged, running organizations, and a thousand and one other things which clamour for the work of an extra moment.

"Give me a live man for nine months rather than a half dead one for twelve," said a layman, whose rector has gone off on a three-months' trip to Europe. Perfect efficiency can be given only by a man in the best of condition. The lowered condition means a lowering of efficiency. Laymen cannot expect a man to thrill and master them with his presentation of the everlasting Gospel, when the preacher has been dragging himself, tired out, all the week through a round of duties which ever increase. "Preaching is Truth through Personality," said PHILLIPS BROOKS. We know that personality, to make any impression, must be positive, not negative; expanding, not contracting; firm, not viscous. Personality is the impression of the total man. Surplus nervous energy is the essential condition for any personality making an impression. Surplus nervous energy has been called *plus health*. Rest and change increases this stock of vital energy. Hence, one of the congregation's best investments is in giving their parson an annual holiday.

"Church closed, parson on vacation," is the disgraceful notice, some imagine, on the church doors. We suppose some think a closed church is a greater disgrace than a broken-down parson. We do not. There is no special credit coming to the congregation who have selfishly accepted a parson's work at half pay and no holidays. They have hastened his advancement from earthly to heavenly sainthood, but that puts no halo on their crowns.

"Shall we stop his pay?" is a question we have actually heard discussed by some people (not in the city) when the parson has announced his intention of going off for a month. The real question every congregation should agree to is "We will provide the supply." We know of several churches who annually provide for supplies for four Sundays in the summer. They are doing well, but they are doing no more than many a business house which gives a month's holiday with salary continued. A holiday for the town and city parson is advantageous in many ways. But a change for the country parson at some other season, when he can have the opportunity of seeing the best methods and hearing the best men would be helpful after the comparative isolation of a rural parish.

But first let us get the general idea of the necessity of a holiday. This is the laymen's opportunity. Don't wait for your parson to ask for it or to break down because he will not ask.

The Christian Year The Triumph of Humility (THIRD SUNDAY AFTER TRINITY)

HOW gracious and lovely the Christian life is meant to be can only be felt in a close study of the portrait of it that looks out from the New Testament Scriptures. The Epistle for to-day furnishes some striking precepts, which are set out in a passage of rare comfort and helpfulness. "Gird yourselves with humility and serve one another." "Casting all your anxiety upon Him for He careth for you." "God resisted the proud, but giveth grace to the humble." "Humble yourselves, therefore, under the mighty hand of God."

FALSE PRIDE.

It is quite obvious that pride is something not acceptable in the sight of God. It follows, therefore, that it is not conducive to goodwill or good manners among men, and that it reacts unfavourably against the best interests of the subject. There is, of course, a pride that does not come under this condemnation. One ought to take pride in honour and probity, in the finer qualities of civilized life, in the discharge of public service, and in a good name. But the attainment of these things should not lead to vain conceit and self-glorious, else they minister to that pride which throttles the spirit, and kills the grace of humility. It is said that God resisteth the proud, but it is also true that pride resisteth, and shutteth out God. He cannot find lodgement where pride is in possession. God never shuts us out from Himself, but we can and do shut Him out from us. The Holy Ghost seeks a place in our life, but pride closes the door. Pride is a false sense of self-efficiency and independence. Independence is an impossible thing in regard to our relationship with God and man, for we depend upon both for our existence. "No man liveth unto himself, and no man dieth unto himself."

THE RICHES OF HUMILITY.

The humble spirit, on the other hand, is not a fawning spirit of servile meanness; it is the open door of grace, affection, and of all virtues. It induces prayerfulness because it recognizes the need of God, and it results in helpfulness in that the lowliest service is never unworthy if it ministers to religion or humanity. Jesus washing the disciples' feet is the model illustration of the finest spirit of dignified humility, stooping to serve. The promise is sure that God will exalt those who are lowly in heart. It was a vain effort for the one who had not on a wedding garment to take the first seat at the marriage feast, for "the first shall be last, and the last first." Those who truly humble themselves before Almighty God are privileged to cast all their care upon Him, or, as the Revised Version has it, all their *Anxiety*. We must have care, thrift, caution, and providence, but we need not have anxiety, which is excessive worrying, carping, stultifying, divisive care. This anxiety we may cast upon Him, knowing that in Heaven the Father exercises love and forethought for all those who put their burdens upon Him in humble, loving trustfulness.

"O Lord, how happy should we be
If we could cast our care on Thee,
If we from self could rest;
And feel at heart that One above,
In perfect wisdom, perfect love,
Is working for the best."

26, 1919.

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Twenty-Five Years

Ago

MISS E. M. KNOX

THIS twenty-fifth birthday takes me back to old times, and to the hot August day, when, after wandering up and down the house, I finally took shelter in the furnace-room, the one only cool spot. I tried to gather together my first impressions and forecast the future. It all seemed as tangled and impossible to my inexperienced eye as the great, black furnace pipes, like snakes, coiling in all directions, but relieved by a splash of crimson nodding in through the window from a crab-apple tree outside. At that moment I saw only the school which had failed, apparently for no reason at all, and the hopelessness of that failure coiled in all directions around me, but relieved by the courage and good-will of the founders of the school, which, like a crimson splash of kindness, formed the one redeeming feature of the situation.

I was only a newcomer, yet I had heard plenty on the boat about the boom, plenty about land falling in on all sides for the taxes, and I had myself seen enough houses to let, even on fashionable Jarvis Street, to know something of the depression on every side. I could not help fearing that the Jeremiahs were not so far out who were prophesying that Havergal was a mere flash in the pan, which would unhesitatingly fizzle out of itself by Christmas. But, empty as the pockets of Toronto generally, and Havergal in particular, undoubtedly were, and might be, the one essential of the moment was to move forward, and I speedily roused myself, shook off my depression, and set to work to discover paperers and finishers. The old four-post beds in the larger rooms might stay, together with their corresponding equipment, but I neither would nor could teach a class at a table with another class circling round the black shelves with their faces turned to the wall. I neither could nor would endure the wax flowers, paper spills and white crosses of the drawing-room.

I set to work, with Professor Wrong's help, and, after telephoning in all directions (delayed, somewhat to my mortification, by enquiries as to my possible solvency or otherwise), secured workmen. A scene of confusion took the place of the former scene of stagnation.

It was quite a character study to meet the first girls, some desperately homesick, and but little consoled by the attentions of the French governess, who kept pointing out the carriages and the glories of Jarvis Street. Far more consoling were the blouses, many and rare, which they brought with them, and the starting of plans for the future. I soon discovered that the girls were

keen upon music, bicycling and adventure, but, alas! only here and there keen upon really hard work.

The real opening day came at last, and the painters and paperers having been, with difficulty, ejected, Professor Wrong read prayers to some thirty-five new girls of all ages and sizes, seated at the equally new desks in the renovated school-room.

There must be something magic about the number thirty-five in connection with Havergal, for years later Professor Wrong once again read prayers to some thirty-five new boys and girls in another set of new desks at the Hill. And a few years later again to another still smaller edition of thirty-five boys and girls in the new Preparatory on Bloor Street.



MISS E. M. KNOX,
Principal, Havergal College, Toronto.

Prayers ended, we went to work to settle the question of the school motto and school flower. Mr. Blake had suggested, "Opere Peracto Ludeamus," "Work exceedingly well done, we play." Something like the Scotch woman's farewell to her husband when starting for the front: "Now, there's your train, Jock. In ye get, and do yer duty." And there are worse mottoes than that.

The school flower had more poetry in it. It was the Marguerite, chosen because it grew so cheerily wherever its luck found it, and because it looked so steadily at the light that its heart was pierced with purest gold, its petals with purest white.

But time passed quickly, and it is hard to choose among the numberless first things, though I still feel a throb of gladness at the strong step taken against cheating by an elder girl, who, during a lull in an examination, when I had been called outside, having forgotten to order the pudding, forced a companion to burn her discredited papers in the stove.

The second year was still more exciting, owing to the arrival of our two first English mistresses, Miss Lange and Miss

Galletly, and to the rapid increase of our numbers, occasioning perpetual shifts, turning bedrooms into class-rooms and class-rooms into bedrooms, by day and by night, as fancy dictated. St. Peter's Schoolhouse afforded temporary relief until Christmas, and we were interested. Every Monday morning, it seems, an adventurous spirit climbed up and opened the ventilator, which had vexed the bald head of the Sunday School Superintendent of the day before.

Another growth by Christmas-time drove us from the schoolhouse into the old bicycle-house, the present Brooke House, from which weird-looking, old-fashioned bicycles and a practising horse were ejected, and the first "Bridge of Sighs," connecting the two houses, was built.

The next year saw the arrival of Miss Nainby and Miss Dalton, and the addition of a third house and a second "Bridge of Sighs." The fifth year saw the arrival of Miss Wood and Miss Pinney and the addition of still another house over the way. But meantime, the crowding and the inconvenience grew worse and worse, and poor Mr. Wyley Grier shifted his studio from basement to attic till he was justly weary.

The girls rejoiced in being broken up into small numbers in the four houses, and more especially in Liberty Flat, although the boards creaked and interfered a bit too much with that same liberty.

The small Juniors, then as now, were the most entertaining members of the household. They cared nothing for possible rats or inconveniences, and slept peacefully through the rattling of the stoves, which awakened us elders, to our intense annoyance, at four-thirty every morning. But it was not long after Miss Wood came before she, with her ready-hearted sympathy, began to share the small children's attentions. One bitter cold night two little, shivering maidens rapped at her door. "Oh, Miss Wood, dear, please let us in. I'm afraid of burglars, Jane's afraid of the dark, and we're both afraid of the devil."

The four houses lent themselves to wonderful games of hide-and-go-seek on a Saturday evening, but lent themselves equally to very weary feet in between, making way from the bottom of one house to the top of another, and our joy was untold when a small child one evening espied Mr. Blake tearing away a paling of the Rutherford fence. A few days later we had our first tea party under the apple-trees, blossoms floating down into the tea cups, where the Duty room and class-rooms now stand, and next year we went home, rejoicing in the beautiful new building to be opened in September.

But, alas! and alas! A sheet of flame went up out of the heart of that new building, and I returned almost immediately after reaching England, another hot August morning, and, with Dr. and Mrs. Cody, stood mournfully gazing at the empty shell, with long, blackened beams hanging here and there, and the old horse, who had worked the pulley of bricks, starting his

(Continued on page 417.)



ENTRANCE, MAIN SCHOOL,
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HAVERGAL-ON-THE-HILL.

SATYAGRAHA India in Revolt

by Rev. R. H. A. HASLAM, M.A.

PERHAPS nothing of so disturbing a character has happened in India since the days of the Mutiny as the recent widespread revolt against certain measures passed by the Indian Legislative Council. In withstanding these measures most serious riots have occurred, resulting in murder, arson and loot. So far as the situation can be understood from the reports that have come to hand, the trouble would seem to have arisen from a universal resentment of the Government's action in passing the Rowlatt Bills—drastic laws for the summary repression of anarchy. This article does not profess to do more than give a summarized review of the causes leading to the disturbances.

At the commencement of the war there was passed in India a statute known as the "Defence of India Act." By this measure there was entrusted to certain Judicial Commissioners, both Indian and European, (in Council) powers summarily to apprehend offenders whose acts and utterances were a menace to the peace of India; to try, and to condemn them, if necessary, without a jury, and without right of appeal. A protest against this Act was raised by many of India's leaders, but knowledge that a like measure in the "Defence of the Realm Act" had been passed in England quieted these protests.

In the early days of the war revelations came to light of the existence of organized plots against the Government which had been fostered and financed by the Germans. Later on, in certain parts of India there was discovered a formidable organization of revolutionary anarchists composed of men whose sole object was to oppose law and order, who were bent on and committed most brutal murders, dacoity and raid, and who were terrorizing whole districts into silence about their actions. Government, realizing that these men were enemies of all human society, and that their outrages could not be tolerated, acting in the interests of the people, instituted a close enquiry, and formed a commission composed of most eminent judges, both British and Indian, under the chairmanship of Sir Sydney Rowlatt.

This Commission found that in certain places where this murder and dacoity took place ordinary law was quite powerless to deal properly with the outrages, owing to the intimidation of the people by these anarchists, so that neither witnesses could be had, nor would any jury give a verdict owing to fear.

The report of the Commission was followed by the introduction into the Viceroy's Council of bills known as the "Rowlatt Acts." These Acts provide that in each province the Local Government may, by a written order, authorize the arrest of any person suspected of having committed or abetted anarchical crime, and the search of any house where there is reason to believe that such crime has been or is being plotted. Such criminals are to be tried by a joint bench of English and Indian judges, without jury and without right of appeal.

Whereas there can be little question that this summary method of disposal of such criminals has been found necessary by Government in order to meet a very critical situation, it has been met by a most unanimous protest from every section of the Indian community. In the first place, the unofficial members of the Legislative Council, before which the Bills were submitted, voted to a man against them, and pleaded that some other method be adopted. This en bloc opposition has doubtless been one of the causes why, through the length and breadth of India, by leading Indians as well as by community organizations, voices of protest have been raised and strong messages of dissent and resentment forwarded to those in authority. The passing of the statute by the official majority over the heads of the unofficial Indian minority on the Council is interpreted as a high-handed action which Indians will not tolerate, as it is inconsistent with the promises made to them during the war.

