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No. 39.

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## This Week

The Christian Year

Charge to Provincial Synod  
Archbishop Thorneloe

Business of Ontario Provin-  
cial Synod

Charge to Synod  
Bishop DuVernet

Bible Lesson

## Next Week

Sermon  
The Dean of Nova Scotia

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## Personal & General

Harvard University has conferred the degree of D.D. upon the Rev. George Hodges, Dean of the Episcopal Theological School at Cambridge, Mass. \* \* \* \*

Six native Christian Indian officers and Sepoys have up to the present time won the Victoria Cross and twenty others have been decorated with the Military Cross. \* \* \* \*

Miss Young, a missionary of the Canadian Church to Japan, who was to have sailed for her field of labour on September 30th, will not leave until October 9th, on the "Monteagle." \* \* \* \*

Dr. John R. Mott has been appointed by President Wilson, one of the three Commissioners representing the United States in the arbitral conference to consider the differences between that country and Mexico. \* \* \* \*

Major, the Rev. Guy B. Gordon, Rector of Christ Church, Niagara Falls, Ont., has been wounded at the front. He has been serving as a combatant since early in the war, and won his promotion to the rank of Major at the front. \* \* \* \*

The Rev. A. T. Morgan, Curate of Islington Parish Church, England, has been awarded the Military Cross "for conspicuous gallantry and devotion to duty in action. He assisted the medical officers day and night in tending the wounded." \* \* \* \*

A memorial, eleven miles long, signed by over two million persons, and weighing a ton, was recently presented to the Premier of England, urging that the Government prohibit the liquor traffic during the rest of the war and for six months afterwards. \* \* \* \*

The late Canon Binney, of England, left to the S.P.G. in trust, London and North Western Railway stock, with instructions to pay the income up to £200 a year to four Colonial Bishops to be given to poor and deserving clergymen in their dioceses in need of a holiday. \* \* \* \*

The Bishop of Saskatchewan, the Rt. Rev. J. A. Newnham, has been ordered by his physician to take a complete rest. The Bishop of Qu'Appelle, the Rt. Rev. M. M. Harding, will take charge of Bishop Newnham's confirmation work from January 1st until Easter next. \* \* \* \*

Lieutenant Cuthbert Robinson, only son of our senior foreign missionary, the Rev. J. Cooper Robinson, Japan, has been reported wounded at the front. We sincerely trust that it may not prove fatal. He is a graduate of Wycliffe College, Toronto, and an undergraduate of Toronto University. \* \* \* \*

\*Miss Maud Cayley, daughter of the late Canon Cayley, former Rector of St. George's Church, Toronto, died in England on Sunday, the 17th inst. Miss Cayley was a sister of the Rev. Dr. Cayley, Rector of St. Simon's Church, Toronto, and a niece of Mr. John Cartwright, Deputy Attorney-General of Ontario. \* \* \* \*

The Rev. G. F. Kingston, who has been assisting in the office of the M.S.C.C. since last spring, has left for Nova Scotia to take up his duties as lecturer in King's College, Windsor. His work has been most satisfactory in every respect, and his departure is a distinct loss to the So-

ciety. We wish him every success and blessing in his new work in the Maritime Provinces. \* \* \* \*

Archdeacon Armitage, of Halifax, custodian of the new Prayer Book for the Church of England in Canada, announces that he has received a cable from Cambridge University Press, stating that the new Prayer Book would be published for use of the Church people in general on November 15. This will enable the churches throughout Canada to use the new Prayer Book on Christmas Day. \* \* \* \*

At the recent Reception at the inauguration of the new Preparatory School at 278 Bloor St. West, Dr. Hoyles, the President of Havergal, greeted the parents and friends of the new scholars. Havergal has now three Preparatory Schools—on Jarvis St., St. Clair Ave., and Bloor St. At the recent Matriculation Examination, 15 students passed out of the 16 entered, many taking first and second Honours in English, French, German, Latin and History. \* \* \* \*

The Queen has graciously intimated her warm approval of the appeal which is being made to the education authorities of the Empire for a children's tribute to the memory of Jack Cornwell, the boy hero of the Battle of Jutland. The proceeds of the Fund, to which it is hoped every child in the schools of the Empire will contribute, will be employed for the endowment of a ward for disabled sailors and marines in the Queen Mary Star and Garter Home at Richmond, to be known as the "First Class Boy Jack Cornwell Ward." \* \* \* \*

The Executive Committee of the Provincial Council of the Synod of the Province of Ontario will meet in Toronto in November. The Provincial Council will meet in Toronto on April 12th, 1917. The Executive Committee is composed of the following:—Bishop Williams, London, convener; Bishop Reeve, Toronto, and Bishop Roper, Ottawa; Rev. Precentor Tucker, London; Ven. Archdeacon Mackay, Ottawa, and Rev. R. B. Allman, Burke's Falls; Chancellor Worrell, D.C.L., K.C., Toronto; Chancellor Kirwan Martin, Hamilton; Charles Jenkins, Petrolia; J. D. Falconbridge, Toronto, and F. Ketcheson, Belleville. \* \* \* \*

Writing to a South African newspaper, the "East London Dispatch," a correspondent says:—"A South African lady, with whom Lord Kitchener was on very friendly terms during the Anglo-Boer War (she was then a girl) managed to persuade him to fill up a page in her "Book of Confessions." One of the questions was: "What are your favourite hymns?" Opposite this he wrote as follows: "27, Abide with me; 373, God moves in a mysterious way; 428, The saints of God, their conflict past; 437, For all the saints who from their labours rest." The numbers refer to "Hymns Ancient and Modern." \* \* \* \*

The Rev. F. S. Guy Warman, D.D., Principal of St. Aidan's College, Birkenhead, has been appointed by the Crown to succeed the new Bishop of Peterborough as Vicar of Bradford, Yorks. He was ordained in 1895 to a curacy at Leyton, under the Rev. W. T. H. Wilson, with whom he proceeded to Hastings in 1899. In 1901 he moved to Birkenhead, where his lot has been cast since, holding successively the posts of Vice-Principal of St. Aidan's, Vicar of Birkenhead, and Principal of St. Aidan's. The College has made great progress under his regime, and up to the outbreak of war was the largest theological college in England.

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September 28, 1916.

# Canadian Churchman

Toronto, September 28th, 1916

## The Christian Year

The Sixteenth Sunday After Trinity, Oct. 8th.

The Christian life to St. Paul consisted of a series of magnificent surprises. The great Apostle, as Dr. Jowett has reminded us, was like a man standing in a posture of great amazement before unfolding revelations of startling and unutterable glory. He was continually discovering treasures in Jesus Christ which exceeded all that he had ever dared to ask or think. Surprise only prepared the way for surprise in astounding and ascending measure.

Mark the abundance of spiritual wealth manifested in this sublime prayer, perhaps the sublimest of all his prayers, for those whom he loved at Ephesus. Note the phrases which jewel his petitions—"The riches of his glory," "The love of Christ, which passeth knowledge," "Filled with all the fulness of God," "Him that is able to do exceeding abundantly above all that we ask or think." Nor are these phrases mere empty expressions. They are real descriptions of spiritual experiences and spiritual certitudes. St. Paul had himself glimpsed the riches of glory which were his in Christ, and he knew them to be "unsearchable"—incapable of being tracked out and explored to their end. The love of Christ flooded his heart; he experienced a profound joy as he realized something of its individual intensity, as well as of its comprehensive vastness. And all the while he was conscious that beyond the waves which overflowed the little creek of his own heart, there stretched the illimitable spaces of the boundless ocean. Had he ever prayed for spiritual blessings and spiritual power? The abundance of the divine response had filled him with amazement. "All the fulness of God"—that was the astounding phrase in which he summed up the staggering wealth of his divine inheritance.

Christianity—a religion of surprises! Do we find it so? Yes! But our surprises arise generally not from the wealth of unexpected bestowal, but from the disappointment of unexpected dearth. We start upon our Christian race with a shallow and light-hearted optimism. We expect that miraculous gifts of power and insight and joy will drop into our laps, in answer to casual prayers or a presumptuous faith. But this sort of miracle does not happen. And so we affect a pained surprise, imagine ourselves half-fooled, and weary of our journey through such a disappointing wilderness. Why did St. Paul realize untold spiritual wealth, where we perish of hunger? The answer is plain. He was willing to pay the price. Spiritual treasure is indeed a gift of God, but it is only granted in answer to the dominant desire of a life. "Thou shalt find Him if thou search after Him with *all thy heart*." When we, like St. Paul, are willing to "count all things but loss for the excellency of the knowledge of Christ Jesus," then for us too the Christian life will become a series of uplifting surprises.

One way in which God works is by making good example contagious. A single generous soul, eager to be of service, glad to make sacrifices, fired with the passion of compassion, may inspire a neighbourhood.

## Editorial Notes

### Book of Common Prayer.

We have been able to secure one of the advance proof copies of the revised Book of Common Prayer which can be seen in this office at any time. It was suggested that many of our clergy and others might be glad of such an opportunity, and we acted on the suggestion. We regret that we cannot allow the book to be taken away, but trust that any who are anxious to see it will not hesitate to pay us a visit.

\* \* \* \* \*

### M.S.C.C. Meetings.

The following meetings will be held in connection with the Autumn Meeting of the Board of Management, M.S.C.C., in Montreal: Executive Committee, Tuesday, October 17th, 8 p.m.; Apportionment Committee, Wednesday, October 18th, 9.30 a.m.; Board of Management, Thursday, October 19th, 10 a.m. The *pro forma* meeting of the Board on October 12th will take place in Toronto instead of Montreal, as stated last week.