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The Lost Rector of York

by Professor A. H. YOUNG, Trinity College, Toronto

NOTWITHSTANDING the statement made by the late Canon Scadding, at page 312, of his ever interesting "Toronto of Old," it has been generally forgotten that the first Rector of York was not the Rev. George Okill Stuart, but the Rev. Thomas Raddish, M.A., of University College, Oxford. Thus it is permissible for the Rector and churchwardens of St. James' Cathedral, Toronto, to claim for their historic church and parish an antiquity greater than that indicated on the tablet which hangs in the vestibule of the Cathedral.

From 1793, when the "city" of York was laid out, and when lands were reserved for the parish, it had been the desire of the founder, Lieutenant-Governor Simcoe, to obtain for his "arsenal" a competent clergyman. This he desired the more when it became plain that the "arsenal" was to become, temporarily at least, the capital of the Province.

Why he did not resort to the simple expedient of removing the Rev. Robert Addison, the missionary at Newark (Niagara), to York along with the officials of government in 1796, does not appear. Apparently, that gentleman was Chaplain to the Commons' House of Assembly even at that early date. On the other hand, it is noteworthy that Mr. Addison is never mentioned by Mrs. Simcoe in her diary, though she speaks frequently of the Rev. John Stuart, whom she heard preach in his own church, in Kingston, and in Newark, when he was there in the discharge of his duties as Chaplain to the Legislative Council.

In the autumn of 1796 Mr. Raddish arrived in Newark with his friend the new Chief Justice, the Hon. John Eimsley. They were too late, however, to meet the Lieutenant-Governor, who had gone home in the month of July—as it happened, not to return to Upper Canada.

When Mr. Addison found out the amount of the stipend to be allowed to Mr. Raddish by Government, and that he himself was not to receive anything more than the \$50 per annum which he had, since 1792, been receiving from the Society for the Propagation of the Gospel in Foreign Parts, he proceeded to petition that a more equitable arrangement might be made. In short, he prayed to be placed on an equality with Mr. Raddish at York and with Mr. Stuart at Kingston.

Enviably though Mr. Raddish's position was in Mr. Addison's eyes, he himself was not too well satisfied with it. Though he was a good preacher, as is testified by Mr. Receiver-General Russell, who administered the Government from 1796 to 1799, he took his departure for England in July, 1797.

He went to the Old Country, according to Mrs. William Jarvis, for the purpose of soliciting the Bishopric of Upper Canada. For that office, besides his power as a preacher, he had the additional qualifications of a good voice, an agreeable manner and a fine presence.

The Bishopric, if indeed he had it in view, was not established till 1839, though Simcoe had been anxious to have it created before he himself left England in 1791. For it he had nominated Dr. Samuel Peters, late of Connecticut, who was Mrs. Jarvis' father. So keen was the Lieutenant-Governor on the appointment that he had offered to forego £500 of his yearly salary, if his doing so would enable the Home Government to overcome possible financial difficulties.

In 1798 the Rector was still absent, so there was no clergyman at York to take the service and to read the special prayers which had been drawn up by the Bishop of Quebec for the thanksgiving for Nelson's victory at Aboukir. Rumours began to be current that the Rector did not mean to return to the little capital of Upper Canada, so Mr. Stuart approached the Bishop of Quebec and the S.P.G. on the subject of secur-

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SOCIAL SERVICE NOTES AND NEWS

THE Winnipeg strike still drags on, and no immediate settlement seems to be in sight.

Now we are confronted with the arrest of the leaders, which may or may not be a wise move on the part of the Government, but is certainly a drastic one. At the present moment I do not quite know on what charge they will be tried, since they do not appear to have directly incited to sedition, unless information is in the possession of the Government that the ordinary public has not got. The riot last week was not really worthy of the name, and seems to have been started mainly through the indignation of the people at the somewhat high-handed ways of the special constables, who rode about on horseback and did nothing whatever in any way useful. In fact, the riot seems to have been mostly a case of pushing each other about, and the mayor certainly did wisely in not reading the Riot Act, which is always a serious thing to do. How the whole affair will end now I have not the remotest idea. To remove the leaders is, of course, a very decided step to take, and may succeed, as it did in South Africa, when General Botha arrested the ringleaders in Johannesburg and shipped them all off to England. Perhaps, on the whole, it was the wise thing to do.

But, although it is no very hard task to break a strike in Winnipeg, the Government and the country at large must realize that there is a very serious wave of deep dissatisfaction and discontent rolling over the entire land. There is not a city in Canada that has not got its strike, and the labour men are getting more and more determined to have their demands met, and those right quickly. There are mainly three principal causes at the bottom of the labour unrest, namely, first, a demand for shorter hours; secondly, a demand for higher wages; and thirdly, a feeling of the bitterest disgust at the profiteering now rampant. To analyze these three causes, it will be at once realized that the stock argument against shorter hours, namely, that the hours are longer elsewhere, and so Canada must work as long as other nations, does not hold good, as English workmen are now working shorter hours than Canadian. The second argument, as to higher wages, is also irresistible, since, with the inordinate rise in prices, the labourer must get higher wages to keep things going at all in his home. Of course, as I remarked last week, we hear a lot about the vicious circle, but if we do not snap the circle by bringing down prices it must continue, and the labourer must demand higher wages—he has no choice.

With regard to profiteering, we are beginning to understand a little more about it, and the light that is being shed on the subject is certainly interesting, to say the least. For brutal cynicism, I think the evidence of the woolen manufacturer will be hard to beat, who remarked that there must be something wrong with a man who could not make money out of the war. All, I suppose, that is wrong with men who might have done so, but did not, was that they were suffering with that distressing and ridiculous malady called patriotism, which prevented them from turning the world tragedy to their own private gain. It will doubtless be a source of the greatest satisfaction and delight for all of us, when we have saved up enough to buy ourselves a new suit of clothes, to reflect that our poor dollars are contributing to the payment of a dividend of seventy-three per cent. to the manufacturer of the cloth, and poor cloth at that. The thing is abominable, and such men should be severely dealt with. "We don't run our mills to the glory of God" was the truest and most undeniable thing that particular witness said in the whole course of his evidence.

And so labour is out on strike. Who wonders at it? Arresting the leaders in the Winnipeg

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CHRISTIAN SCIENCE

REV. A. HAIRE FORSTER, B.D.

PROF. A. HAIRE FORSTER, of Trinity College, has written a capital little book on "Four Modern Religious Movements," in which he says something about Spiritualism, Christian Science, Theosophy and Mormonism which should be known. The essays are marked by fairmindedness.

"In 1862, Mrs. Patterson, formerly Mrs. Glover and afterwards Mrs. Eddy, went to consult a doctor called Quimby at Portland, Maine. This incident is the real beginning of Christian Science. Dr. Quimby helped Mrs. Patterson by mental suggestion, not by medicine, and gave her the idea which she afterwards developed into 'Christian Science.' He described his method as follows: 'I give no medicine. I tell the patient his troubles and what he thinks is the disease, and my explanation is the cure. If I succeed in correcting his errors, I change the fluids of the system and establish the truth, or health. The truth is the cure. The greatest evil that follows taking an opinion for a truth is disease. . . . Disease

is our error and the work of the devil.' This method he called 'Science of Health.' It is similar to what is now known as 'psycho-therapeutics,' a long word which merely means 'mind-cure,' or treatment of the sick by influencing the mental life. It was familiar to Plato four hundred years before Christ. 'The well-regulated soul,' he wrote, 'by its authoritative power, maintains the body in perfect health.' Dr. Quimby had two other patients who borrowed and expanded his ideas. One was J. A. Dresser, the leader of the "New Thought" movement; the other, W. F. Evans, a Swedenborgian clergyman, who published a book, 'The Mental Cure,' in 1869, six years before Mrs. Eddy's more famous 'Science and Health.'

"Quimby's theory was briefly: 'Disease is in its root a wrong belief. Change that belief, and we cure the disease.' Mrs. Eddy went further, and said that bodies have no real existence; therefore, of course, neither have their ailments. Strangely enough, she discovered 'Christian Science' in 1866, the year in which Dr. Quimby died. The relation of mind to matter and the nature of matter are old problems in philosophy and physical science. Mrs. Eddy settled them very simply by announcing that there is no such thing as matter.

"A true philosophy should account for all the facts; Mrs. Eddy threw any inconvenient facts away. The human mind may be compared to a drunken man on a horse, who, in trying to avoid falling off on the right side, falls off on the left. Materialism, the theory that matter is everything, was popular in her time. She swayed over to the other side and fell off into the dogma that matter is nothing. That we suppose there is a material world is the result or creation of what Mrs. Eddy calls 'mortal mind.' She does not make it very clear how this 'mortal mind,' which is nothing, and yet has created the physical universe, came to be. The search for an answer to this question in her writings has been described as 'taking a long walk to catch a mist.' Matter, no doubt, is not so gross as was once supposed. We are now told that it is essentially 'units of electric force.' It is, in fact, more easy to believe in matter as the manifestation of mind than ever before, yet matter as a manifestation, as a 'Divine Language,' is very different from matter as non-existent.

"Those who wish to understand Mrs. Eddy's philosophy will find a fair criticism of it in 'The Truth and Error of Christian Science,' by Miss

Sturge. Its philosophy is one of the attractions of 'Christian Science'—for those who have not had a training in philosophy.

"The text-book of 'Christian Science' is Mrs. Eddy's 'Science and Health, with Key to the Scriptures,' a book which has been issued in more than four hundred editions. The cheapest copy advertised costs three dollars, so that the poor are shut out from the benefits of reading it, unless they borrow a copy, as I did. The Key to the Scriptures is an explanation of the first chapters of Genesis and some chapters of the Revelation. These are difficult parts of the Bible, but Mrs. Eddy says they are transparent to her, and proceeds to inform us in the glossary of her book that the river Gihon (Genesis 2: 13) means 'the rights of woman, acknowledged morally, civilly and socially,' while the river Hiddekel is 'Divine Science understood and acknowledged.' The Holy Ghost is also 'Divine Science,' and so, as things which are equal to the same are equal to one another, the river Hiddekel must be the



HAVERGAL COLLEGE, TORONTO, TWENTY-FIVE YEARS AGO.

Holy Ghost. In addition, the 23rd Psalm and the Lord's Prayer are explained. The Lord's Prayer is used at 'Christian Science' services, but the reader inserts Mrs. Eddy's 'improvement' after each petition. For example, 'Give us this day our daily bread,' means, we are told, 'Give us grace for to-day, feed the famished affections.' Christ, it seems, was too material for Mrs. Eddy. If we must have an addition, the child's—in Hans Andersen's story is, perhaps, the truest to the original meaning, 'Give us this day our daily bread, with plenty of butter on it.' Mrs. Eddy's comment on the words of Jesus, 'They shall lay hands on the sick and they shall recover,' is, 'Here the word hands is used metaphorically.' Comment on this comment is scarcely needed. Of the first part of the book, 'Science and Health,' Miss Sturge writes, 'It abounds in contradictions, not only to be found in the same page, the same paragraph, the same sentence, but often between two words used consecutively.'

"Yet, in spite of Mrs. Eddy's cheap and confused philosophy, or, perhaps, we should call it metaphysics, many are cured by 'Christian Science.' This, however, does not prove the truth of her theories, as she seems to imagine. Mental healing can be traced back for three thousand years, and has been connected with the 'strangest theories. For example, in the seventeenth century, Valentine Greatrakes healed many in Ireland without medicine, though he maintained that all diseases were 'due to evil spirits. The

theory is not of great consequence, though, of course, a true theory is better than an absurd one. What matters is the patient's faith.

"The power of an idea, if it be firmly held, can cure many diseases. 'Christian Science,' says Sir William Osler, 'is probably nothing more than mental suggestion under another name.' The mind of man has more power than is generally admitted, and is wider than we are aware of. It may be compared to an iceberg, of which the greater part is under water. This unknown part, this undermind, which is at work in our dreams, is also at work on our health, and suggestions given to it from our conscious waking minds or from others can rouse it to heal, for mind and body are most closely connected, as may be seen when someone blushes as the result of a thought or of another's word. A patient may be literally 'saved by hope,' hope inspired by another's words or by his own faith. This is the truth which Mrs. Eddy seized upon and distorted. She tried to make a monopoly of a universal principle.

"The mistake, often a disastrous mistake of the Christian Scientists, is to apply this principle to all cases. A simple operation might have saved many who have become permanently maimed or who have died under Christian Science treatment. So Dr. Stephen Paget in his book, 'The Faith and Works of Christian Science,' can say of them: 'They bully dying women and let babies die in pain; they rob the epileptic of their bromide, the heart cases of their digitalis; let appendicitis go on to septic peritonitis, gastric ulcer to perforation of the stomach; compel them who should be kept still to take exercise and withhold from all cases of cancer all hope of cure. To these works of the devil they bring their one gift, wilful and complete ignorance, and their nursing would be a farce if it were not a tragedy.' Drugs, according to 'Christian Science,' only act because they are expected to have certain effects; but drugs act on frogs. What are the metaphysical or religious theories of frogs? Doctors, it is true, do not give drugs as much as they used to do; but for certain diseases certain drugs are always given, because the doctor knows that drugs, like mental suggestion, are means by which nature may be helped to do the work which nothing can do for her.

"Dr. Paget quotes one rather ludicrous case, sent him by a doctor to illustrate Christian Science methods. The doctor was consulted by a man who had, for nearly a year, been treated by Christian Scientists for deafness without any improvement. He examined the ear, removed a pledget of cotton and some wax, and the hearing was promptly restored.

"At the end of 'Science and Health,' and also in Christian Science papers, there are testimonies by those who have been cured through Christian Science. No doubt many of these cures are genuine, but they are not due to anything peculiar to Christian Science. They might occur equally well in the Church if that body had not forgotten the truth which Mrs. Eddy has distorted. Yet, in studying these testimonies of cure, it is impossible always to be sure that the patient really suffered from the disease of which he claims to have been cured. 'There are few things,' says Dr. Porritt, 'upon which so little reliance can be placed as a patient's own estimate of his symptoms or the nature of his illness. Knowing this, doctors rarely treat themselves.'

"These testimonies of cure make Christian Science resemble a new patent medicine, advertised with pictures of those who have tried it and recovered. But neither Christian Scientists nor the patent medicine advisers give us a list of those who have tried their treatments and not recovered. 'There is,' says Dr. Paget, 'but one way to get at the truth about a new method of medical or surgical treatment, every case must be reported.'

"Christian Scientists are increasing in numbers, and will increase much more unless the Church emphasizes the truth which, mixed with many errors, Mrs. Eddy taught. Christianity is

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From Week to Week

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

THE great desire for Church Unity in some form or another is manifest everywhere. That desire in the lay mind might possibly be expressed as a "coming-together" movement, such as is often inaugurated among directors of similar competing corporations. By a process of give-and-take, the elimination of excess plants and overhead charges, the reduction of officers and staff expenses and the withdrawal of the element of competition, greater results are obtainable for those that form the new organization. It is a matter of economy, of convenience and of commercial profits, and not of ideas or ideals. It is only too evident that this aspect of Church Unity has been emphasized with excessive zeal. These things may not be ignored, of course, but they are not the fundamental thing. If tomorrow every branch of the Church Catholic and every sect that professes discipleship of the Master were to federate or amalgamate into one definitely organized, solid body, presenting an undivided front to the world, possessing ample resources to undertake any work it chose, it yet might be without effective voice or inspiration for the work for which it exists. The basis of Unity must be a great conviction and a great vision, and not a great economy or a great convenience. Power comes not of the outward body, but of the inward spirit. The moment we lose the vision of the Church as an organism for the translation and the interpretation of the ways of God to the hearts of men, and become one of many voices on the earth planning for the comfort and presumed progress of its inhabitants, we may reach a peace of understanding, but not a peace of God. The fact is that a Church that has no message issuing from the very soul of its being has no useful place on this planet, that calls aloud for reality, and not for expedients. The tendency that is here indicated is not confined to the laity. Wherever it may be found, let us remember that a divided Church may possess the saving grace of conviction, and a united Church may flounder in the morass of expediency.

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It may be quite true that a united Church is not necessarily a soulless Church, but what is here said is intended to concentrate public attention on the vital issue. Let us consider the subject from another point of view. Let us assume that the first and most pressing thing to accomplish is a union of forces and a concentration of appliances, and all else will work themselves out in due course. This, if we remember aright, was the impression left by an esteemed British sailor, who spoke on the subject not so long ago. He spoke with the apparent approval of his large audience. If the essential thing is for the Church to unite, would not the logical union be with the Roman Catholic Church? Here is an organism that has the support of a large portion of the earth's Christian people. It has a long and varied experience. It has the organization to handle probably every eventuality that might arise out of such a union. Its branches are spread over the whole earth and held together in the one parent stem. If this "get-together" movement is the one predominant need, why hesitate for a moment to carry union to a logical finality? The writer fancies that even the speaker referred to would hesitate to declare that such a union could be satisfactory. But why not? If men in the Church are standing for nothing vital, if we find the same Bible and the same Christ in the Roman Church as in our own, why bother about the little points of difference in presentation? If in the spirit of a great business merger Protestants entered the Roman Church, and, in the spirit of great prestige acquired, the Roman Church admitted us, would there not be a public announcement to the world that the Church of God is a Church of pretence and not of reality? It has nothing vital in it. Its might would be a mockery, its dominion over the hearts and wills of men a delusion. Again "Spectator" begs his readers to remember that in moving to the goal we all earnestly desire it is the spirit enclosed and not the body that encloses that is the deep, abiding, anxious, primary consideration.

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The Summer School period is at hand, and it is to be hoped that interest in these institutions will grow as each season returns. It is a simple, enjoyable, and at the same time a profitable, way of spending a short holiday. There is gaiety and

sobriety; there is toil and relaxation; there is company and solitude; there is imparting and receiving, and all under conditions that are both useful and refreshing. Sunday School teachers cannot fail to be advanced in their important work by such an outing, and Churchmen who do not teach cannot avoid carrying away something that will make the Church more meaningful to them than ever before. The writer's advice to his readers is to avail themselves of these delightful assemblies whenever they can. He would further suggest that those in charge might be well advised to provide greater variety of instructors from time to time. The choice of capable men and women is not small in the Church, and it is not always wise to have a few personalities repeat themselves from year to year. The most capable have their limits, and they cannot fit themselves to the needs of everybody. Besides, fresh presentations of subjects are wholesome and useful. However this may be, it is to be hoped that more than ever will Churchmen avail themselves of the Summer School.

Spectator.

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Some Lessons Learned in France With a Missionary Exhibition

FROM the everyday soldier come these words: "Religion has been too much isolated from other phases of life. Religious people have been too largely 'on the make' for their own section of the Christian Church. They have, for generations never been 'human enough in their religion to touch the common heart of humanity.'"

Indian officers and Y.M.C.A. workers have said: "What troubles us in India is not the differences in religion, but the different standards shown by the British people who may be said to represent the Christian religion out there."

Chinese clergymen, in huts full of officers and soldiers, have said again and again: "We are puzzled by you Europeans. Every one of you is regarded as a Christian. The Chinese do not see any difference between the office of missionary and of trader, but the difference of aim and method of life fairly bewilders us."

Some splendid men and women who go into these mission fields as civil or industrial servants keep themselves isolated from the aims and activities of the missionaries, and imagine that it is quite a natural thing to do, and fail to see that their attitude gives a wrong meaning to Christ's religion and mission, and bewilders these Japs, Chinamen, Indians and Africans, who look on all British as CHRISTIANS, but fail to see in most of us the ideals for which the technically called "missionary" stands.

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SOCIAL SERVICE.

Notes and News.

(Continued from page 409.)

affair may break that particular strike, and I, for one, will be glad to see it over, because I call the idea of the general strike anarchy. Yet it has not solved the problem of the nation-wide unrest and discontent. That is the task of the Government, and the way it can do it is plain before it: the appointment of such a commission as that in England, presided over by Justice Sankey. And a little flutter among some of our profiteers might do a lot of good, too.

H. M.

* * *

Be now faithful to thyself, my soul; so shalt thou leave thy retirement, and enter on this day's work, fortified to withstand temptation, to sustain care, to meet trials, to do thy duty to thy Maker, to thy fellow-beings, and to thyself. Take strict heed to thy ways; set a watch over thy actions; and govern the thoughts of thy heart. Let thy tongue utter the words of truth and soberness; let thy lips speak no ill of their neighbor. Be more ready to forgive injuries than to resent offences; thy own mind will reward thee,—for thou shalt greatly increase in joy and peace.—Dorothea Dix.

The Bible Lesson

Rev. Canon Howard, M.A., Montreal, P.Q.

Third Sunday after Trinity, July 6th, 1919.

Subject:

The Authority of Our Lord.—St. Mark 2: 1-12.

THE memory verse, which is verse 10, gives the keynote of this lesson, which is that "The Son of man hath power on earth to forgive sins."

Last Sunday we had brought to our notice our Lord's power over demons and over disease. This lesson goes a step further and emphasizes the power to forgive sins, which belongs to God only. This power was exercised by the Lord Jesus as the Divine Son of God.

1. In Capernaum.—Any student of the New Testament will at once recall many events connected with this place. It was the scene of our last lesson. Here Jesus called His first disciples, and to this place He returned from time to time. So far as our Lord had any headquarters during His Galilæan ministry, they were in Capernaum. It is called, "His own city."

The popular interest which was shown in the healing power of Jesus, as described in chapter 1, was again aroused on His return to Capernaum after some days. Great crowds gathered about Peter's house waiting to see and to hear this new young Teacher Who had done such marvellous works.

2. Preaching the Word.—More important to the general multitude than the healing of the sick was the fact that Jesus "preached the word unto them." There is no record of what He said on this occasion. We should like to know some of the very words He used, but we may safely conclude, from other utterances of Jesus, that He spoke about the Kingdom and about the forgiveness of sins, urging repentance and faith, and calling men to Himself.

3. Four Men of Faith.—There may have been more than four persons concerned in bringing this palsied man to Jesus, but the narrative seems to indicate that these were four friends of the man who were very active in securing his admission to the presence of Jesus. It is noted how they tried to make their way through the throng of people. Unable to do that, they carried their burden up the outside stairway to the roof. Then, having removed some of the reeds and brushwood, covered with mortar and clay, which covered the central courtyard, they let the man down upon the pallet on which he lay until he rested at the feet of Jesus. All this effort on the part of these men showed the spirit of their dauntless faith. It is definitely said that Jesus did this miracle of healing in response to their faith. Here is wonderful encouragement for us in the practice of Intercession. Prayer on behalf of others has been much employed during recent days of war. We may be sure of the sympathy and interest of our Saviour in such petitions. The most unselfish prayer is prayer for others.

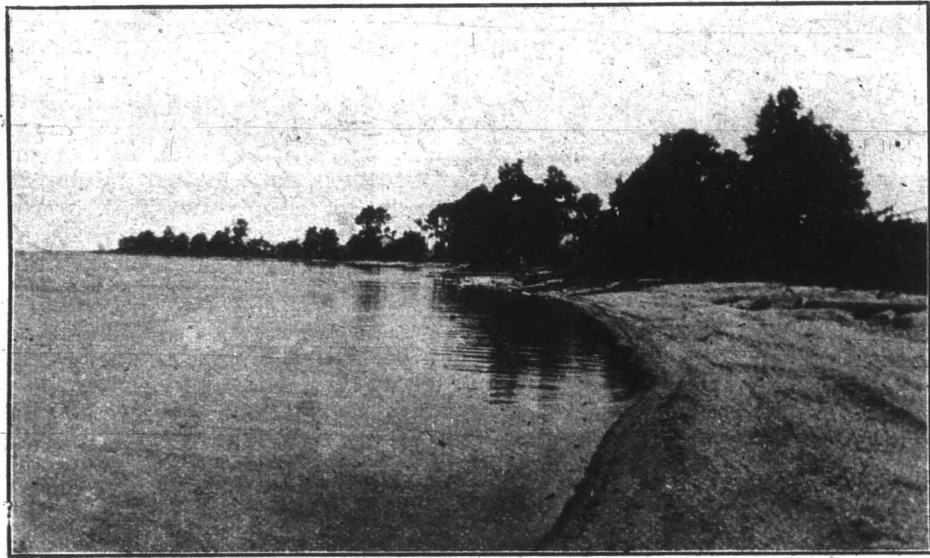
4. The Forgiveness of Sins.—Jesus put first things first. We may be mistaken as to one's greatest need. These four men of faith perhaps thought chiefly of the man's bodily infirmity, but Jesus thought first of his need of forgiveness. Therefore He said, "Thy sins be forgiven thee." In their hearts, Scribes, who were sitting by, were very critical. They did not speak out their criticism, but they thought that Jesus was guilty of blasphemy in claiming to grant forgiveness. Then it was that Jesus put to them the questions as to whether it is easier to grant forgiveness of sins or to give healing of bodily infirmity. There was apparently no answer, nor was answer needed. To Jesus the one was as easy as the other. It was only a question of power, and Jesus had the power to do both. The only difference was that one result was apparent and the other was not. Jesus, having assured the man of forgiveness, then turned to him again, commanding him to arise and walk. This restoration of physical strength was an outward, visible sign of the forgiveness of sins, which was not in itself manifest to those who stood by.

5. The Value of Miracles.—From this passage we see the use our Lord made of His miraculous power. It was not mere wonder-working to astonish men. There was in it the loving mercy of the Lord, Whose ministry was one of doing good. Our Lord also used His miracles as a sign that man might see greater things than these, as, for instance, in this lesson men were led to believe that He who could make the palsied man walk could also grant forgiveness to sinful men.

THE ANGLICAN CAMPS GAMEBRIDGE, ONTARIO

THE Anglican Campers who have supplied the illustrations for this page are organizing for their tenth season on the cool shores of Lake Simcoe. They are all in great spirits this year. Even amid the depression of the past few years the camps have kept up their creditable record in spite of the founder's absence overseas. This success has been largely owing to the capable

satisfied, and robust people craving for open spaces to spend their surplus stores of energy have been supplied. Children have been there from homes so destitute that decent clothing had to be furnished, and they have played happily with children from homes where the parents were not content until they had doubled and trebled the fee requested. These camps have boasted the



GAMEBRIDGE BEACH.

management of Mr. J. H. Pogson, a student of Wycliffe College.* With the return of the Rev. J. E. Gibson, who will take up the directing of the camps this year, there is already evidence that all previous records will be broken. The churches in Toronto who have been able to take advantage of these camps have been fortunate, but more fortunate have been the hundreds of campers who through the privileges of the camps have had their outlook upon life broadened and renewed.

Among the numerous works of this kind that are carried on, the Anglican Camps profess to enjoy several original and unique features, while a record of nine successful seasons tend to establish these features as practical and highly desirable adjuncts.

The Anglican Camps are in a class alone, in being able to meet all cases. Young mothers go there with tiny babies, and aged grandfathers with fishing rods. Invalids pining for fresh air and sunshine have been

patronage of shy bachelors and seclusive maids, and there is also—

"A hawthorne bush with seats beneath the shade
For talking age and whispering lovers made,"

which has been used with good effect by both parties for whom it was intended.