\* \* \* \* \*

### The Winter's Work.

There has never been a year in the lifetime of the present generation when it was more difficult than it will be during the present autumn and winter to keep the various Church organizations in working order. Each succeeding year of the war has meant an increasing scarcity of young men and an increasing number of their friends who are devoting time and energy in supplying them and others like them with the hundred and one things that make life in camp and in trench bearable. Never was there, on the other hand, a time when it was more necessary to put real life into those organizations. In all human probability the war will end during the coming year. The men who are spared will return and they should return to a working and not to a sleeping Church. Even before then hundreds of men, incapacitated in one way or another, will have returned and it is necessary that they be brought into touch with the spiritual activities of our country if many of them are to be saved from callousness and indifference. And it is only effective spiritual work that will appeal to them. Church organizations that place amusement in the forefront and neglect the things that count will fail as they deserve to fail. That which holds men is that which strikes them as worth while, and the organization that will hold them is the one that is trying to do a big work. The best way to hold boys is to set them at work, and men are, after all, only big boys. The parish that cannot find work for its men, and boys, as well as for its women and girls, has something wrong, and the quicker it is remedied the better.

\* \* \* \* \*

### Pictures in Church Work.

The experience of the Editor during the past few years has convinced him that much greater use can be made of pictures in the work of the Church than is the case at present. Year by year the value of the eye in education is more generally recognized and this is being

turned to good account in our secular schools. In Sunday Schools also the number is gradually increasing of those where this feature is emphasized and the possession of a lantern outfit is coming to be regarded as necessary if the school is to do really effective work. The old prejudice against having "picture shows" connected with the Church is passing away, and even older people are beginning to realize that illustrated addresses are intended for adults as well as for children. The demand for lanterns for such purposes is producing much simpler and less expensive types, while the more general use of electricity, or various kinds of gas, is making more effective pictures possible. For a few minutes at the close of the Sunday School session, at an occasional week-night meeting, or even during or after a Sunday evening service, a few pictures thrown on a sheet can be made very effective. In this way the distant can be brought near, and the scenes of the past made to live again. It must not, however, be taken up merely for the purpose of amusing, or of attracting numbers, but always with the great purpose of all Church work in mind. And it must not be taken up as a sort of passing fancy, but with a definite object in view, with a definite plan worked out in advance, and with the best possible equipment that can be obtained. When used as a normal feature of Church work, only a limited number of views should be used at any one time, otherwise confusion of impression results and the desire for more is killed. Used in moderation they can be made of tremendous assistance in impressing on the minds of both young and old the great fundamental truths of Christianity and the world-wide work that is given to the Church to do.

\* \* \* \* \*

### Victory.

The word Victory is being used a great deal nowadays. What do we mean by it, and what will constitute a true victory in the present war? We are told that Prussia's victory in the Franco-Prussian war was in reality a defeat, and the same can doubtless be said of other nations in other wars. Will the mere overpowering of the Germans, Austro-Hungarians and Turks in the present war, by sheer force of arms and ammunition constitute a real victory? Judging by a great deal that one reads and hears, this seems to be the idea of a very large majority of people in this country. Is it not possible, though, that they may be wrong? We are inclined to think that they are. The prize-fighter has been known to degenerate very rapidly into an immoral brute, the victim of his own victory. And so with the nations at war. God may allow us to overcome our enemies in the present war, but we can be perfectly sure that we shall reap a harvest for any sins we commit in doing so, whether as a nation or as individuals. When one reads and hears of the prevalence of disease due to immorality among our soldiers, long before they reach the firing line, we wonder what the harvest is going to be after the war. It is almost too horrible to contemplate, and yet we fear that the very nature of the facts is causing those in authority to close their eyes to the consequences. Truly the sins of the fathers are visited upon the children, and it is doubtful if there is at the present time any question of more vital importance to the physical life of this country for several generations to come.

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## American Notes and Impressions

BY REV. R. F. DIXON

The Presidential campaign is now in full swing and the political temperature is steadily rising. Issues in this contest are curiously tangled up and the voter who is not a hopelessly hidebound partisan, and who desires to cast a really patriotic vote must feel sorely puzzled. Take the matter of foreign policy, for instance. On one side there is Col. Roosevelt, who has given his whole-hearted adherence to Judge Hughes, fulminating against the "pro-German" policy of President Wilson, and roundly expressing his sympathy with the Allies, and yet it is said that the German vote will go Republican. The *New York Times* states that the 52 German daily and 243 weekly papers at present published in the United States have unanimously come out against Wilson, whose chief demerit, according to the "Colonel," as Mr. Roosevelt is familiarly and affectionately known here, has been his excessive friendliness to their nation and cause, or, at all events, his indifference to the cause of their enemies. The labour question, again, which is now very acute, supplies another illustration of the present tangle. Both sides, of course, profess their devotion to the welfare of the "working men," and yet Mr. Hughes blames President Wilson for his recent legislation, which saved the country from the horrors of a railway strike. It was a cowardly surrender, he says, as if almost any price wasn't big enough to pay for the averting of such a disaster.

\* \* \* \* \*

The Mexican situation affords still another example of the criss-cross currents that are flowing. The general impression, however, seems to be growing that Mr. Wilson will be defeated, as Col. Roosevelt appears to be carrying the Progressives back to the Republican fold, and from what I can gather from my own personal impressions I am strongly inclined to think that the next administration will be Republican. Wilson at best was a minority President, and I very much doubt if he can make successful headway against a reunited Republican party led by such a redoubtable campaigner as Mr. Roosevelt, and reinforced by the vote of the disgruntled hyphenates. It is the old story of falling between two stools. President Wilson is getting it, as the old Scotch expression has it, on "baith haffits," and his "impartial" policy has satisfied no one except the "peace-at-any-price" party.

\* \* \* \* \*

This latter-named party, whether or not its entire strength will be cast for Wilson, it cannot be denied, is a fairly strong one. To not an inconsiderable number of Americans, however, pro-Ally in their sympathies, Wilson's chief recommendation consists in the fact that he has "kept the country out of the war." On the other hand, there is what may be called the old school American party, sensitive and jealous of the national reputation, who advocate the taking of the strongest measures, even to the declaration of war, for the vindication of the country's tarnished honour. Between these two extremes stands the great mass of partisans, who whatever their personal opinion of the President's action, will vote as their particular party directs. With all their supposed or traditional independence of character and clarity of judgment, the typical American is the most party-ridden being in existence.

Politics everywhere, but nowhere so much as in the United States, makes strange bed-fellows.

\* \* \* \* \*

There is some grumbling here about Britain's interference with American trade, and here and there hints are thrown out in favour of the application by the President of the "retaliatory powers" conferred on him by Congress. But no one need be under any apprehension on this score. Any act of direct hostility to the Allies would arouse a storm of indignation which would shipwreck the strongest party. That much I will say; although I am in hearty agreement with Col. Roosevelt in his condemnation of the feebleness, not to say downright pusillanimity, of President Wilson's policy of the strong peace-at-any-price element that has supported him. But this is simply unthinkable, for the personal sympathies of the overwhelming majority of the Americans, whatever their opinions may be as to any active participation in the present conflict, are strongly and openly in favour of the Allies, especially in the case of the women. The measure, conferring these powers on the President, as everyone here recognizes, and if pressed, will acknowledge, was no more and no less than an election dodge, and a very clumsy and transparent one at that. In two months' time it will be forgotten, but just at present it will come in handy for use in certain regions where the Teutonic element predominates.

\* \* \* \* \*

Despite the tremendous influx of non-English-speaking immigrants, and the relative, and I fear in some cases the absolute, decline of the "Anglo-Saxon" element, it is interesting to note its continued predominance in the matter of leadership in the country. A very marked majority of the "ruling classes" are still, it is evident from the sur-names of most of the leading American publicists, of British blood and descent. The present Presidential and vice-Presidential candidates have all unmistakably British names. What could be more British than Wilson, Marshall, Hughes and Fairbanks. The two protagonists themselves are very near Great Britain, Mr. Wilson's mother being born in Carlisle, England, and both his grandfathers in Scotland and Ireland. Mr. Hughes' father is a native of Wales. How long this state of things will last, however, is something I would not like to venture on attempting to guess. It is inexpressibly sad to see the rapidly decreasing Anglo-American element in New England, where I am at present staying. Foreigners, and by foreigners I mean the real foreigners, alien in blood, language, political ideals and ideas, social habits and religion, are rapidly overrunning the whole country and the native population is moving away, and dying out, generally. I fear the latter. This is becoming true of the remotest districts. The other day I had pointed out to me the hut of a "Polack," on a mountain side in the heart of the Berkshires, near an old village, one of those charming old New England villages one reads of, where such fine old English names as Strickland, Seymour, Basset, Goodwin, I found still lingering incongruously jumbled up with unpronounceable Polish surnames. The same, I fear, is true of other fine British-American strains, such as the Scotch-Irish of Pennsylvania and "Cavalier" of the South. But it may be that before they wholly disappear the invading alien hordes will be Americanized, and in a certain sense Anglicized.

\* \* \* \* \*

Sunday usages here are apt to jar on a sedate Canadian like myself. In this city in which I am staying, a place of over 50,000, the moving pictures are open on Sunday nights

## Thoughts for the Thoughtful

"The idle person is not resting, he is rusting."

\* \* \* \* \*

Kind words are the music of the world.—Faber.

\* \* \* \* \*

God's hold on us makes our hold on Him eternal.

\* \* \* \* \*

Make use of time, if thou valuest eternity. Yesterday cannot be recalled; to-morrow cannot be assured.—Jeremy Taylor.