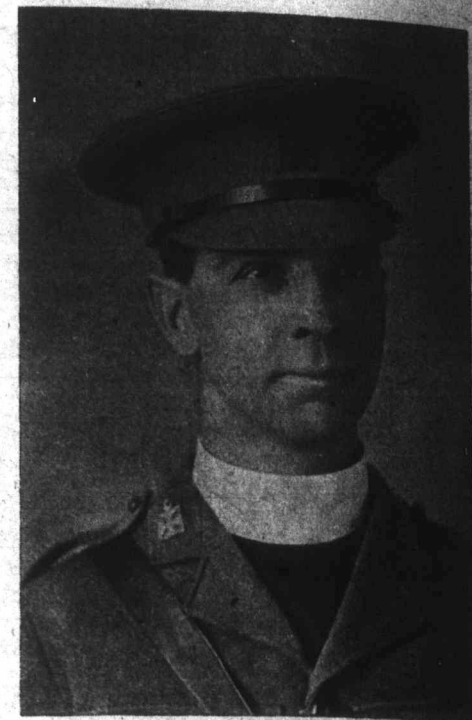
The Anglican Camps are further unique in that they claim to be neither charitable nor commercial. For each child who spends two weeks at the Camp the management expect to get \$6.50; and for each adult who spends two weeks at the Camp they expect to get \$8.00. As this includes the railway fare for a trip of seventy miles and return there can be little suspicion of the profiteering spirit. There is no organization at the back of the Anglican Camps, and they have never shared in any general funds, so that the help which has been given by a few generous friends has assisted greatly in meeting special cases; for as has been im-

plied, the camper and the funds do not always come from the same direction. In a moment of irresponsibility the Camps once offered to take any suitable child and \$6.50, or either, as a separate offering. By the nature of the response they were surprised to find that they could be more readily trusted with children than with money. People with children came running, but people with money did not; however, the offer still stands.

The third unique feature of these Camps is the one in which most pride is felt. The class of people who use these Camps year after year have something about them that is different. They are drawn from the grandest of all constituencies—the Church—and the line of suitability of character and disposition is the only one that has been drawn. Not only, however, has there been a care exercised in selection, but the system upon which the Camps are conducted assists in the establishment of manly and womanly virtues. Boys will be at the tenth Camp who were at the first, and both Camp and boy are proud of the Association.

The method of maintaining proper discipline in so large a community is well worth a paragraph.

The rules which govern the Camp are few and adaptable. The main dependance is placed upon the spirit of good fellowship that can be created and developed. This problem was satisfactorily solved by the introduction of a series of ribbons to individuals and pennants to groups. Each Anglican Camper is entitled to



REV. J. E. GIBSON, M.A.

group in the right direction, may attain the red ribbon. This is the Camp's highest honour, and one greatly coveted. But a boy is not yet trained to meet life's contingencies until he is an acceptable member of society. Hence the group system. Either during the period of organization or upon arrival at Camp, the Campers are divided into groups of ten or a dozen. Each group then begins a spirited competition for the honour pennant. The final award of



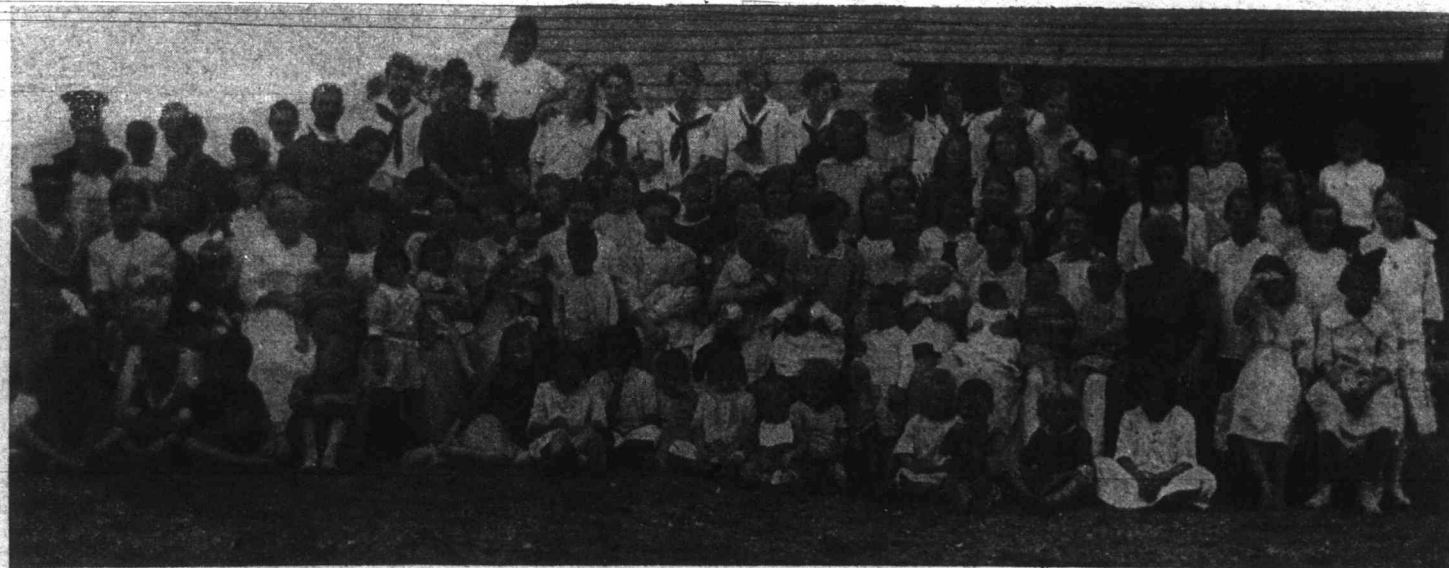
BEFORE THE WAR.

wear the Camp's white ribbon, signifying good intention and creditable conduct. By steady manifestation of special good fellowship and general strength of character, a blue ribbon may be won. While those few rare mortals who can influence others as well as control themselves and lead a

this token of rare excellence is based upon three aspects of Camp life: tidiness, good manners, and comradeship. It has happened that one or two members of the community have endangered the standing of the whole party. In such cases disciplinary action is usually left to the individuals concerned, while the Director's attention is steadily rivetted somewhere else. This treatment is never ineffective and the chastened member has often in his regenerate state returned to give thanks to his benefactors. These are some of the circumstances which contribute to the popularity of the Camps, not to leave unmentioned the early morning dip.

We have shown here the last Camp conducted by Capt. Gibson before going overseas. It was composed of the wives and children of men on active service and in training. As can be noticed the men also spent their leaves here, generally their last leaves in Canada. This year many of the same people will be gathered in the same place to celebrate the glad return of the loved ones. But some have gone to a happier place than this is.

To a man at work the frost is but a colour; the rain, the wind, he forgot them when he came in.—Emerson.



CAMP OF SOLDIERS' WIVES AND CHILDREN, 1916.

Canadian Churchman

(Established 1871.)

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Correspondence

MUSICAL SERVICES.

Sir,—There is a development in the work of the Ottawa Peoples' Forum that should be of interest to those who think that our evening service will be "brightened up" sufficiently to attract serious people by the addition of "good music," and "more good music." The Ottawa Forum has had the biggest year in its history from the standpoint of attendance. It has packed one of the largest theatres in the city and turned people away Sunday night after Sunday night. It has had cabinet ministers and notables, lay and clerical, from all parts of Canada, as its speakers—and yet it is not satisfied. Why? Music! At the beginning of this past season it formed a union with the Great War Veterans' Association which has one of the best brass bands in Canada. The first three-quarters of an hour each Sunday evening was given up to a band concert, and then the speaker came on to discuss the serious subject of the evening. What happened, particularly toward the close of the season was this: the theatre would be packed and people turned away at the opening, then when the band concert was over a large part of the audience would get up and go out. They were out to be entertained, not to listen to the serious discussion of social questions, while hundreds of the people turned away did wish to hear this discussion. When Mr. Hume Cronyn, M.P., for London, Ontario, spoke, about half the audience went out as soon as the concert was over, making it impossible for the meeting to proceed for some minutes. When Dr. Michael Clark, M.P., spoke two weeks later, the band had started on a tour of the United States, and there was no concert. The theatre was full again but everybody remained for the whole meeting. Now the Forum and the band concerts are going to separate for next winter, on perfectly good terms, but satisfied that the two things do not really mix. I think it is unnecessary to labour the point.

Ottawa Churchman.

HISTORIC MINISTRY.

Sir,—I have just been reading Canon Plumtre's article in your issue of May 29th; I fear it leaves me cold and unconvinced.

I am very doubtful about some of his statements with regard to ordinations in the Early Church. I do not think the evidence substantiates them sufficiently, but suppose we present the Canon with them all and let us remind Canon Plumtre of the judgment of the Early Church on Presbyterian orders. Towards 324 A.D. Ischyrras claimed to be in the Christian ministry. His ordination was declared null and void by a council held at Alexandria in 324 A.D., and again at the council of Alexandria in 340 A.D. Athanasius gives us the decision: "How they ask, is Ischyrras a presbyter? Who appointed him? Colluthus, was it not? But that Colluthus died a presbyter, and that his every ordination is invalid, and all who were appointed by him in his schism have come out laymen, and are so treated, is plain, and no body doubts it."

Bishop Wordsworth remarks: "This case shows conclusively what the judgment of the ancient Church was concerning Presbyterian ordinations," and "This case reminds the student of Church history that Presbyterian ordination received no sanction from Athanasius and the Catholic Church, and that ordinations by those who have not been ordained, even by presbyters, would have been strongly condemned by Athanasius and the Catholic Church."

Some of us, too, have been wondering, what is the use of these attacks upon the official teaching of the Church about the ministry. The discussion on Church Unity has considerably altered of recent years. Episcopacy is becoming more and more recognized as the only vehicle of Church government for the future:—

1. The fact that at least four-fifths of Christendom hold to it, suggests surely that in the United Church of the future Episcopacy must be the rule.

2. The history of the opposition to Episcopacy suggests a similar answer. There are three stages.

(1) The Reformers bitterly regretted the fact that they had lost (largely through circumstances), the Episcopate; most of them would have given much to have retained it (of the writings of Melancthon, Beza, Calvin, etc.).

(2) Having lost it through circumstances, very much against their will, they then tried as an after-thought to justify their position, and they boldly asserted that theirs was the primitive order, and that Episcopacy was added later, (Haddan Rp. Succ., pp. 131-6).

(3) The third position is that the best of the Protestant scholars, men like Schaff, Mosheim, Hase, are coming round more and more to recognize the overwhelming historical evidence in favour of our position, and the most practical and far-seeing statesmen of the various Protestant bodies, such as Dr. Cooper, of Scotland; Mr. Shakespeare, of England, and (I think) Dr. Herridge, of Ottawa, are ready to adopt the same position.

So we seem to have cleared the air somewhat towards Reunion, at least between ourselves and the Presbyterians to this extent, that if the present generation of Presbyterian ministers could be provided for, no trouble would be experienced over the adoption of Episcopacy for the future. Most of us feel that the suggestions of the Archbishop of Algoma towards the solution of the difficulty are at least possibilities.

In the meantime we deprecate these attacks on Episcopacy, as we have received it, because it seems without question to be the only possible form of government for the Church of the future.

C. Paterson Smyth.

The Dioceses of the Canadian Church

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Mid-Japan—Right Rev. H. J. HAMILTON, D.D.—Nagoya, Japan

QUEBEC CATHEDRAL.

Sir,—In a recent issue the Rev. W. G. Raymond, sometime Archdeacon of St. John, after making mention of the consecration of the Cathedral in Fredericton in 1853, says: "It was the first Anglican Cathedral outside the British Isles, built as such from the foundation. True (he continues), there are much older Church edifices in Canada, one or two of which like that at Quebec, are today known as Cathedrals, but are parish churches, and are wanting in nearly all the salient features of English Cathedrals."

If not trespassing too much upon your space, may I quote from our Letters Patent:—

"George the Third, by the Grace of God, etc., etc.

"Whereas by Letters Patent under our great seal of Great Britain, bearing date the twenty-eighth day of June, in the thirty-third year of our reign (1793), we did erect, found, ordain, make and constitute our provinces of Lower and Upper Canada and their dependencies to be a Bishop's See, to be called from thenceforth the Bishopric of Quebec. And whereas in our pious regard for the honour of Almighty God, and the good of souls, we have lately caused to be built at our expense in the city of Quebec . . . a church . . . (a description of the site).

"Now, wherefore, know ye that we have determined to erect the said site or lot of ground into an Episcopal Seat, and the said Church into a Cathedral Church. And by these presents we do create, erect, found, ordain, make, constitute and establish the said site or lot of ground and church aforesaid to be an Episcopal Seat and Cathedral Church for ever hereafter to be, continue, and remain the Episcopal Seat and Cathedral Church. . . . And for ever hereafter to be called, known and distinguished by the name of the Cathedral Church of the Holy Trinity of the Bishopric of Quebec . . . and our will and pleasure is, and we do hereby ordain that the said Episcopal Seat and Cathedral Church shall from henceforth forever be and remain the Episcopal Seat and Cathedral Church of the said Jacob Mountain, Bishop of the said Bishop's See of Quebec and his successors, Bishops, etc., and the said Episcopal Seat and Cathedral Church, we do by these presents invest with honours, dignities, pre-eminence and distinctions of right be-

longing to an Episcopal Seat and Cathedral Church."

This Cathedral was consecrated August 28th, 1804 or fifty years before the Fredericton Cathedral was erected. For forty years a Cathedral service, aided by a surpliced choir, was rendered in this church. After a period permission was given to use the Cathedral as a parish church, "reserving to the Bishop and his successors all rights, privileges, etc., belonging to him, and then in respect to the said Cathedral Church . . . until a parish church shall be built in the said parish of Quebec." Bishop Mountain (3rd Bishop), was himself "Rector" throughout his episcopate.

It may not be without interest to mention that prior to the erection of this Cathedral, from 1760 to 1796, Anglican services were held, by the kind invitation of the Récollet Monks, in their Church, then occupying the site of the present Cathedral. In the latter year, along with many other buildings, this church was destroyed by fire, and the Récollets withdrew from Quebec. The altar vessels, then and still in use, were presented by King George III. in 1766. A second set was presented by the same Monarch to the Cathedral in 1804, consisting of ten massive pieces of solid silver exquisitely engraved and embossed with the Royal Arms, and the Arms of the Diocese.

In other Letters Patent, issued in 1794, occur these words: "George the Third, etc. Know ye that we of our special grace . . . have advanced, preferred, appointed and created the Right Reverend Father in God our Right, Trusty, and well beloved Jacob by Divine permission Bishop of Quebec, to the state, degree, dignity and honour of Lord Bishop of Quebec, to have and to hold the said name, title, dignity and honour of Lord Bishop of Quebec aforesaid, and his successors, Bishops of Quebec in perpetual succession for ever. And they and every one of them successively may bear and have the name, title, etc., etc. And we will and by these presents for us our Heirs and Successors, do grant . . . that these Letters Patent shall be sufficient in the Law for the dignifying and investing him, the said Jacob, Bishop of Quebec and his successors with the title, dignity and honour of Lord Bishop . . ."

(To be found recorded in full in Canadian Archives, under "Dorchester Gov.")
 A. J. Balfour,
 Archdeacon of Quebec.

History In Bronze

At one period in some of the rural districts of "Old England," the following custom was in vogue at the funeral of young women.

A young woman of about the same age as the deceased, attired in spotless white, walked in the procession immediately preceding the body.

Upon her head was worn a wreath or chaplet of pure white flowers, which, after the funeral, was removed and placed in the chapel above the seat formerly occupied by the deceased, a pair of white gloves in its centre, emblematic of purity and the crown of glory awaiting her.

At the present time there is a universal desire to show the same respect for the memory of those who have fallen in the great war.

What more fitting manner in which to do this, than by the erection of a dignified and permanent "Bronze Memorial Tablet" in the Church, College or Club with which they were identified.

Designs and estimates submitted.

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ACKNOWLEDGMENT.

Miss T. A. Connell gratefully acknowledges additional subscriptions received in response to the appeal for Fresh Air Work of the Church of England Deaconess and Missionary Training House:—

Miss Patterson, Woodbridge \$12.50
Mrs. Millichamp 8.50

The Rev. Ernest Vincent Shayler, Rector of St. Mark's, Seattle, has been elected Bishop of Nebraska, in succession to the late Right Rev. Arthur L. Williams.

All Over the Dominion

Sergeant-Major Douglas, lately returned from overseas, has been appointed Sexton of Trinity Church, Halifax.

The Rev. O. H. Douglas, Rector of St. Mary's, Napier, Ont., was voted an increase of \$100 in his stipend at the lately-held vestry meeting.

A new Parish Hall is to be erected shortly by the people of Christ Church, Niagara Falls, Ont., to accommodate the growing needs of the parish.

The roof of St. John's College, Winnipeg, was badly damaged in an electrical storm which took place on June 14th. It was the severest storm in the history of the city.

At the 6th annual Conference of the Children's Aid Societies, held in Toronto, on June 18th, the Rev. W. M. H. Quartermain, Rector of Renfrew, was re-elected secretary.

The Rev. W. H. Hartley and Mrs. Hartley were presented by the people of Christ Church, Delaware, on June 10th, with a purse of \$200 and an address. They left for their new home at Shelburne on June 18th.

Under the auspices of St. Cuthbert's Women's Guild, Leaside, Toronto, a "shower" and entertainment was held in the Parish Hall. The proceeds will be devoted to the new church building fund.

On the occasion of a parochial social gathering at St. James' Rectory, Clondeboye, those present gave the Rev. William Lowe, the out-going Rector, a purse of money. Mr. Lowe will enter upon his new duties on July 1st.

The closing exercises of the Junior and Senior schools of Havergal Ladies' College, Toronto, were held on June 16th and 17th. Miss Knox, the Principal, gave the addresses and Dr. Hoyles, the President, presented the prizes.

On Sunday evening, June 22nd, there was a most impressive service at the Church of the Good Shepherd, Mount Dennis. The Bishop of Toronto was present and at the beginning of the service dedicated a brass eagle lectern and a Lesson Bible as memorials to the sixteen men of the church who fell in the war. After this forty-one candidates were presented for Confirmation.

Among the Canadian nurses who were included in the list of King's Birthday honours was Miss Minnie E. Misner, of Port Dover, Ontario, who received the Royal Red Cross, for valuable services rendered to the country. Miss Misner, who had been previously mentioned in despatches by Sir Douglas Haig, was trained at the Weston Hospital, Toronto, and left for overseas in 1915.

A memorial service of the Old Boys of the School who lost their lives in the war was held in the Chapel of Trinity College School, Port Hope, on June 15th, a large number from Toronto and other places were present. The sermon was preached by the Rev. Canon Rigby, formerly headmaster. Before the prayer for the Church Militant, the headmaster read the names of 117 old boys who had fallen.

A memorial service was held in St. Luke's Church, Burlington, on June 15th, for Rev. Edwin H. Stephenson, B.A., of the C.A.M.C., Siberia, who died at Vladivostok, Russia, on May 23, at the age of 33 years. The Rector, Rev. G. W. Tebbs, preached. A tablet has also been erected in this church in memory of Lieut. Eric Rowley by his fellow-students at the Ontario Agricultural College, Guelph. The Rector dedicated the tablet at the evening service. The Rector referred to St. Luke's honour roll, which contains 96 names, 13 of whom

have made the supreme sacrifice and 41 have been wounded.

St. John's, Port Arthur, was privileged two weeks ago to have a visit from His Grace, the Archbishop of Algoma, Dr. Thornloe, when forty-three confirmees were admitted to full status of Church membership by the ancient rite of laying on the hands. This is the largest number of confirmees at one time in the history of the Parish, with one exception, and Mr. Leigh's excellent and painstaking work in obtaining such a large class for presentation to the Archbishop in his first year as Rector, is very highly to be commended. The Archbishop preached a telling sermon upon the prospects of the Parish, with the new memorial Church in view.

The annual meeting of the Deanery of Pembina, Man., in conjunction with the meetings of the W.A., took place in St. Paul's parish, Clearwater, on June 4th and 5th. At the evening service an able address was given by the Rev. F. Glover, M.A., B.D., on Isa. 49: 4. On the Thursday morning a Corporate Communion was held, at which fifty communicated. The programme of the W.A. included a paper by Mrs. Armstrong on "The W.A. and the Community"; one by Mrs. Piggott, "Prayer"; one by Rev. F. Glover, "The Church and the Times"; one by the Rev. A. J. Warwick, "The Commission," and an address by Miss Millidge on "Lepers' Mission." Mrs. H. M. Speechly, of Winnipeg, was re-elected as Deanery secretary; Mrs. J. Halliwell was re-elected assistant Deanery secretary; Mrs. G. Armstrong, Manitou, was re-elected Dorcas secretary. The Rev. J. Miller (Capt.), a Presbyterian minister, gave the greetings from the Presbyterian Church. At the invitation of the people of Cartwright, the next meeting will be held in that town. A vote of thanks was tendered to the Rev. and Mrs. Halliwell and all helpers. The next Deanery meeting of Pembina will be held in Snowflake in August.

RUPERT'S LAND NOTES.

The Rev. R. W. Ridgeway, O.B.E., has returned to Canada, and is expected to resume charge of his parish at Clanwilliam shortly.

At a meeting of the Deanery of Winnipeg, held in Trinity Hall lately, the Rev. Canon Murray, of St. John's Cathedral, gave an inspiring address.

Rev. W. H. Morgan, formerly Rector of Binscarth, and who has spent several years overseas as Chaplain, has returned to Canada, and is at present staying at Delisle, Sask.

Rev. William Whittle, of Seabury Divinity Hall, Faribault, has been appointed to the charge of Durban, Thunder Hill, Benito and Kenville for the summer months.

Canon Jeffery, secretary-treasurer of the Diocese of Rupert's Land, has been appointed Diocesan director of the United Forward Movement. He preached at St. George's Brandon, at both services on Whitsunday.

Several of the students of St. John's College, now overseas, are completing their course at the Khaki University, Ripon, before returning to Canada. They are expected to reach the diocese at the end of July.

All Saints', Dominion City, will be reopened on June 8th after being closed for several weeks for restoration. The services will be taken by Archdeacon Thomas, General Missionary.

His Grace the Archbishop of Rupert's Land held an Ordination in his cathedral on Trinity Sunday. The preacher was the Very Rev. D. T. Owen, Dean of Niagara.

If you need a rest consult our list of Summer and Health Resorts, page 416.

Anglican Greetings to Presbyterians

The Bishop of Niagara, Very Rev. Dean Owen, and Ven. Archdeacon Forneret were a delegation from the Church of England to the Presbyterian Assembly in Hamilton on June 9th.

"Out of the Synod meetings and greetings may I express the hope that the spirit of unity, brotherhood and co-operation may be fostered?" was a remark during the course of Bishop Clark's address, which evoked heartiest applause. "The Christian Church, in its widest sense, is divided; she cannot, therefore, bring her moral influence fully to bear upon the nations that were at war. In Europe and at home there were different religions and groups of denominations.

"If the Christian Church had been united and filled with the living God, there would have been no war. In this country we are divided. We cannot present an unbroken front and bring our moral influence to bear on the government. As a Christian Church we are humiliated when we contemplate the industrial unrest. And, yet, I believe, unity is in the air; that it can't be suppressed. We have united our forces for the great drive of the coming autumn for the strengthening of the religious forces of the country. Yet what is there between you and me? The fundamental principles of our Church are fundamental. The brotherhood of Chaplains in the terrible experiences overseas will be perpetuated.

"A Church that is divided and lacking the true spirit of Christ cannot meet these forces of evil. Let us pray for the day when the spirit of unity shall prevail."

Dean Owen spoke briefly, advocating a closer fellowship, and advising the putting aside of ancient feuds, and recalling the similarity of tastes of the Anglicans and Presbyterians in their love of scholarly things and orderly ways.

Archdeacon Forneret referred to the great change in attitude which had come about between Presbyterians and Anglicans, harking back to the early seventies, when the two looked askance at one another. He referred to the glorious missionary record of the Presbyterian Church, and stated that when his own great Church united in that work, it had gone forward as never before.

"Brethren, we are steadily converging. We cannot say when the time will be when we will actually come together, but we are getting there. It is only a matter of time, but it is coming.

"I don't want a union that is simply an invitation to the Lord's Table; I want a union under so wide an order that there will be so much room that we will not elbow one another off the platform. I want a broad statement of creed and a reasonable discipline. It is only by prayer—by seeking the Divine aid—that we will get truly together."

Col. Pringle fittingly acknowledged the greeting of the Anglicans, and stated that he had been a Presbyterian for 30 years. Though he could not give up certain things, he could stand side by side with his brethren of the Anglican Church, and fight shoulder to shoulder, with them for the great moral issues. "When we get together and have our eyes fixed on Christ alone, the unessential things that separate us will disappear."

ORDINATION—RUPERT'S LAND.

His Grace the Archbishop of Rupert's Land held an Ordination at St. John's Pro-Cathedral on Trinity Sunday, when Joseph Harrison, B.A., priested, and John Richards and Ernest Spingett were ordained to the diaconate.



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CHATS
WITH THE
CLERGY
No 4.

Do you need an Attorney?

If it were possible to visit every home in your parish every week would you not care to do it?

You answer in the affirmative—but of course it is impossible.

Suppose you could promote an influence in the home to sustain your teachings of the Sabbath—surely the answer is again in the affirmative—then try to appoint the **Canadian Churchman** as your attorney in every home during the time you are "out of touch."

The Church paper would "blaze the trail" for your visits and appeals, it would create an interest in Church affairs in general, you would find your parishioners interested in, and able to discuss church matters they could not before.

Help to appoint
The Canadian Churchman
as your attorney

Write for details. Some church society would make money by undertaking this work, under your direction.

The Churchwoman

St. John's W.A. has arranged a social afternoon, to be held on the last Thursday in this month, at which all members of the various auxiliary branches of Port Arthur and Fort William will be entertained. At this gathering Mrs. Sellers will give her report of the Bracebridge convention.

MONTREAL W.A.

The regular monthly Board meeting was held in the afternoon and evening of May 1st, so that members of Girls' Branches might be able to attend. Four new life members were welcomed, making thirteen added to our list since the annual meeting, an unusually large number. The Diocesan treasurer's report brought out the need for "boxes" on the table to augment various small funds. Receipts for the month amounted to \$577 and disbursements \$109. A strong reminder was given of the United Thankoffering boxes and the need for very generous contributions. Two missionaries will be ready to "go" this summer, but unless the united offerings are sufficient they may have to be kept back. Holders of boxes are asked to keep them until the last moment (September) in hopes that more money may be gathered in. The Diocesan president introduced the subject, which, we hope, is destined to do great things for Canada in promoting unity and fresh spiritual life amongst us, as well as giving immense impetus to the Master's work throughout the world. Mrs. Ferrabee has been asked to be organizer of the "Forward Movement" for the W.A. in this province, and she has already begun the work, emphasizing Prayer as the first essential. She spoke at the Quebec annual meeting at Sherbrooke on the 14th.