\* \* \* \* \*

No evangelization is Christian that is not educational; no education is Christian that is not evangelistic.—J. F. Goucher.

\* \* \* \* \*

What we need in the church is object lessons of men who have gone to the limit of devotion to Jesus Christ.—J. Campbell White.

\* \* \* \* \*

To live a martyr's life for the sake of a good cause is a much greater strain on the energies of the soul than to die a martyr's death.

\* \* \* \* \*

To live in love is to live everlasting youth. Whoever enters old age by this royal road will find the last of life to be the very best of life. Instead of finding himself descending the hills of life, he will find it uphill all the way, into clearer air. There the vision reaches further; here the sunsets are more golden and the twilight lasts longer.—Mrs. Mary A. Livermore.

\* \* \* \* \*

Service, not acquisition, is the end of life, and he who does everything he can for the betterment of his fellow men, whether he be rich or poor, is the one who most enjoys life. That service should be rendered in the process of the acquisition of wealth, not merely in its distribution; and that is a service which any man can render, be he rich or poor.—The Outlook.

\* \* \* \* \*

The Bishop of Birmingham has suggested twelve excellent reasons why the nation should give thanks to God:

- (1) That we did not cause the war.
- (2) That we did act in the cause of justice and national righteousness when the demand was made upon us.
- (3) That we have fought cleanly.
- (4) That the desires of our enemies have not been realized.
- (5) That our manhood responded to the call.
- (6) For the union of classes in the land.
- (7) That the whole Empire has realized what Empire means.
- (8) That we have not suffered in this island home from the temporal misery which has been the lot of other lands.
- (9) For the heroism of our sufferers.
- (10) For the grandeur of ideal which is now permeating the nation.
- (11) For the dawn of victory.
- (12) For the hope of the future.

and games are common everywhere. In the country one sees farmers here and there making hay, cutting corn and hauling loads of various kinds, although in the city the shops, except tobacconists and druggists, are generally closed. In this city there have been no evening services, except in our own and the Roman Catholic churches all summer. Sunday in the United States is apparently losing the last lingering shreds of its religious character for the average Protestant.

## Corporate Authority and Individual Liberty

Charge of the Most Rev. GEORGE THORNELOE, Archbishop of Algoma, to the Provincial Synod of Ontario, Hamilton, September 12th, 1916.

**A**FTER referring to the resignation of Archbishop Hamilton, of Ottawa, and extending a welcome to Bishop Roper of the same diocese, the Archbishop continued. "As we look around us at the condition of the world to-day we find ourselves confronted by facts which every thinking man should ponder.

### A World-Wide War.

"We are face to face with a war well nigh world-wide in its proportions, and absolutely unparalleled in its destructive force; a war which is not only impoverishing the world, but bathing it in blood and filling it with misery. Already it has raged two years, and only now do we begin to discern the first rays of the day-dawn of peace. And when peace comes and our shattered battalions, with their hosts of crippled heroes, return in triumph to our shores, there will rise before us problems which our highest wisdom may be hardly adequate to solve. Such considerations should surely 'give us pause,' and set us diligently planning and praying.

"But to me one of the most notable features of the war is the fact that it is a war between Christian nations. The leading combatants on both sides appeal for victory to the same God through the same Mediator, Jesus Christ.

"It is quite true that on the side of the enemy we may detect the working of a perverted philosophy which teaches that 'might is right,' and that the graces of Christ's Gospel are signs of weakness. It is equally true that on our side, amid a strange medley of aims, ambitions and beliefs, the main underlying purpose of conflict is the vindication of God's righteousness, and the establishment of the principles of the Gospel.

"Yet the fact remains that the conflict is a conflict within the Kingdom of God. And it forces upon us the questions: How can such conflicts be possible where Christ is King? What is our duty as Christians in face of them? and What can we do to prevent their recurrence? When heathen and savage nations fight each other we do not wonder; but when war breaks out between the followers of the Prince of Peace, whose advent was heralded by the angels' message, 'Peace on earth,' and whose resurrection blessing was 'Peace be unto you,' it is surely time for us to ponder these things in our hearts.

### A Shattered Christianity.

"Let us then turn our eyes from this scene of conflict to the Christian Church. What is it that we see? A shattered Christianity represented on the one hand by several ancient churches out of communion with one another, and on the other hand by innumerable sects of more or less modern origin and varying orthodoxy, to say nothing of groups and individuals, professing to be followers of the 'Crucified,' but acknowledging no allegiance to any Christian organization.

"This is the Christianity on which we fix our hopes! Rent and torn within itself, what wonder that the nations which profess it are at each other's throats! Divided in its own counsels, what wonder that it has no message of peace for the world at large. Unable to present even the semblance of a united front, what wonder that it stands helpless before the spectacle of a world at war!

"But happily it does not stand wholly helpless. Far from it. Such is the vitality of the Gospel and Kingdom of Christ that even the sundered fragments flash and scintillate with heavenly light and throb with saving power! The spectacle of our empire rising in its might at the call of duty, and, in face of almost hopeless odds, sending forth its best sons in defense of God's truth, is a tribute to the vitality of its animating religion. And on the battle-field the countless instances in which, in every rank and station, men have given their lives for each other and the cause of God, recall the blessed sacrifice of Calvary from which they draw their inspiration!

### The Need of Unity.

"And yet a divided Christianity must ever be weak before its foes. We must be one if we would have the world believe. We must be one if we

would see the devil tremble and flee away. We must be one if we would be God's agent for making wars to cease in all the world.

"And our oneness must be no pretended unity, no merely superficial thing, such as a federation of sects, or a patched-up agreement to differ. It must be a radical, whole-souled unity. It is not enough to remove the symptoms of division; we must cure the disease. It is no easy task. As the history of division has been long so must the history of reunion be. It must be sought with no unwise precipitancy of action, but with the patient devotion of submissive faith.

"This brings me to what I wish specially to urge. We are here as the representatives of the historic Anglican communion in the province of Ontario. Before we begin our work I venture to remind you that the historic Church has ever stood pre-eminently for the principle of authority as the corrective and counterpoise of the principle of individual liberty.

### The Principle of Authority.

"I have spoken of submissive faith. That faith in its highest flights is faith in God as a personal being. In its lower measures it is faith in the Church as God's special sphere of operation. The vision of Christ in the midst of the candlesticks is for all time. This is what I mean by the principle of authority, Christ speaking through the Church by its councils, its decisions, its continuous traditions.

"I believe that the loss of faith in the traditional authority of the Church is behind most of our divisions. That authority has doubtless been abused, but it is one of the essential principles of the Church's life and unity. Individual thinking and individual faith need correcting by corporate thinking and corporate faith; present-day thinking and faith by the thinking and faith of the past, specially the thinking and faith of the earliest stages.

"We know, of course, that authority unchecked may lead to tyranny. We ought also to know that individualism unrestrained may lead to anarchy. But these facts do not condemn the right use of both principles. Both are necessary. Indeed, individual liberty and corporate authority are the two forces, centrifugal and centripetal, which preserve the equilibrium of the heavenly system of souls and churches as they circle round their spiritual centre, the sun of righteousness. Through ignoring this fact souls have wandered off and the Church has been shattered. First it was authority in the Church that repudiated individual liberty; now it is individual liberty that repudiates the authority of the Church. The result is the same—disaster to the Church and to the souls of men.

"It was the prime offense of the ancient people of God in the chaotic days before the monarchy that 'every man did what was right in his own eyes.' We have come perilously near to that offense to-day. The judges, the kings, the priests and the prophets, were the embodied expression of the principle of authority of which on earth the Catholic Church of Christ is the latest, the truest and the highest exponent.

"So, then, at the beginning of our Synod work I wish to deliver my soul by saying that I deem it our bounden duty, as the representatives of the Anglican Communion, to recognize that the principle of traditional authority in the historic Church is the true safeguard against untrammelled individualism and against the sectarian spirit which stands for it.

"By all means, up to the utmost limit that falls short of compromise, let us co-operate with those unhappily separated from us. Let us love them for their devotion, and honour them for their zeal; but let us not be tempted to cross that line of compromise lest we obscure our claim that the principle of authority must go hand in hand with the principle of liberty if God's Church is to fulfill the great purpose for which He sent it into the world.

### The Purpose of God.

"The great purpose of God! May we not well recall to our minds once more what that great purpose was?

"The common conception of the great purpose of the Church is the saving of souls. And that conception cannot be said to be wrong. It is not wrong, but it is inadequate. Certainly the Church is sent into the world to save souls. But he would be a bold man who should say the Church is the exclusive means whereby a soul may be saved. Although the Church is the one and only commissioned agency for the purpose, souls are saved in countless ways through the uncovenanted mercy of God. Yet there is one function exclusively entrusted to the Church and that is the evangelizing of the world. We have only to recall afresh the great commission of our Lord to realize that this is so. And this is it which makes the Church so specially responsible: The world waits for her. This is why division in her ranks is so deadly a peril. This is why it is so grievous a sin for her to present a divided front to the enemy. 'Go ye into all the world,' said Christ. 'Preach the Gospel to every creature,' 'Make disciples of all nations.' The Church's responsibility is with the world. She is to heal all feuds, to end all wars, to bring all families into the blessedness of Christ's Gospel, to make all people and nations and languages, the world over, one great family of God. That and nothing less is the ideal of God's purpose for His Church, and here as always it will be fatal to lose sight of our ideal, however far above us it may be at present.