The Rev. W. G. Walton gave the missionary address of the evening, speaking to us probably for the last time before returning to his far-distant post. He told of the work that he is trying to do for the Eskimos in his district in making them self-supporting, and which, if successful, will eventually enrich all Canada. Mr. Walton seems to combine the work of an explorer with intense desire for the glory of God and love for souls. He gave us some thrilling experiences of work among both Indians and Eskimos, and we wish him and his brave wife "Godspeed" in their further work and journeyings.

A largely-attended quarterly meeting for April was held in the hall of St. Philip's Church, when the Rector, Rev. H. R. Stevenson, gave a very helpful devotional address. Deaconess Stapleton, of Lac la Rouge, told many details of the life, work and personnel of the school which we could have heard in no other way. She told of the food resources, of the new ideas brought in for laundry and other work by Mrs. Hives, who, with her husband, has returned there, and of the splendid influence Mr. Hives has over the boys in the school.

CALGARY W.A.

The 15th annual meeting of the W.A. of the diocese of Calgary opened on Wednesday, June 4th, with a celebration of Holy Communion at St. Mark's Church, Ven. Archdeacon Tims celebrant. The opening sermon was preached by Archdeacon Tims, who took for his text, "Ye shall receive power." The business session opened in the Public Library, forty delegates answering the roll-call. Greetings were brought from the Methodist and Presbyterian Missionary Societies. Letters of greeting were received from other dioceses, but owing to the postal strike could not be had for the meeting. The address of welcome was given by the president, Mrs. Geddes, and the reply by Mrs. George, of Red Deer.

The president, Mrs. W. A. Geddes, gave a most interesting and inspiring address touching on all phases of W.A. work, both at home and abroad. She also drew particular attention to the Forward Movement, explaining same and appealing for every members' prayers and help. At the close of her address Mrs. Geddes was presented with a purse of gold from W.A. members, by Mrs. Tims, and by Mrs. Sage with a new set of W.A. pins and a beautiful bouquet of carnations from the officers. Mrs. H. Akitt, in a brief address, said that the personality and Christian life of Mrs. Geddes was an example to all the members. Her retirement as an officer of the W.A. will be deeply felt and her place hard to fill. Mrs. Akitt reported twenty branches in the diocese. Several others are actively working, but had not affiliated and could not be counted. Four new life members have been added during the year, making the number of diocesan life members in the diocese 48; Dominion life members eight.

Mrs. Green, corresponding secretary, told of the usual correspondence carried on during the year. Mrs. Wait, treasurer, reported \$1,613.30 raised. Mrs. Sage, Dorcas secretary, reported on bales, Christmas hampers and assistance rendered by the W.A. during the "Flu" epidemic. Miss Tims, United Thankoffering secretary, stated every branch contributing to this fund had exceeded last year's giving. Reports of the Juniors in Red Deer, Macleod and Bow Island were given by Mrs. George, Mrs. Patterson and Mrs. Whitney, respectively. Mrs. Huxtable, in giving the financial statement, stated \$36.68 raised. The Babies' Branch raised \$35. The reports were not complete owing to the delays in the mail. Mrs. W. H. Green, diocesan corresponding secretary and ex-president of St. Michael's W.A., was presented with a life membership in the W.A. from that Branch. Mrs. Wait, diocesan treasurer, was also made a life member by St. John's Branch, where she has been an active worker for eight years. In recognition of her splendid work at the Sarcee Mission School during the "Flu" epidemic, and also as a faithful Board officer, Miss Tims was given a life membership in the W.A. by W.A. members. Mrs. Geddes made the presentations, using the new form of service for same.

Mrs. F. A. Sage gave a splendid report of the Triennial Conference, explaining each question presented very minutely. Miss Tims, teacher at Sarcee Mission, gave an interesting account of Indian work on the reserve and read several original compositions by pupils of the Mission School. The children at this school need very great care as they were all left in a weakened state after the influenza. Miss Pettigrew, a Social Service worker, explained this work thoroughly, and asked for prayers and help from members of the W.A. The delegates were entertained de-

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ightfully at an afternoon tea, given by St. Mark's W.A., at the residence of the president, Mrs. Grevitt; also to a motor ride and reception after at the residence of the president, Mrs. Geddes. The Bible reading and prayers were given by the president, Mrs. Geddes, who spoke from the Gospel of St. John, "Give me to drink. The E.C.D.F. was voted towards the salary of Miss Martin, Edmonton's missionary in India. The thankoffering money went to the fund for new Mission House at Sarcee Reserve. Short addresses were made by several delegates on the splendid work done by the retiring officers, some of whom have worked actively since the inception of the W.A. in Calgary. A standing vote of thanks was extended to them and also to Archdeacon Tims and to those who entertained the delegates.

A meeting was held in Barrie Parish Hall, on June 13th, to organize West Simcoe Deanery W.A., a good number being present from Collingwood and other parishes. Mrs. Arthur, of Collingwood, is convener, and Mrs. Jennings, of Penetanguishene was appointed secretary-treasurer. Vice-convener to be selected by Barrie W.A. Mrs. Lennox, of S. Simcoe Deanery was present and able to give some helpful hints; and at the afternoon session, Mrs. Donaldson and Miss Summerhayes, of Toronto, gave addresses, outlining the work of the Forward Movement. An invitation was extended from the Collingwood Branch to hold the next meeting there the end of September.

NEW WESTMINSTER W.A.

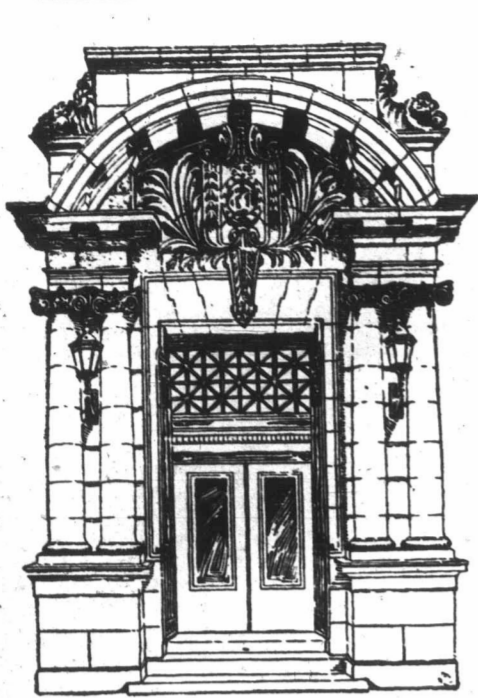
The fifteenth annual meeting of the Diocese of New Westminster W.A. was held in Vancouver from May 28th to 31st. On the afternoon of Wednesday, the 28th, two Quiet Hours of preparation were spent in Christ Church, the Lord Bishop of the diocese being the preacher, and in the evening the Bishop and Mrs. de Pencier were At Home to the out-of-town delegates and members of the Board. The address of welcome was read by Mrs. Sillitoe, owing to the illness of Mrs. Pentreath, who

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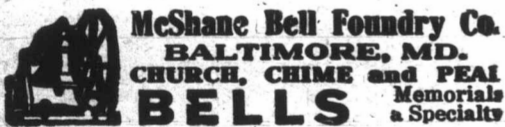
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was absent for the first time since the formation of the W.A. in this diocese. The reply was read by Mrs. Gilbert, wife of the Rector of Ladner.

Thursday's sessions were commenced by the celebration of Holy Communion in St. Paul's Church, the Bishop being the celebrant and preacher. The thankoffering, amounting to \$719.57, was presented with the offertory. This shows an advance of nearly \$100. The meetings were held in St. Paul's Schoolroom. Mrs. William Godfrey, the president, after welcoming back the Bishop, gave an inspiring address. The secretary's report showed steady progress in all departments, and also some advance in new directions, notably affiliation with the Child Welfare Association and the local groups of the Better Citizenship Movement. The total membership now amounts to 2,238. The treasurer reported that all pledges had been fulfilled. Our assessment to the Indian and Eskimo Endowment Fund has been sent to the Dominion treasurer and a large sum subscribed to the Chinese Preaching Hall Fund, our special effort for the coming year. The secretary-treasurer of the "Leaflet" reported 858 subscribers in the diocese. The Organizing Secretary reported the formation of three new branches. The influenza epidemic made it impossible to do much organizing work until after Christmas, and parents were very careful about allowing their children to go to meetings through the winter. The Junior secretary reported 408 Junior members, and their offerings amounted to \$391.45. The Dorcas secretary reported \$501 spent on sales. The E.C.D. secretary had received \$216.47. All the conveners of standing committees gave splendid reports. The Literature receipts amounted to \$65. A library has been opened and a magazine club formed. Ten new life members have been made during the year.

The two main questions discussed at the meetings on Friday were the appointment of a secretary for ten Girls' Branches and the best method of raising the pledges. It was decided to elect a Girls' Branch secretary, but on the second point there was much discussion. It was decided not to make any apportionments, but to urge the Branches to increase their voluntary pledges to meet the increased demands made upon us by the Dominion Board, which has raised the pledge more than \$300. Mrs. William Godfrey will be Provincial chairman for the Forward Movement; the Organizing Secretary, Mrs. Van Nostrand, will be Diocesan chairman, and Mrs. Sillitoe will be Provincial Secretary.

During the meetings addresses were given by Mrs. Pillar, Provincial President of the Presbyterian W.A.M.S., on the organization of the Forward Movement in that Church; by Canon Troop on the meaning of the text, "Other sheep have I, not of this fold," showing the underlying unity of all Christian people; also by the Rev. N. L. Ward and the Rev. F. W. C. Kennedy. The Bishop was the chairman at the missionary meeting on Friday night, and the Rev. Dr. Craig, the new Rector of Christ Church, at the Girls' Branch meeting on Thursday night. Saturday morning was devoted to a conference. In the afternoon the Juniors held their meeting. Two prizes were given, one, by his Lordship, for the best essay on the Junior pledges; the other, by Mrs. Godfrey, for the best essay on the life of Bishop Pattison. More work has been done than ever before. From our total membership (including even the Babies) the average raised is nearly \$10 a head. Out of the whole diocese only one Branch was not represented. There were only two changes in the officers elected. Mrs. Lye, the veteran Literature secretary, resigned, as she is in very poor

health. Mrs. M. K. A. Nesbitt succeeded her. Mrs. Godfrey was elected by acclamation as president for the coming year.

Twenty-Second Annual Closing of the Bishop Strachan School

THE fifty-second annual prize-giving of the Bishop Strachan School was held this year under very favorable circumstances. The proceedings opened with a service held in Grace Church-on-the-Hill, Toronto, on Monday, June 16th, at 5 o'clock. The Chaplain, the Rev. J. S. Broughall, read the service and the Provost of Trinity College preached.

On the following day at the Prize Giving in the great hall, Miss Walsh gave an address in which she dwelt upon the necessity for more education that would inform the citizenship of the future with a spirit of disciplined service. In the new war which peace has brought in its wake, there is great need of educating a judgment which alone can solve the complicated political problems that the boys and girls of to-day have to deal with almost at once. The need of the new citizenship then is stabilized judgment that will spring from the citizen of the future as a fruit of this spirit of service, rather than that habit of thought that demands more for self and renders less to the community in return.

The Bishop of Toronto presented the prizes, once more received by the girls after having been voluntarily relinquished for the duration of the war. His Lordship then called upon Sir Robert Falconer, the President of the University of Toronto, to address the school.

"His Lordship has just said the man is most popular who speaks most briefly. I have not come to be popular, but to give a short closing address. Miss Walsh's report was one of great interest and deserves to receive serious consideration as one reflects on the work that has been done in the school during the past years. One thing comes to me this afternoon as I look at these grounds and take a glimpse of the surroundings and of the beautiful school in general. You have an obligation resting upon you. 'Noblesse Oblige' is a motto which every school girl knows and which never grows old.

"In a school like this a great deal of stress has been laid on the forming of character. Character is something that is worth our consideration, for it is something more than a certain demeanour of life, and when we speak of good character, we mean something more than good form. Unless there is something deeper it is not real character. There must be virtue and virtue is the right choosing in time of difficulty. The more you get on in life and the more difficult tasks you have to face, you will realize the importance of choosing what is good and right. A real character is one which is able to find out what is a good thing, and possesses the ability to make a right decision. You will make mistakes, but we are not judged by our mistakes, and if you, while you are making character, choose the good and right thing, you will some day wake up to find that you have become able to make a right choice."

ORDINATION—DIOCESE OF CALGARY.

On Trinity Sunday, at the Pro-Cathedral, the Bishop ordained Stanley Charles Ripper to the diaconate, and Rev. Wilfred Carter Marsh, of Cochrane, to the priesthood. The Bishop preached the sermon and the candidates were presented by Ven. Archdeacon Dewdney, M.A.

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IN MEMORIAM

HAROLD JOHN FARRAR.

(A tribute to his Memory by the Rector of St. James', Kingston.)

On June 5th, word reached Kingston of the death overseas of Harold J. Farrar. The congregation of St. James' was deeply moved by the tidings, for no one of the younger members was better known. He was in the Confirmation Class in 1912, and no boy was ever more faithful in attendance or earnest in preparation for the service. The service meant to him the real consecration of his powers of body and mind to the Master's use.