"It is ours to realize that it is through the historic Church we represent that all men are to become brothers, in practice as in theory, that they may no more injure or defraud one another, that nation may no more rise against nation, nor kingdom against kingdom, neither shall they learn war any more, but that everywhere men may 'beat their swords into plowshares and their spears into pruning hooks,' because the knowledge of the Lord has covered the earth as the waters covered the sea, and without regard to race or colour, economical, political or social distinctions, one King reigns over all mankind and is enthroned in every heart.

"We may put this ideal aside as beyond us; but of one thing we may be sure, a Christianity honey-combed with individualism and shattered by party spirit can never achieve this end. It is the crowning offense of sectarianism that though it saves it retards the evangelization of the world and puts further off that day when the reign of Christ will be universal.

"Let us then come somewhat closer home and in a few words of application see how the points I have been urging affect the special work we have in hand to-day.

### Hasty Legislation.

"1. If the principle of corporate authority in the Church be what I have described it, then must we beware how we commit ourselves to hasty legislation likely to imperil some part of our ancient heritage of faith and order. It may be a very little thing which is at stake, but the principle of authority is never a little thing. We have only to remind ourselves what it has given us to realize this. To it in the main we owe such institutions as the Christian Sunday, the admission of children to the Christian covenant in baptism, the gift of the Holy Spirit in confirmation, and that bulwark of the historic faith, the episcopate. Yes, and we may add even the New Testament itself. It were surely a grievous thing to invade or violate a principle to which we owe so much, a principle, moreover, which is the essential safeguard of the Church's unity. It is war time. We are full of enthusiasm for our cause. The military spirit is upon us all. At the word of command or the sound of the bugle we spring to our duty. We are proud and thankful to know that about half of those who have enlisted have been Anglicans. We feel that our communion has a right to claim fair recognition. At least let none who represent us, in the enthusiasm for King and country, forget the allegiance they owe to their Church. Not even the claims of the King's service, nor the exigencies of camp life free Bishop, Priest or Deacon from his pledged allegiance to the Church, the kingdom of the King of kings.

### Short Cuts.

"2. In the second place, we are warned against what may lead to this danger, viz., overhaste in legislation. We may be eager for some great good. A short cut offers, and we are tempted to take it. Beware of short cuts. Or it may be simply the spirit of haste that possesses us. We meet in haste; we work in haste; we are in haste to get through and be gone. But there is something better than getting through our work quickly; that is doing it well. These are days of impatience. And in new countries like ours haste

(Continued on page 624.)

## Diocese of Caledonia

### BUSINESS OF SYNOD

THE annual Synod of the Diocese of Caledonia was held in Prince Rupert on September 6 and 7. Present—Right Rev. Bishop DuVernet, Ven. Archdeacon Collison (Kincolith), Rev. Canon Rix and Rev. W. E. Collison (Prince Rupert), Rev. W. F. Rushbrook and Rev. J. Gillett (Prince Rupert Coast Mission), Rev. T. J. Marsh (Terrace), Rev. W. Sweetman (Endako), Rev. W. S. A. Larter (Smithers), Rev. E. Gillman (Chilco), Rev. F. G. Shepherd (Anyox), and the following lay representatives: L. M. de Gex and H. T. Cross (Prince Rupert), C. F. Morison (Metlakatla), G. Oliver (Kitkatla), C. W. Homer (Terrace), R. L. McIntosh (New Massett), F. E. Goodall (Endako), Miss Soal (Hazelton), and associated members, Mrs. DuVernet, Mrs. Rix, Mrs. W. E. Collison, Miss West and Miss Davies.

Previous to the formal opening of the Synod, and the delivery of the Bishop's Charge, a service of Holy Communion was joined in by clergy, lay delegates, and members of the W.A., the preacher being the Rev. T. J. Marsh, and the evening of the first day was spent in serious conference on "The Spiritual Condition of the Diocese, and how best to rise to a higher level." Under the guidance of the Bishop a most helpful and inspiring discussion took place.

The following were amongst the appointments: Diocesan Executive Committee—Ven. Archdeacon Collison, Rev. W. E. Collison, Rev. Canon Rix, Rev. W. F. Rushbrook, Rev. W. S. A. Larter (Diocesan Secretary-Treasurer), and Messrs. L. M. de Gex, C. W. Homer, H. T. Cross and W. E. Fisher. Investment Advisory Committee—L. M. de Gex, E. D. Johnson and C. W. Homer. Board of Management M.S.C.C.—Rev. Canon Marsh, Rev. T. J. Marsh, Mr. Justice Hodgins and Mr. Thos. Mortimer. Board of Governors of the Anglican Theological College—Ven. Archdeacon Collison, Rev. Canon Rix, Rev. W. S. A. Larter, and Messrs. H. J. Cambie, W. J. Clark and G. H. Cowan. Provincial Synod—Ven. Archdeacon Collison, Rev. Canon Rix, Rev. T. J. Marsh, Rev. W. F. Rushbrook, and Messrs. C. W. Homer, W. E. Fisher, L. M. de Gex and G. Oliver. Council for Social Service—Rev. Canon Marsh, Rev. F. G. Shepherd, Mr. R. L. McIntosh and Mr. Thos. Mortimer. Sunday School Commission—Rev. Canon Marsh, Rev. Canon Rix, Mr. Herbert Mortimer and Mr. H. T. Cross.

One of the outstanding features of the Synod was the address by the Bishop explaining at length the question of Prayer Book revision, the attitude of the General Synod, and the powers of Provincial Synods in the matter. It was clearly shown that the work of adaptation and enrichment had become necessary owing to Canadian conditions, national, climatic and geographical, and further that no change of a doctrinal nature had any place in the new book. At the conclusion of the address it was resolved to forward the following memorial to the Provincial Synod:—

"To the Bishops, Clergy and Laity of the Church of England in Canada assembled in the Provincial Synod of British Columbia: The memorial of the Synod of the Diocese of Caledonia humbly sheweth as follows: Your memorialists learn with pleasure that the General Synod of the Church of England in Canada at its last session adopted Canon XII. dealing with the Prayer Book as revised, adopted and enriched to suit Canadian conditions; and whereas this canon is subject to confirmation at the next General Synod; and whereas the Provincial Synods have apparently power to accept or reject this revised Prayer Book; Your memorialists would respectfully urge upon the Provincial Synod of British Columbia to take no action which would imperil the confirmation of this canon and prevent the adoption of this Prayer Book as revised, adopted and enriched throughout the whole of Canada. It being understood that an amending Canon covering a few minor changes referred to the Revision Committee, has been promised by the General Synod. And your memorialists will ever pray."

Hon. Sec. President of Synod.  
Prince Rupert, B.C., ..... 1916.

In connection with the work of the Indian Committee, Ven. Archdeacon Collison, Rev. W. E. Collison, and Mr. C. F. Morison gave interesting addresses comparing the old days with

(Continued on page 625.)

## TRINITY COLLEGE

### Conference of Alumni

Toronto, September 20-21.

ABOUT one hundred and twenty of the clerical graduates of Trinity College, Toronto, met in conference on September 20th and 21st. The proceedings were opened with an early celebration of the Holy Communion in the College Chapel, the Bishop of Toronto being the celebrant. The Bishop of Ottawa acted as chairman, and in opening the conference congratulated the College upon the large numbers present and commented upon their potential influence for good and for God.

The Rev. Canon Plummer, of Toronto, in a paper upon "The Moral Value of the Church's Creed in the Common Life," controverted the conventional distinction between "Creed" and "Belief." The clergy should make it clear that creed is important not so much as theory or mere dogma, but rather because of its vital influence on the conduct of practical life. There was no doubt at all of the far-reaching effects of Christian belief in the sphere of common affairs. Bohemianism was just as attractive in religion as elsewhere, but also just as unsatisfying. The so-called free-thinker is often neither free nor a thinker. Canon Plummer thought that within the compass of Christian belief there was a freedom unknown elsewhere. The clergy should realize in their own experience the glorious liberty of the children of God and seek to guide others in that true freedom.

Dean Owen, of Hamilton, opened the discussion by expressing satisfaction with the universal tribute which is paid in the world to upright living. That itself was due to Christian belief. Here and there an exceptional man may live well without definite belief, but for the ordinary man, morality must have its basis in true religion. The present war had demonstrated in a remarkable way the close connection between theory and practice. The clergy must continue to preach the importance of a belief in a God who may be known and can be loved.

The Bishop of Kingston deplored the lack of religious instruction in the Public schools. The attempt to teach morality without religion had always failed.

The second paper was read by the Rev. C. E. Sharp, of Toronto, on "The Forgiveness of Sin." The speaker discussed the benefits accruing from what he termed "Church Confession." In spite of the almost universal prejudice against this practice, and the lack of courage on the part of the clergy in advocating it, there was no doubt in his mind of the great need of it. The sense of sin had almost faded out of our consciousness. Men must be led to seek cleanness of heart and rightness of spirit as the conditions of close personal contact with our Lord.

The Rev. W. H. White, of Peterboro, considered that the practice of habitual confession was un-Anglican, un-Catholic, unscriptural and deleterious in its results. He thought that other and better means for the administration of the forgiveness of sins were indicated in the services of the Prayer Book.

The Bishop of Ottawa in closing this session commented on the agreement of all the speakers in recognizing the necessity of applying the benefits of the atonement to the individual soul. We must hold fast to our right to use the method of "Church Confession" in individual cases, but, generally speaking, this must be limited to use as a spiritual remedy and not as a spiritual food.