Though he was only fifteen years of age at the time, it was but a little while before he became active in all branches of the Church work. In the A.Y.P.A., the Brotherhood of St. Andrew, as a teacher in the Sunday School, and as a member of the choir. Undertaking these varied responsibilities, he put his heart in all

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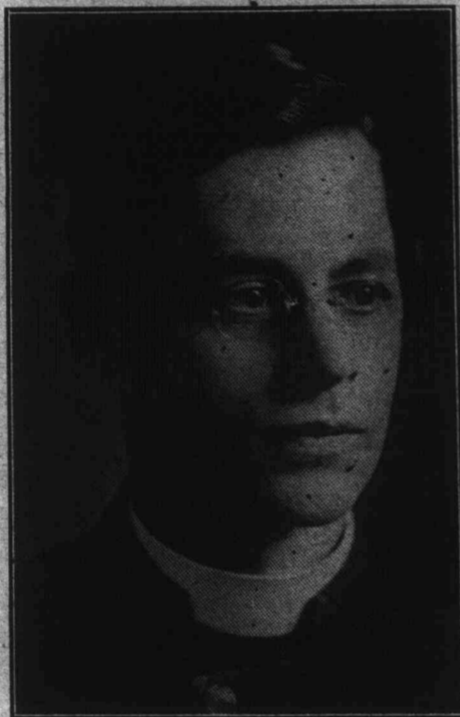
and slurred none of them. He was known as an especially brilliant student, and on senior matriculation, led the candidates for this part of Ontario, receiving the scholarship at Queen's University. Is it any wonder that when he told me his decision to make the ministry of the Church his life work, that I greatly rejoiced. When the war broke out Harold was 17 years of age. He wished to enlist immediately, but his parents urged him to wait until he was 19. He became active in the Collegiate Cadet Corps, and later joined the University Officers Training Corps. As a result of the latter course he passed a very successful examination for the lieutenant's commission. He joined the Queen's Battery, going overseas in the fall of 1916.

Through the balance of the war he served as a signaller for his battery. He was twice in hospital, the latter time as a result of gassing which

left his lungs in a weakened condition. Returning to England after the armistice, he was appointed to a position in the offices at Rhyl Camp, from which he expected to return home during the month of May. But instead their came the message of his illness, followed by the cable that he had passed away. Will not some other boy be ready to take up the work that he planned to do and to seek to serve his fellows through the ministry of the Church?

REV. E. H. STEPHENSON, B.A.

In the news recently received from Siberia of the death of Rev. E. H. Stephenson, another name has been added to the long list of those who counted Canada worthy to risk and to give their lives for. Edwin Howard Stephenson, second son of Wm. Howard and Caroline E. Stephenson, of Burlington, Ont., set up in business for himself at Little Current, Manitoulin, there coming under the influence of Rev. W. Simpson, and was led to give himself to the Sacred Ministry. He graduated from Huron College. He was ordained deacon in Christ Church Cathedral by Bishop Clark, June, 1916. He graduated from Western University as B.A.,



THE LATE REV. E. H. STEPHENSON, M.A.

1917, and was given priest's orders in May, 1918.

Amongst other work, Mr. Stephenson was assistant to Rev. Mr. Langford, of Owen Sound. Later on he was appointed in charge of the parish of Desboro-Williamsford and Holland Centre. His ministry there, while brief, was a very blessed one, to the writer's personal knowledge. At all times kind, considerate and thoughtful for others, he possessed that calm, quiet manner which invited confidence and imparted help and strength. He never missed an opportunity to demonstrate the practicalness of Christianity. Especially amongst the aged and infirm of the village of Desboro, where he lived, he was much beloved. It was not so much by the power of his preaching as the glory of his life that Stephenson worked. In the summer of 1918, Stephenson enlisted with the C.E.F. in the C.A.M.C., selected for service in Russia, arriving there in October of the same year. He journeyed 3,600 miles with the advance party into Manchuria, where the nights were often 60 below zero. As a hospital orderly he had wonderful opportunities of service for God, and we know him well enough to say that he would not let them slip by. He returned to Vladivostock in April of 1919, preparatory to sailing back home to Canada. He was stricken with smallpox and died on Empire Day about the time he was to have sailed for Canada. The wire to his

parents telling of his death was the first intimation of his sickness. A memorial service was held to his memory in St. John's Church, Desboro. It is hoped to erect a memorial tablet in this church to his memory. It was the first and only charge of Stephenson's, but it was a truly blessed one.

E. G.

The Church in the Motherland

Dr. Miller, the new Bishop of Cashel, was consecrated on St. Barnabas Day, June 11th, in Christ Church Cathedral, Dublin.

A total sum of nearly £7,000,000 was raised in England, for various Church purposes, by voluntary offerings during 1918.

The Rev. Norman Stewart De Jersey has been nominated by the Archbishop of Canterbury to the Bishopric of the Falkland Islands.

During the past century the 27 Dioceses of England and Wales, have increased to 41, and the population from ten millions to over 35,000,000, or some 250 per cent.

Rev. Percy Dearmer, D.D., formerly Vicar of St. Mary the Virgin, Primrose Hill, London, has been elected Professor of Ecclesiastical Art, at King's College, London.

Rev. W. E. R. Morrow, Vicar of All Saints', Forest Gate, E., has been appointed to the important Vicarage of Clifton, Bristol, by the Simeon Trustees. He is an honorary Canon of Chelmsford Cathedral.

It is announced that the Prince of Wales, as the patron of the living, will attend the institution of the Rev. H. R. Cooke, to the living of Princetown on Dartmoor, and present the Vicar-designate to the Bishop.

Canon Edgar Sheppard has lately completed 35 years' service as Sub-Dean of the Chapels Royal. He will be 74 in August. One of his sons is the Rector of St. Martin's in the Fields, Trafalgar Square, London.

The Rev. C. E. Cutler, one of the Organizing Secretaries of the C.M.S., has been appointed by the General Committee a missionary Missioner, to organize Days of Prayer, missionary week-ends and missionary Missions throughout England.

The King has sent a donation of \$100 to the Archbishop's Western Canada Fund, in answer to the appeal for £50,000 which is at present being-raised in England by the two Archbishops for the work of the Church in Western Canada.

Rev. H. P. Gooding, Rector of Gatcombe, Isle of Wight, and for two years previously Vice-Principal of Wycliffe Hall, Oxford, has been appointed Principal of Wycliffe Hall, Oxford. He is Examining Chaplain to the Bishop of Chelmsford.

Rev. E. C. Derrick, has resigned the Principalship of St. Aidan's College, Birkenhead, as he has accepted work as an honorary missionary of the C.M.S. He hopes to go out to India in the autumn as Principal of St. Paul's Cathedral College, Calcutta.

The Rev. Roscow G. Shedden, one of the curates of All Saints', Margaret Street, London, has been elected Bishop of Nassau, W.I. He was ordained in 1907, and two years later, he joined the staff of All Saints', Margaret Street. Mr. Shedden is a graduate of New College, Oxford. He hopes to be consecrated in Southwark Cathedral, together with the new Bishop of Barking and the Assistant Bishop of Jamaica, on St. John the Baptist's Day (June 24th).

How about your summer vacation? Have you seen our list of resorts on page 416?

TWENTY-FIVE YEARS AGO.

(Continued from page 408.)

weary pacing up and down along the kitchen corridor again.

We had an entry of sixty-four boarders, and nobody knows how hard it was refurbishing the old house, camping here and there in corners, teaching to the tune of hammers, dining now in a cloak-room, now in a class-room, till at length the stairs stood ready, and in a driving blizzard, one November morning, we really made our move and took possession, though, owing to the front doors being still missing, the furnace was far busier heating Jarvis Street without than the school within. The wind whistled along the corridors till I could endure it no longer, and took refuge in a wardrobe, from which I signalled the furniture to its destination, and watched various old gentlemen, who had selected this most extraordinary day for exploring the new building.

Time fails to tell of later developments: the Assembly Hall added on, the old three-fifty added on again, then pulled down and turned into a second school, the Rutherford House and grounds, the Macmillan and Isolation Houses. Time fails, too, to tell of the inside growth, the long succession of able mistresses, the appointments of Presidents and Vice-Presidents of Forms, the generous work of Coverley. But, taking it all in all, what are the main differences between the girls of yesterday and the girls of to-day? Some changes are for the better, some for the worse. A girl of to-day understands games. She is not like her predecessor, here and there afraid of disarranging her hair. She ties her hair out of the way and plays a strong, clean game. She is far more sensible over choosing her subjects. If she is unmusical, she does not weary herself and all her neighbours by hopeless, dreary pounding on the piano, and, best of all, she, like the rank and file, is out for hard work. She knows the intensity of the com-

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London, England, Sept. 13th-17th
Delegates attending from almost every country in the world. Laymen and Ministers interested in Brotherhood work who are contemplating visiting Europe this summer are invited to correspond with the undersigned with a view to being appointed as an accredited delegate. We would like to communicate with Societies and Churches in Canada suggesting that delegates be appointed to attend the Conference and arrange expenses.
For information with regard to date of sailing and other information please write to
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ing pressure, and makes a bee-line for Matriculation.

But, on the other hand, she is apt to look strangely powdery at times, so that you feel like lending her a handkerchief; and she is strangely given to slang at times, which makes you wonder at the general tone of the mind within. She still feels sorry for herself occasionally on Sunday and Monday, and you cannot help suspecting various ice creams, to say nothing of Laura Secords.

Looking at twenty-five years ago and at to-day, what is the main line of impression? In the first place, I believe a girl never fully appreciates her school life till she has left school and discovered the joy of comradeship and the freemasonry of Havergal girls wherever she goes, to say nothing of the consciousness of a hand of welcome and a strong backing everywhere behind her.

Secondly, I find that the girls who follow the line of least resistance in school creep along the same line of least resistance after school instead of creating a new line for themselves. The girl who cherishes a little handful of thorns and sits down upon them at school, settles herself upon a fresh bundle of thorns as soon as she leaves school.

I notice, further, that the girl who is "averse to toiling," who is indifferent, so long as she is left alone, as to who has to "run the shows" and "keep the season's pot aboiling," is the girl who, after she leaves school, is indifferent as to what happens in her church, as to what happens in committees, and is at a loss how to handle her children and servants efficiently.

But, on the other hand, I see every strong step taken at school tells after school. The girl who has cared only for God and her conscience and "done everything at the double," is the girl who has made good in war-time and will make good to the end of the days.

But there is one big difference in the future. The girl of to-day, if she is to do everything at the double, must take her Honour Matriculation and fit herself for skilled work in the world. In the war just past it was better to be a trained nurse than a V.A.D., and in the coming spiritual war it is better and stronger to be a trained college girl, with an Honour Degree, than an untrained girl, no matter how well-meaning. The day has come for intensely live religion and intensely hard work, and a live religion and hard work are the only two assets which will count. It is yours to till your garden, and it is yours to work and to effect.

"Oh, Adam was a gardener, and God Who made him sees That half a proper gardener's work is done upon his knees. So when your work is finished you can fold your hands and pray For the glory of the garden that it may not pass away. And the glory of the garden, it shall never pass away."

SATYAGRAHA.

India in Revolt.

(Continued from page 409.)

Rightly or wrongly, there exists a strong sentiment amongst Indians, that since the signing of the Armistice the attitude of the Englishman towards the Indian and towards the promised Constitutional Reforms, has changed, and that the European official and non-official communities are generally opposed to the Montagu-Chelmsford Scheme—reforms which, by the Indians, are held to be only too inadequate to satisfy their reasonable aspirations. Consequently the real object of the Rowlatt Acts is treated as so much camouflage, and the Measure is regarded as being a means to suppress even reasonable agitation in favour of India's rights (a most unjustifiable judgment). Grossest misrepresentations have been made to the ignorant masses, and even the more thoughtful seem to be carried away by false statements.

Matters came to a climax when the situation was changed from a political one to one related to religion. Mr. Gandhi, a very worthy Indian gentleman and patriot who is held in high esteem by the Government, who did much to redress the wrongs in South Africa, proclaimed a national fast and sent through India one of those catch slogans "Satyagraha." This word, which was newly coined a few years ago, contains the principle he wished followed. Its literal meaning, according to Mr. Gandhi, is "Insistence on Truth," and, "the force derived from such insistence." This is a noble ideal, but one which is wholly disruptive in its practical appeal to an excitable and uneducated people. He preached that in order to cure the evil of the Rowlatt legislation, use was to be made of the force which would be generated by insistence on truth, and that such insistence might mean disobedience to established laws.

The watchword "caught on" like fire, and India was a-flame. Matters were precipitated when Mr. Gandhi made his way from Bombay to Delhi after having been asked by Government not to leave the province. When he arrived in Delhi he was escorted back to Bombay by Government officials. All sorts of falsehoods were circulated about the treatment he had received from the Government officials (he was treated with the utmost respect, as he himself has since testified), and open revolt followed. At Ahmedabad, Delhi, and Viramgan there was much destruction of property and loss of life, and only the immediate use of armed force brought the mob to its senses.

In the Punjab, at Amritsar, Lahore and Gujranwala, matters were very serious. Bombing aeroplanes and machine guns had to be resorted to to quell the disturbance, and according to reports hundreds of Indians were killed and wounded. The latest report

states that many parts of the Punjab are under martial law. The press, however, indicates that the feeling is still running high, and very strong representations are being made by the Congress and many other Indian bodies, to the Secretary-of-State, and Home Government, to have the law repealed.