The general topic of the second day of the conference was "The Church's Task in the New World after the War." The first paper expressed the views of a thoughtful and observant layman, Dr. W. F. Clarke, who pleaded for a better and clearer understanding between clergy and laity, with reference to the Anglican Church's teachings and present-day needs. He dwelt on personal contact as needful to remove difficulties and doubts and to establish perfect sympathy and co-operation. He thought that the services of the Church would be acceptable to a much larger number of ordinary men if they were simplified in language and arrangements. Self-sacrifice was the need of the hour. He considered that creeds constituted the goal of religion rather than the starting-point. In dealing with the relation of the Anglican Church towards other Christian bodies, he pleaded for the widest possible co-operation, maintaining that the greatest factor contributing to success in

(Continued on page 624.)

## The Canadian Indians

From an Article by Mr. G. B. NICHOLSON  
Chapleau, Ontario, in *Mission World*.

"What the Indians want is not spoon-feeding but opportunity." \* \* \* \*

"We cannot permit the Indian race to be destroyed bodily and by wholesale if we are going to save their souls." \* \* \* \*

"The point, to be kept constantly in mind, is that the work of the schools must be practical more than theoretical." \* \* \* \*

"I am convinced that if the Indians are to have justice done them, the whole conception of dealing with them as wards of the State must be changed." \* \* \* \*

"The missionary to-day is dealing with a people who have been deprived of their vocation and amongst whom the social problem has become a question of virtual life or death." \* \* \* \*

"So long as the great majority of the people of this country look upon the Indians in much the same way that they look upon the game animals and birds, there is not much chance of protecting or uplifting the Indians as a race." \* \* \* \*

"When the indifference of almost every one outside the missionary Bishops and their workers, and the opposition of many who should have been active supporters, is taken into account, I feel that the Indian schools have done wonderfully well." \* \* \* \*

"If the present generation of adult Indians is going to be saved, its members must get an entirely different kind of education. Their whole moral attitude must be changed. . . . They must be shown that it is to their advantage to adapt themselves to the changed conditions." \* \* \* \*

"What the situation demands is that there should be the most complete harmony between the Church and the State, and that instead of there being any abandonment or lessening of the work the schools are doing, it should be increased and extended to a degree which will make it possible for every Indian child to get a practical education." \* \* \* \*

"If the country is to get the best out of the Indians, they must be depauperized. The plan of dealing with the Indians by segregating them on to small reserves and handing them out an annual dole in the form of a few dollars treaty money, may have appeared adequate to the men who had to deal with the Indians of one or two generations ago, but in the face of present-day conditions, I do not think a worse system could possibly be devised, especially the payment of treaty money." \* \* \* \*

The Secretary's report on the Archbishops' Western Canada Fund states that during the year 1915 the total income amounted to £12,117 8s. 10d. Of this sum £3,245 11s. 7d. was earmarked by the donors for special purposes. All expenses in connection with the Missions in Canada during 1915 were paid, and a sum of £3,495 3s. 5d., including 1914 balance, was put on one side to form the nucleus of the fund out of which the Missions will be maintained when the Western Canada Fund comes to an end in four years' time. No fewer than twenty-eight former workers under the A.W.C.F. have joined H.M. Forces, either as Chaplains or combatant officers. Three of these have been killed and two wounded. The following is a brief report of the work accomplished since 1910: 123 clergy and lay workers have been sent to Western Canada. They have been sent out and supported entirely by the Fund. Three central Mission-houses have been built, at Edmonton, Regina, and Cardston, respectively. Churches built, 71; Vicarage houses or shacks, 27; value, £39,000; congregations ministered to, 167; Missions handed back to diocese as parish, 11. Valuable financial assistance has also been given to the Bishops of Calgary, Qu'Appelle, Saskatchewan, Athabasca, and Edmonton for the support of Missions and other diocesan work.

# Provincial Synod of Ontario Business of Synod—Continued

ON the morning of the third day the following resolution, brought forward by Archdeacon Ingles and styled Spiritual Mobilization, was unanimously carried:—  
"That as a true and fitting corollary to the resolution just adopted and addressed to the Government of Canada, the House do urge upon the Church the need of full dependence upon Almighty God in the struggle in which the Empire and her Allies are now engaged, and calls upon the Church as a whole and upon her individual members, to continue in supplication to the God of battles, that He may grant victory to the cause of righteousness and truth for which we contend."

### State of the Church.

The report of the Committee on the State of the Church, which Archdeacon Warren as convener presented and read, although lacking in those statistical facts which generally serve as the foundation of such a report, was an exceedingly thoughtful and able production. The absence of statistics was explained by Canon Gould to be due to the lack of uniformity in the methods adopted by the several dioceses in collecting information. The report, which dealt almost wholly with the spiritualities of the Church, such as Sunday attendance, the due observance of Holy Days, the supply and education of candidates for the Ministry, the full employment of Parochial Societies, the place of the Sunday School in the Church's system, and the influence of religion in the home was, with the exception of a few sentences, unanimously endorsed and adopted, with a recommendation that it be referred to the new Provincial Council for further consideration. An outcome of the discussion was the carrying of a resolution proposed by Mr. G. C. Coppley with reference to the importance of seeking candidates for the Ministry among returned soldiers after the war.

### Provincial Council.

The Synod formally elected the members that had previously been nominated to serve in the new Provincial Council, which corresponds with the Board of Management of the M.S.C.C. and which will, as far as possible, carry on the work of the Synod during the interval between one triennial session and another. This election resulted as follows: Rev. T. C. S. Macklem, Toronto; Ven. Archdeacon Cody, Toronto; Rev. Precentor L. N. Tucker, London; Very Rev. Evans Davis, London; Ven. Archdeacon Dobbs, Kingston; Ven. Archdeacon Beamish, Belleville; Rev. Canon Burt, Fort William; Rev. Canon Allman, Burk's Falls; Ven. Archdeacon Forneret, Hamilton; Ven. Archdeacon Davidson, Guelph; Rev. Canon Kittson, Ottawa; Ven. Archdeacon Mackay, Ottawa; Chancellor Worrell, Toronto; J. D. Falconbridge, Toronto; Charles Jenkins, Petrolia; E. G. Henderson, Windsor; his Honour Judge McDonald, Brockville; F. Ketcheson, Belleville; Chancellor Boyce, Sault Ste. Marie; W. J. Thompson, Sault Ste. Marie; G. C. Coppley, Hamilton; Chancellor Martin, Hamilton; F. H. Gisborne, Ottawa; and G. A. Stiles, Cornwall.

### Extension of the Episcopate.

A message received from the House of Bishops on the subject of the Extension of the Episcopate recommended that a delay in action regarding northern Ontario was desirable until the boundaries of the ecclesiastical Province should be co-terminous with those of the civil Province, that until financial provision could be made for the division of existing large dioceses, additional or assistant Bishops be appointed, and that, if necessary, the episcopal income be a tax upon the revenues of the diocese supplied.

The Lower House accepted the first of these three proposals, but failed to concur in the other two.

### Fixed Metropolitan See.

With reference to fixing the Metropolitan See, or, in other words, having the Archbishop always

the Bishop of Toronto, the two Houses apparently agreed, but the matter was deferred for final decision until the next session of the Synod.

### Marriage Laws.

During the discussion which took place on the subject of the Marriage Laws of the State and of the Church there came to light the strange circumstance that a diversity of practice has existed among the clergy with regard to the publication of banns, some contenting themselves with a single announcement, as the civil law allows, and others strictly following the Prayer Book regulation. The Bishops declared themselves in favour of the latter, while the majority of the Lower House appeared to wish for some relaxation of the Marriage Service rubric, it being thought that if a shorter time was sanctioned a larger number of young people would choose the Church's method of permission. The Bishops recommended an application to the Provincial Government to have the civil law amended, so that it might agree with the ecclesiastical rule, but the Lower House voted non-concurrence. During the consideration of the report of the Com-

courts, women's courts, sex problems, and care of the feeble-minded. Naturally, the first of these, in view of the almost immediate realization of the principle in Ontario, received special attention. While it was evident from the remarks of two or three speakers that the measure passed by the Legislature was regarded by them as premature and unwise, the discussion showed that the majority were prepared to endorse and support the principle and lend their influence to the enforcement of the act. This becomes plain when the following words, included in the report and passed by the House, are considered: "Under the present abnormal conditions this Synod would fall short of its sacred duty, if, in view of the tremendous issues now at stake, it should fail to recognize the fact that these times call for not only the sacrifice of individual rights, if need be, but also the presentation of a solid front in the present national crisis, so that the honest conscientious attempt now being made to solve one of the most important and perplexing problems of our national life, may at least be given a fair trial."

With regard to moving pictures the Synod strongly recommended the presentation of a request to the Provincial Censors to exclude from films all scenes that directly or indirectly encourage divorce.

### The Prayer Book.

Several resolutions containing suggestions relative to amendments to the revised Book of Common Prayer were adopted. Permission was given for the Holy Communion to be the only service once a month at 11 a.m., and the insertion of the Apostles' Creed in the Office for the Burial of the Dead.

Before the close of the fourth day the honorary secretaries explained the difficulty that they had experienced in keeping pace with the proceedings, and made a suggestion that during future sessions of the Synod a stenographer should be engaged to keep a verbatim record. This suggestion was favorably received, and a resolution embodying it was formally passed. The delegates from Ottawa having given an invitation to the Synod to meet three years hence or sooner, if necessary, in that city, a resolution of acceptance was carried, the Bishops concurring.

At 5 p.m. the Bishops entered the hall, and the Metropolitan having summed up the decisions and conclusions to which the Synod in both Houses had arrived, and having commented on the satisfactory and harmonious manner in which the business had been transacted, declared the Synod prorogued, and gave the Apostolic benediction.

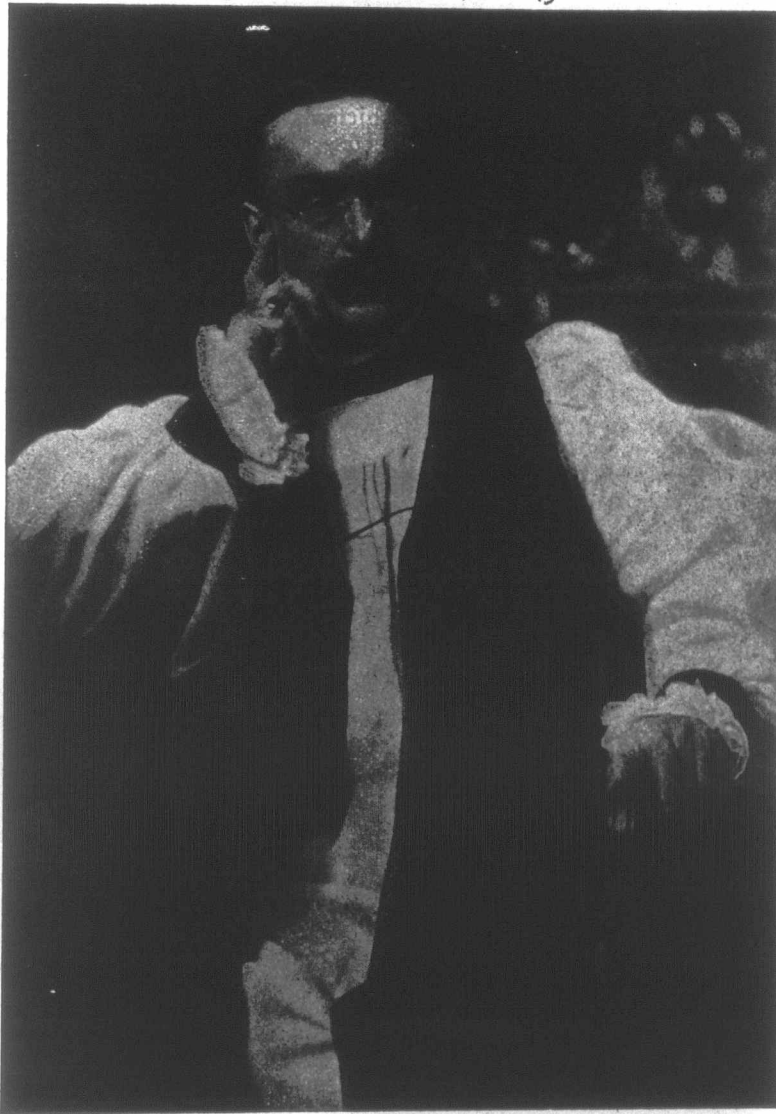
### Laymen's Banquet.

Reference must be made to an event which occupied the evening of the third day of the Synod, and which, although not properly a part of the regular business, added greatly to the pleasure of the members. This was a banquet tendered to the delegates by the Churchmen of Hamilton and held in Hamilton's newest and finest hotel, the Royal Connaught. A feast of good things for the body was combined with an educational treat for the soul and with inspiration for the spirit. The Bishop of Niagara, who presided, gave an address of welcome to the delegates and the Archbishop responded in his happiest manner, prophesying that the Province of Ontario would become the heart of the greatest country in the world and urging all present to help the Church keep pace with the natural and social development.

Three most forceful and profitable addresses then followed, the first delivered by the Bishop of Ottawa on the Lessons of the Past, the second, by Mr. Charles Jenkins, on the Interpretation of the Present, and the third, by Archdeacon Cody, on the Vision of the Future. The banquet was in every respect a great success, and the laymen of Hamilton well deserved the hearty thanks of the Synod which were tendered to them the following morning.

If one may be allowed to offer some slight criticism regarding one or two features of the Synod, the lack of punctuality in beginning the sessions as well as the opening service may be mentioned. The small attendance at the 7.30 celebration of the Holy Communion in the Cathedral and at the 9.30 Morning Prayer in the Church of the Ascension is another matter for regret. Either a change in the hours of the services or a

(Continued on page 625.)



Most Rev. F. H. DuVernet, Metropolitan of Ecclesiastical Province of British Columbia.

mittee on the Marriage Laws, which later occurred, there was passed a resolution in favour of requesting the Government to limit the issuing of licenses to certain responsible officials so as to abolish the system by which profit comes to the issuers.

### Religious Education.

A well-prepared report on Religious Education in the Public Schools was presented. Among the many recommendations which it contained were that the Government be requested to allow the time between 3.30 and 4 p.m. on Fridays to be used by ministers of religion for instructing the scholars religiously and that trustees be required by the Education Department to order certain religious exercises to be performed by the teachers instead of the matter being, as at present, optional.

### Moral and Social Reform.

A highly important report was that of the Committee on Moral and Social Reform, the presentation of which was undertaken by Archdeacon Dobbs, of Kingston, whose experience as Chaplain of the Provincial penitentiary, gave much weight to his words. The report dealt by sections with prohibition, moving picture theatres, juvenile

## Indian Indians

Mr. G. B. NICHOLSON  
in *Mission World*.

want is not spoon-feeding

the Indian race to be de-  
wholesale if we are going

kept constantly in mind, is  
schools must be practical

if the Indians are to have  
whole conception of deal-  
ards of the State must be

o-day is dealing with a  
deprived of their vocation  
social problem has become  
life or death."

eat majority of the people  
upon the Indians in much  
they look upon the game  
ere is not much chance of  
the Indians as a race."

ence of almost every one  
Bishops and their workers,  
many who should have been  
taken into account, I feel  
ols have done wonderfully.

eration of adult Indians is  
ts members must get an  
of education. Their whole  
be changed. . . . They  
t is to their advantage to  
be changed conditions."

a demands is that there  
complete harmony between  
te, and that instead of there  
it or lessening of the work  
it should be increased and  
which will make it possible  
d to get a practical edu-

o get the best out of the  
depauperized. The plan of  
is by segregating them on  
anding them out an annual  
few dollars treaty money,  
quate to the men who had  
s of one or two generations  
f present-day conditions, I  
system could possibly be  
payment of treaty money."

ort on the Archbishops'  
states that during the year  
amounted to £12,117 8s.  
\$3,245 11s. 7d. was ear-  
for special purposes. All  
n with the Missions in  
were paid, and a sum of  
ng 1914 balance, was put  
e nucleus of the fund out  
will be maintained when  
und comes to an end in  
fewer than twenty-eight  
the A.W.C.F. have joined  
Chaplains or combatant  
have been killed and two  
g is a brief report of the  
ce 1910: 123 clergy and  
sent to Western Canada.  
ut and supported entirely  
ntral Mission-houses have  
n, Regina, and Cardston,  
uilt, 71; Vicarage houses  
, £39,000; congregations  
sions handed back to di-  
luable financial assistance  
the Bishops of Calgary,  
ran, Athabasca, and Ed-  
t of Missions and other

## A TURN OF THE ROAD OR THE HOMESEEKERS

BY ADELAIDE M. PLUMPTRE

CHAPTER XXIII. (Continued.)

Within an hour of her return from Indian Island, the "Stella" was steaming down to Port Victor. The man who lay, paralysed by a blow from a falling tree, in her hospital cot was one of the fiercest opponents of the mission. He had opposed the work by every means in his power, both directly and indirectly. He was more than suspected of being responsible for the existence of several of the totally unnecessary saloons which sprang up, like poisonous fungi, wherever the lumber men were likely to congregate.

All this Captain Allen knew, but he remembered nothing but that the man needed help which he alone could give. He tended him with the skill of a doctor and the sympathy of the priest. Was it wonderful that when Mr. Smith was put ashore at Port Victor, and sent by ambulance to his own luxurious home, he was one of the most whole-hearted believers in the mission to be found on the Pacific Coast?

David returned to Indian Bay in the "Stella," but it was more than a week before he was allowed to see his brother. Bishop Neville had disappeared before the boat returned, having taken advantage of an opportunity to visit "Camp 6" in company with an insurance agent. He had given strict injunctions that Gilbert (or "Bob" as he was called in the hospital) should not be told that he had been there. He hoped much from an unexpected meeting with David as soon as he was well enough to bear the excitement. Only the doctor and the captain knew that Gilbert was the lad for whom so many inquiries had been made, and they had promised secrecy.

At last the day came when doctor and nurse thought their patient might see his brother.

Gilbert lay in the little white-painted iron bed, close beside an open window, through which he could see the blue waters of the Pacific dancing in the sunshine. He lay, very thin and transparent, and as weak as a baby, yet fully convinced that life was very well worth living. He wondered vaguely what would happen next. His mind was still incapable of any consecutive thought; he was adrift, and the current of life could carry him whither it would.

The door opened, and the nurse appeared, carrying the modicum of milk with which she seemed to excite rather than satisfy the hunger of her patient.

"Why don't you bring me a beef-steak, nurse?" he asked half in jest, yet with an underlying irritation which she immediately detected, and welcomed as a healthy symptom in the boy who had hitherto seemed so apathetic.

"I've got a treat for you to-day, Bob, though it isn't beefsteak. How would you like to see your brother?"

Gilbert's face flushed with excitement.

"Is old Tom here? Send him in, nurse, he'll do me nothing but good."

In perfect good faith, the nurse ushered in the young man to whom she had been introduced as "Bob's brother," and whom she had always addressed as "Mr. Lawson."

David walked quietly into the room. "Could that be Gilbert? It looked like a man of thirty; and so thin, so pale!"

"Come on, Tom, said a well-known voice, very weak and small."

David walked quickly to the side of the bed.