A close study of the situation, especially in the Punjab, shows that neither Satyagraha, nor the supposed indignity done to Mr. Gandhi, wholly account for the revolutionary movement there. Under the seeming outbreak of mob passion, is seen something far more sinister. The actions of the rioters were deliberate, organized and systematic. Cutting of telegraph lines; attempts to wreck troop trains; burning of public buildings containing valuable records; liberation of jail birds; looting of shops and banks; and murder of Englishmen and Indians, testifies to something other than "Satyagraha," the basal principles of which are "loyalty to Satya or Truth," and "Ahimsa, or non-violence." The whole movement breathes of Bolshevism. Reports have reached India that in January resolutions were passed in Moscow in favour of sending revolutionary emissaries to India and fifty million roubles were voted for agitation abroad. Further reports had it that disturbances would take place in April and May.

The action of the Government in passing the Rowlatt Bills in defiance of the united Indian opposition, may seem to the reader to be somewhat overbearing, but knowledge of the sanity of these Masters of Administration leads one to the more sober judgment that they have rightly sensed the situation, that they are drastically dealing with Bolshevism immediately on its show of head (an attitude which Canada would do well to imitate), and that those in India who have wrongly interpreted the Government's action will yet live to bless the wisdom that made the existence of such anarchy an impossibility.

THE LOST RECTOR OF YORK.

(Continued from page 409.)

ing the living for his son George Okill Stuart, in the event of its falling vacant.

The resignation was written from London in March, 1799, reaching Mr. President Russell some months later. The letter containing it is most interesting, throwing, as it does, much light on the character of the Bishop and of the President. It also gives an insight into contemporary world history, which offers a close parallel to that of the last five years; and it makes clear the fact that the Home Government was prevented by the financial strain of the war from doing in and for Upper Canada all that was necessary.

Mr. Raddish settled down to the enjoyment of a plurality in England, and in 1800 (but not till then) he was succeeded at York by young Stuart, whose course at Harvard was interrupted so that he might be ordained. But that is another story, as Kipling would say. So, too, is the breach made in the landed endowment of the parish by the Executive Council of the Province in favour of the first and second Rectors. It was discovered by the third Rector, Dr. Strachan, in 1815, when he was taking stock of his situation after the war, but it was made good only in part and only after the lapse of ten or twelve years.

"He appears to have remained in the country just long enough," says Dr. Scadding of Mr. Raddish, "to acquire for himself and heirs the fee simple of a good many acres of its virgin soil. In 1826 the southern portion of Mr. Raddish's park-lot be-

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came the property of Sir John Robinson, at the time Attorney-General. The site of Osgoode Hall, six acres, was, as we have been assured, the generous gift of Sir John Robinson to the Law Society, and the name which the building bears was his suggestion."

CHRISTIAN SCIENCE.

(Continued from page 410.)

a gospel for the body as well as for the soul. This has often been overlooked, and in the Christian Science movement the Church is suffering the vengeance of a forgotten truth. In fact, almost all sects are due to the Church's neglect of some part of the Catholic Faith. 'When the historic Church forgets, new bodies arise to remind her.' Amongst others, doctors are stimulating the Church to action. In the 'British Medical Journal' of June 18th, 1910, Sir Clifford Allbutt wrote: 'Probably no limb, no viscus is so far a vessel of dishonour as to be wholly outside the renewals of the spirit.' Even the Bishops of the Lambeth Conference of 1908 declared that 'sickness has too often exclusively been regarded as a cross to be borne with passive resignation, whereas it should have been regarded as a weakness to be overcome by the power of the spirit.' A Bishop, it may be mentioned, is instructed at his consecration to 'heal the sick,' yet we seldom hear of them doing it.

"Christian Science, then, reminds us that Christianity is a gospel for the body; there is also something to be learned from a Christian Science service. The whole congregation is the choir; there is a period for silent prayer, and many may think it a good point that there is no sermon.

"Three books written to expose the errors of Christian Science mention these good points in it:—

"(1) As a novel and militant heterodoxy against a narrow and inadequate orthodoxy it is forcing men from the old ruts.

"(2) It has changed the tone of life of many self-pitying people.

"(3) It exhibits 'The victory of mind over its tyrants, fear and anger.'

"A Frenchman once said that the ancient Romans conquered the world because they could learn from their enemies and because their soldiers kept their sacramentum or military oath. This remark is not without its meaning for the Christian Church."

The Bishop's Shadow

by I. T. THURSTON

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CHAPTER IX.—Continued.

Theo in Trouble.

Nan had passed an anxious night, for she was sure that there was something wrong, and since Theo's return from the bishop's, he had been so changed that she had grown very fond of him. Being a year or two his senior, she felt a kind of elder sisterly responsibility in regard to him, knowing, as she did, that he was even more alone in the world than she, for she had Little Brother, and Theo had nobody at all.

So she was at Mrs. Hunt's door, talking the matter over with her, when Tag, with drooping head and tail, came slowly up the stairs. He wagged his tail faintly at sight of Nan, and rubbed his head affectionately against her, and then stood looking up at her, as if waiting to be questioned.

"He's been gone all night," Nan was saying to Mrs. Hunt, and, referring to the dog, "but I don't believe he found Theo. He doesn't act as if he had. Oh, Mrs. Hunt, where do you suppose he is?"

Mrs. Hunt shook her head. "The dear knows," she said, "but something must 'a' happened to him, sure. He's been steady as clockwork since ever he took that room upstairs, I'll say that for him." She sighed as she spoke, thinking of her Dick.

"But what can I do, Mrs. Hunt?" cried Nan, her eyes full of tears. "It seems dreadful to keep right on, just as if he were here, as usual. Isn't there any way to find out where he is?"

"Look here, Nan," exclaimed Mrs. Hunt. "Do you know where his teacher—that Mr. Scott—lives?"

"Yes."

"Well, why don't you send word to him? He seems to think a lot of Tode an' Dick. I guess he does of all his scholars. He would know what to do, an' where to look for the boy—don't you think so?"

Nan's face had brightened as her friend spoke.

"I'm sure that's a good idea," she replied. "He's always been so nice and kind to Theo. I most know he'll help find him."

"That's right now, child, stop fretting, for I'll warrant he'll set things straight in no time. I'll let Dick or Jimmy go around to Mr. Scott's as soon as they've had their breakfast."

Relieved by this promise, and trying hard to be hopeful and not to worry, Nan ran back to her room, while Mrs. Hunt called the boys.

Dick pretended to be very sound asleep, and it required more than one call and shake to arouse him, but in reality, he, too, had passed a most miserable night, and he had listened, with heart beating fast and hard, to his mother's colloquy with Nan; and as he listened, ever before his mind's eye was that dark, motionless heap on the ground. In imagination, he saw Theo's dead body on a slab in the morgue, and himself in a prison cell, condemned for murder. Dick's worst enemy could not have wished him to be any more wrtched than he was in that hour, as he cowered in his bed, and strained his ears to catch every word that was uttered. But when his mother shook him, he rubbed his eyes, and pretended to be still half-asleep, and flatly refused to go to Mr. Scott's.

"Let Jim go, 'f anybody's got to," he growled, as he began to pull on his clothes. "Here, you, Jim, turn out lively now!" he added, yanking the

bedclothes off his brother to emphasize his words.

"He's always a-puttin' off on me—Dick is," snarled Jim, as he joined his mother in the other room a few minutes later, but when he learned why he was to go to Mr. Scott's he made no further objections, but swallowed his breakfast hastily, and went off on the run. Jim did not share his brother's enmity toward the missing boy. Jim liked Theo. He liked Nan, too, and was always ready to do an errand for her, if she wanted him.

Mr. Scott was just sitting down to breakfast when Jim appeared, and he left his coffee to cool while he listened with keen interest to what the boy had to tell him. His face was very grave as he said:—

"Tell Miss Nan that I will be around there within an hour. See here, though, Jim—have you had your breakfast?"

"Ye—yes, sir," Jim answered, with a quick glance at the hot cakes and chops that had such an appetizing odour. Jim didn't have chops and hot cakes for breakfast.

"Aunt Mary, can you put another plate here for Jim?" Mr. Scott asked, and his aunt, with a smile, set another chair at the table, and piled a plate with eatables, of which the boy disposed as easily and speedily as if that had been his first meal that day.

Mr. Scott likewise made a hasty breakfast, and then he sent Jim back to Nan, while he himself went to his place of business to arrange for his absence that morning.

Within the hour, as he had said, he knocked at Nan's door. She welcomed him with a feeling of glad relief, assured that at least he would be able to find out where Theo was. He waited only to get what little information she could give him, and then set forth, but before he had reached the bottom of the first flight of stairs, Nan ran after him.

"Mr. Scott," she called. "Wouldn't it be a good plan to take Tag—Theo's dog—with you?"

Mr. Scott thought it would, but now an unexpected obstacle was encountered. Tag refused to go with him. He crept under Nan's dress, and crouched there, looking quietly out at the gentleman, but making no movement toward him, though he called and whistled as persuasively as he could.

"Oh, Tag, do go," pleaded Nan, almost ready to cry at the dog's unexpected obstinacy.

Tag twisted his head and looked up at her, and it almost seemed as if he were moved by her pleading tone, for, after a moment's hesitation, he crept slowly out from his refuge, and followed Mr. Scott down the stairs. Once outside the house, he stopped and gazed with keen, questioning eyes at the gentleman, standing, meanwhile, ready to dart off, should any attempt be made to capture him, but Mr. Scott stopped, too, and said, quietly:—

"Go find him, Tag. Find Theo."

That was enough for the intelligent little creature. With a quick, sharp yelp of satisfaction, Tag set off at such a pace that Mr. Scott had hard work to keep him in sight. In fact, as soon as they turned into a thronged business street, he lost sight of his four-footed guide entirely, but the direction Tag had taken was a sufficient clue. The young man was so certain that the Emergency Hospital was the place to which the dog was leading him that he boarded a car and went directly there, and, sure enough, on the steps sat Tag, his short ears erect, and his eager eyes watching impatiently for a chance to slip inside the doors.

He seemed to know that his chance had come when he saw Mr. Scott running up the steps, for he frisked about and showed his delight in every conceivable fashion. Dogs were not allowed in the hospital, but when Mr. Scott picked Tag up in his arms and



promised to keep him there, the attendant finally consented that he should do so. And so they went first to the waiting-room, and then up the stairs and through the long corridors.

(To be continued.)

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Mrs. Thomas Williamson, Picton, Ont., writes: "For the last twenty years I have had trouble with my nerves. I suffered from sleeplessness, and, of course, my system was often in a run-down condition from nervousness. At different times, when I would have severe attacks, I was under the doctor's care, but this only gave me temporary relief. Twice I was to a sanitarium in Toronto, where I secured some relief at the time. This past summer I suffered from another nervous breakdown, and it was then that I commenced using Dr. Chase's Nerve Food. I took a treatment of this medicine, and can now get up in the morning and do my work, which was something I could not do previously, because I used to get strangely confused. My appetite is good, and I can sleep well, too. Generally speaking, I am so much better that I am proud of my improvement. I cannot speak too highly of the splendid results I have secured through the use of Dr. Chase's Nerve Food."

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One of the greatest war problems of the London Scottish Regiment was how to distinguish Ralph Brown (now dead) from his brother Lindsay. They were the twin sons of Mr. G. T. Brown, of Manor House, Bowes Park. The twins were inseparable, and so strikingly alike in every way that it was hardly possible to distinguish one from the other.

Early in their military training their officers were so puzzled that an official order was sent to Ralph, commanding him to grow a moustache to distinguish him from Lindsay.

After passing through all the grades of non-commissioned rank the brothers had the distinction of being promoted to commissioned rank together in their famous corps.

In all their courses of training equal attainment marked them. Out of a school of 500 officers they were two of four officers specially recommended to the War Office for merit, and they were informed that their reports only differed in the initials of their names.

THE YOUNGEST WAR MEDALIST IN THE WORLD.

Roger Bavoux is most probably the youngest wearer of a Government decoration in the world. He is only eight, and was four when he performed an act of bravery which won for him the French War Cross.

With his parents Roger lives in the village of Pimorin. He saw his father march away as a sergeant-major and return as a lieutenant. One day when his father was at the front the enemy invaded the village, and a group of a dozen stopped the youngster in the street and demanded of him that he say "bon jour." Roger squared his shoulders and shook his head in obstinate refusal.

"I wouldn't speak to them because they were Prussians," he said afterward.

The other day a party of French officers went to Pimorin, and in the presence of the mayor and a cheering crowd pinned the Cross on Roger's breast.

MIGHT HAVE BEEN WORSE.

An optimistic old Scotchman's favourite expression was, "It might have been waur." One day a friend said to him: "Tammas, I had an awful dream about ye last night. I dreamt ye were dead." Aye, man, Sandy, that was bad, indeed; but it might have been waur." "But it wis waur," went on the other. "I dreamt ye had gone to the bad place." "Losh, me, Sandy! Me an elder in the kirk, dead an' gone to the bad place. That was awful, but—it might have been waur." "Hoo could it have been waur?" "Hoo could it have been waur than that?" asked Sandy, amazed. "Weel, ye ken, it might have been true."

GOOD ADVICE.

An Irishman presented himself before a magistrate to seek advice. "Sor," he said, "I kapes hens in my cellar, but th' water pipes is bust an' me hens is all drowned." "Sorry I can't do anything for you," said the magistrate; "you had better apply to the water company." A few days later Pat again appeared. "Well, what now? What did the water company tell you?" queried the magistrate. "They told me, yer honour," was the reply, "to keep ducks."

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