"Rajah—old Rajah!"

The brothers' hands met as David knelt down beside the bed. The old nickname, unheard for so long, told him that the barrier of misunderstanding and enmity had broken down. No words of reconciliation could have expressed it so clearly. The five minutes—all that the inexorable nurse would allow—passed before a word of explanation could pass between the brothers. Explanation was bound to come, but it was comparatively unimportant; it was enough now that the brothers were united once more.

CHAPTER XXIV.

David's Heroic Act.

IT was nearly three weeks later.

Gilbert was able to sit out in a balcony, overlooking the cove, from which he could see the great logs leaping down the "chute" with a splash into the sea. He could see, too, the saloon further along the coast into which men went, rich with the earnings of weeks or months of hard, honourable toil, to emerge only when they had drunk away both money and manhood.

Gilbert's illness had opened his eyes to his past folly. In the long hours of enforced idleness during convalescence he had "seen life whole." Bishop Neville had returned to the hospital from Camp 6, where he had seen and talked with Graham. Sorrowfully he acknowledged that it had seemed impossible to rouse the man to better things. His will-power, never strengthened by being called into play to resist temptation, had weakened and dwindled almost to vanishing point. The once brilliant and attractive man was fast sinking into a despicable sot, and Colson had told the Bishop that he would be "fired" in a few days when the camp broke up. Then, with his pockets full of money, he would find a saloon, and probably drink himself to death.

It was impossible that Gilbert could retain any respect for his friend; pity alone was possible. He felt ashamed when he remembered how he had allowed himself to be swayed by this man. How, for his sake, he had cut himself off from his home, and had inflicted weeks of suffering and anxiety upon his mother. Graham had sold his birthright for something less than a mess of pottage.

Long and earnestly the Bishop talked with the two brothers, seeing in both noble possibilities of service to their God and country. He was genuinely surprised when Gilbert said:—

"I think the Rajah and I are rather like the Jacob and Esau you preached about in Montreal."

The thought had struck the Bishop more than once; he was surprised to find that Gilbert had remembered a word of his sermon.

"I've thought a good deal since I've been ill, sir, and while I was in camp. I nearly sold my birthright because of my beastly pride. But I mean to stick to it, sir; I mean to keep straight now."

"Thank God! Gilbert," said the Bishop, simply. He knew that a boy of Gilbert's stamp would never express himself in the conventional language of religion, but he guessed at the resolution which lay behind the boyish words. He new now that on Gilbert, as on David and Claude and John Watson, he could count for help when the work needed them.

"I should like to see Tom again," said Gilbert. "We are to start for Port Victor to-morrow; I wish he would come down before we go."

"Nothing is more likely," said the Bishop. "Colson expected they would break camp yesterday. I'll go across to the saloon and see if he is there. It seems pretty full."

(Continued on page 626.)

## English Notes Progress of the War

On the day I pen these "Notes" I have been much interested in reading in to-day's Times the remarkably eloquent and patriotic letter sent from the Western Front by Captain Talbot M. Papineau to M. Henri Bourassa, the Canadian Nationalist leader. With splendid self-sacrifice your young Montreal lawyer, Oxford Rhodes' Scholar, flung himself into the struggle for honour and freedom, and he reminds his fellow-Canadian that "by the declaration of war by Great Britain upon Germany, Canada became *ipso facto* a belligerent, subject to invasion and conquest, her property at sea subject to capture, her coasts subject to bombardment or attack, her citizens in enemy territory subject to imprisonment or detention. This is not a matter of opinion, it is a matter of fact, a question of International Law. No arguments of yours, at least, could have persuaded the Kaiser to the contrary." And then the gallant captain shows how momentous would be consequences to the Dominion whichever choice she made, and proceeds: "But now that Canada has pledged herself body and soul to the successful prosecution of this war, now that we know that only by the exercise of our full and united strength can we achieve a speedy and lasting victory, now that thousands of your fellow-citizens have died, and also many more must yet be killed, how in the name of all that you hold most sacred can you still maintain your position? . . . Could you have been here yourself to witness in its horrible detail the cruelty of war, to have seen your comrades suddenly struck down in death and lie mangled at your side, even you could not have failed to wish to visit punishment upon those responsible. You, too, would now wish to see every ounce of our united strength instantly and relentlessly directed to that end. Afterwards, when that end has been accomplished, then, and then only, can there be honour or profit in the discussion of our domestic or Imperial disputes."

And the passionate appeal concludes with this trenchant, solemn warning:—

"I say to you that from those who, while we fought and suffered here, remained in safety and comfort in Canada, and failed to give us encouragement and support, as well as from those who grew fat with the wealth dishonourably gained by political graft and by dishonest business methods at our expense, we shall demand a heavy day of reckoning. We shall inflict upon them the punishment they deserve—not by physical violence, for we shall have had enough of that—nor by unconstitutional or illegal means, for we are fighting to protect, not to destroy, justice and freedom—but by the invincible power of our moral influence. Can you ask us then, for sympathy or concession? Will any listen when you speak of pride and patriotism? I think not."

The "Times" has a very eulogistic leader upon "this remarkable letter," and concludes thus:—

He (Capt. Papineau) sees great France in her agony and the French-Canadian lagging behind their fellows in coming to her assistance. He sees Great Britain at grips with a world-tyranny which would strangle the children of Liberty in their cradles, and French-Canadians are too prone to look on at the struggle with aloof indifference. For this he blames, and rightly blames, their leaders—M. Bourassa chief among them. The letter was written last March, when the Canadians had first passed through one of the most searching trials of the Western campaign at the cost of grievous losses. Coming at that moment of trial and suffering, it was

September 19.—Tuesday—French capture Florina from Bulgarians. Serbians also defeat Bulgarians. French take Denicourt, south of the Somme.

September 20.—Wednesday—Serbians continue to drive back Bulgarians. German attacks fail in Champagne district. Germans shift headquarters from West to East front.

September 21.—Thursday—Bulgarians suffer defeat again by Serbians. Germans make desperate but fruitless efforts to drive back French from Peronne-Combles highway. Three Canadians escape from German prison camp.

September 22.—Friday—Roumanians and Russians defeat the army of Germans, Bulgarians and Turks in Dobrudja.

September 23.—Saturday—French occupy part of Combes. British War Office announces that 55,800 German prisoners have been taken on the Somme front since July 1st.

September 25.—Monday—Two Zeppelins brought down in a raid on England. Bulgarians driven back on all sides.

a very perfect flower of Canadian idealism. To-day—when faith sees the long trial lightening and the hope of victory growing stronger—it is full of promise for the life of the greater Canada that will be.

\* \* \* \*

It is very gratifying to find a new school of young, brilliant theologians coming forward to meet and guide the new movements of thought now stirring the intellectual and religious domains. One of the most notable is the volume which is now lying before me and which has been scanned many times—"Conduct and the Supernatural," by L. S. Thornton, one of the Mirfield Fathers, and published by Longmans (7s. 6d.). Two sentences on page 150 give the very pith and marrow of the book: "Human nature is disordered and weakened and requires a new direction. It requires a law, higher than itself, and coming from a supernatural source, to furnish guidance to it in unravelling the tangle of life. But law by itself is not enough. That is the truth of all the criticisms of morality which we have encountered in this discussion." In the previous pages the writer exposes in an acute and masterly way such professed substitutes for the Christian scheme as the views of Nietzsche, H. S. Chamberlain, John Davidson, Bernard Shaw and H. G. Wells, and the next sentence runs: "Christianity stands for the conviction, that a way has been provided whereby man may be lifted out of the purely natural sphere, and may receive power to obey the moral law with ever-increasing conformity to its inner spirit." And the last lines of the book are: "Christianity, so far from being a system or a code, is the manifestation in the world of a Life which draws all its power from a supernatural religious experience,—an experience which in its turn is based upon a supernatural creed." (p. 317.) The reading and the thinking which have gone to produce this book must have been immense and strenuous, but the result as shown in these pages is admirable, exhaustive, and convincing.

Mrs. J. MacQueen Baldwin and her daughter, Miss Cicily Baldwin, expect to sail for Japan on the "Empress of Asia," November 2nd.





bury, as his commissary in England in succession to the late Canon Binney.

**All Saints' Cathedral.**—It is expected that the remaining debt on this Cathedral will be fully liquidated within the next few weeks, so as to ensure the consecration of the Cathedral on All Saints' Day.

**Diocesan Notes.**—Rev. W. R. Martell has been elected Rector of Bridge-water in succession to Rev. C. R. Cumming, Chaplain of the 219th Regiment, C.E.F.

Rev. B. P. Colclough, from the diocese of Athabasca, has been offered and has accepted the parish of Milton, P.E.I., and enters upon his duties there this month. He is a brother-in-law of Rev. R. H. A. Haslam, of Kangra, India, and of Rev. H. L. Haslam, of Liverpool, N.S.

**St. Augustine's.**—On Sunday, September 3rd, this pretty little church, on the western shore of the Arm, stands in reminder of "the things which are spiritual," celebrated its 20th anniversary, there being a celebration of the Holy Communion at 11.30 a.m., with an address by the Rev. Dr. V. E. Harris, and an open-air service in the evening at which his Grace Archbishop Worrell was the preacher. In the morning Dr. Harris read the newspaper account of the opening of the church 20 years ago and referred to the place which it has filled in its quiet place on the hill overlooking the sea. Many sacred associations cluster about it to the loyal little groups who from year to year have worshipped within its walls. At the open-air service his Grace the Archbishop in his address emphasized the things for which the church stands, wherever located. It is God's holy temple, His House of Prayer, wherein His children gather at His blessed knee, there to join in adoration, in praise, and there to pour forth the soul's longing; its confession of its weakness, its sin. He referred to the loyalty in which St. Augustine's has always been fortunate and gave beautiful expression to his personal interest in its work and life.

**Charlottetown.—St. Peter's Cathedral.**—Death has deprived this church of the services of a very valuable officer in the person of Mr. Albert A. Mills, at the early age of 38 years. He was baptized and brought up in this church, and has been a member of the choir since boyhood. Lieut. Stewart Simpson, 5th Mounted Rifles, second son of Canon Simpson, of this Cathedral, has been reported wounded in France. Canon Simpson's two other sons are also on active service.

### FREDERICTON.

John Andrew Richardson, D.D.,  
Bishop, Fredericton, N.B.

**Rothsay.**—Lieut. J. D. Brock, of this parish, has made the supreme sacrifice at the front. He enlisted early in the war and was a splendid type of young Canadian manhood. His mother and sisters have the deep sympathy of a large circle of friends.

### QUEBEC.

Lennox Waldron Williams, D.D.,  
Bishop, Quebec, P.Q.

**Thetford Mines.**—The Bishop has nominated the Rev. H. Goring Alder to the Mission of Thetford Mines and Black Lake. Mr. Goring Alder comes from the diocese of Fredericton, and is well recommended by his Bishop.

**Inverness.**—The Rev. J. S. Roe has been appointed temporarily to the Mission of Inverness.

**Labrador.**—Rev. H. H. Corey has volunteered and been accepted by the Bishop for one year's work on the

Labrador Coast, at Mutton Bay. Mr. Corey has already spent four years on the Labrador. Recently, he has been the Incumbent at Kenogami.

**Magdalen Islands.**—Rev. M. R. Ward has been granted one year's leave of absence by the Bishop to pursue his studies at the New York Theological Seminary.

### MONTREAL.

John Cragg Farthing, D.D., Bishop,  
Montreal, P.Q.

**Montreal.—St. John the Evangelist.**—The Rev. Arthur French, Rector of this church, is resigning his office on account of ill-health, for which reason he recently took an extended trip to the Orient. His resignation will take effect on May 1 next. Mr. French has been for 34 years associated with the Church in Montreal. Graduating at Keble College, Oxford, he studied theology at Wilberforce College, England; was ordained deacon by the Bishop of Lichfield, and in 1882, came to Montreal, where he was received into the diocese by the Bishop of Montreal. He was licensed as Curate of St. John's, in the same year, and later became Rector in place of his uncle, the late Rev. Edmund Wood. He also conducted the school in connection with the church, which has since become a private enterprise known as Lower Canada College in Montreal West.

### ONTARIO.

William Lennox Mills, D.D., LL.D.,  
Bishop, Kingston, Ont.

Edward John Bidwell, D.D., D.C.L.,  
Bishop of Kingston and Co-  
adjutor of Ontario.

**Belleville.**—Mrs. Bogert, the widow of the late Canon David Ford Bogert, died in this city on the 17th inst. The deceased lady passed away after a lingering illness. She was upwards of 80 years of age, and since the decease of her husband, about three years ago, has been in declining health. Mrs. Bogert was a daughter of the late James Jessup, Brockville, and was of U.E. Loyalist descent. She is the last surviving member of her family in Canada. One sister, Mrs. Rosebuck, resides in Brooklyn, N.Y. With her husband, the late Canon David Ford Bogert, she came to reside in Belleville many years ago. Her husband was for a long period the Rector of St. John's Church in this city. After his decease the church was closed and later on sold. The interment took place at Brockville.

### TORONTO.

James Fielding Sweeney, D.D., Bishop,  
Toronto, Ont.

William Day Reeve, D.D., Assistant.

**St. James' Cathedral.**—Dr. Albert Ham, the widely known organist of this church, has returned from his vacation. During his absence he devoted a good deal of time to the composition of a Lenten cantata, having for its inspiration the Solitudes of the Passion. The Rev. Canon Welch, Vicar of Wakefield, formerly Rector of St. James' Cathedral, has selected and partially written some of the libretto, and the first presentation of the work will probably be given during next Lent.

**Parkdale.—St. Mark's.**—The annual Harvest Thanksgiving services were held in this church on Thursday evening last, St. Matthew's Day. The church was beautifully decorated with fruit, flowers, etc., and the special music was well rendered by the choir. The special preacher was Captain the Rev. A. C. Mackintosh who was recently invalided home on furlough

after having been wounded. Mr. Mackintosh is the Rector of Fort Erie in the diocese of Niagara. He went to the front about ten months ago as a lieutenant in the 44th Battalion, but was later on transferred to the Chaplain's Department and appointed Chaplain of the 2nd Canadian Casualty Clearing Station in France. Mr. Mackintosh gave a most interesting address, in the course of which he told of the care of the sick and the wounded at the front, showing how well both their physical and spiritual needs are looked after. Amongst the visiting clergy who were present were Ven. Archdeacon Ingles, the former Rector of the church, Rev. Canon Bryan, J. Weston Jones, A. Hart and E. H. Musson. The Rev. W. L. Armitage, Rector of the parish, assisted in the service.

**The Prayer Book Fund.**—Over 12,500 Books of Common Prayer have been ordered by the Bishop of Toronto in connection with this special fund for which he asked contributions some time ago. So far the Bishop has received \$1,073 towards this fund, but a further sum of \$600 is required.

**St. Michael and All Angels.**—The opening of the new church of St. Michael and All Angels, corner St. Clair and Bracondale Avenues, will be held this evening, Thursday, September 28th, 1916, eve of St. Michael and All Angels' Day, at 8 p.m. Dedication service will be taken by the Lord Bishop of the diocese and the sermon preached by the Ven. the Archdeacon of York.

**Ward's Island.—All Saints.**—A Harvest Thanksgiving service was held at Ward's Island on Sunday evening, September 17th. The special preacher was the Rev. W. F. Wallace, M.A., of the Church of the Redeemer. This closed the services there for the summer. On Sunday, September 3rd, his Lordship the Bishop of Toronto was the preacher, when a large number of people was present. These services are held under the direction of All Saints' Church, Toronto.

**Roche's Point.—Christ Church.**—The annual Harvest Festival of this church was held on Sunday, September 17. It was also the sixtieth anniversary of the opening of the beautiful little church which was appropriately decorated with fruits, flowers and grain. Mr. W. E. Mackey conducted the services.

**Newmarket.—St. Paul's.**—The annual Harvest Home will be held in this church on September 24th. Rev. C. E. Pratt will conduct the services.

**West Toronto.—St. Mark's.**—The new addition to this church was dedicated on St. Matthew's Day, the 21st inst., the dedication ceremony being performed by the Bishop of the diocese, assisted by Bishop Reeve. There was a large congregation present, including a number of the city clergy. The special preacher was the Rev. Canon Plumtree, Rector of St. James' Cathedral, Toronto. The Rev. A. J. Reid, the Rector of the parish, also took part in the service. The new addition forms the nave, including a basement for the choir, and is in keeping with the Gothic style of the old portion. This now increases the seating capacity to fully 400 in the body of the church and a rostrum capacity of 50. The old edifice has been entirely renovated, giving the interior an almost new appearance. The cost of the whole work was over \$5,000. It is of interest to mention that St. Mark's, once the parish church of the old village of Carlton, is in reality one of the very oldest places of worship either in the city of Toronto, or in the township of York, for it dates back as far as 1854, when Rev. A. Johnson, father of Dr. A. J. Johnson, chief corner, was the Rector.

**Swansea.—St. Olave's.**—The Sunday School of this church held their first rally day service on Sunday afternoon, September 24th. Under the superintendency of Mr. Harold Meen, the Sunday School has been steadily growing in enthusiasm and attendance. All of the children of the parish were there and most of the parents. Mr. Spicer sang two appropriate solos, accompanying himself on the guitar. Quartermaster-Sergeant Wilkinson and Captain Armitage of the 234th Overseas Battalion were the special speakers. The Rev. E. C. Burch, minister-in-charge, bespoke the assistance of all the church members in the work of the Sunday School and thanked the officers for the able assistance which they had rendered Mr. Meen and himself.

**Runnymede.—St. Paul's.**—The Women's Guild of this church held its annual meeting and election of officers in the basement of the church on the 13th inst., the Rector, Rev. Edward Morley, presiding. The following officers were elected: Hon. pres., Mrs. Ed. Morley; pres., Mrs. M. Teasdale; vice-pres., Mrs. R. Walker; sec., Mrs. A. Beaumont; treas., Mrs. F. Haines; convenors of committees, visiting, Mrs. H. Ogg; literary and musical, Mrs. E. Hughes; social, Mrs. G. Rowland; work, Mrs. H. Hallett. The society, which will meet weekly, purposes doing even a greater amount of work within the parish than was accomplished during last year. The members are commencing this week to make a thorough canvass of the district, with a view to increasing the membership of the congregation.

### NIAGARA.

W. R. Clark, D.D., Bishop,  
Hamilton, Ont.

**Orangeville.—St. Mark's.**—A beautiful memorial, which has been placed by Judge McCarthy, in loving memory of Mrs. J. F. McCarthy, who died last spring, was dedicated in this church on Tuesday morning, September 19th, by the Bishop of this diocese, assisted by Canon Scudmore, of Fergus, Ont., and the Rector, Rev. A. H. Howitt. The memorial, which is a most fitting one, consists of a communion table, a communion rail, reredos panels, for east wall, and book rests, all in quarter-cut oak. It was executed by the Valley City Seating Company, of Dundas, and is a very fine specimen of their work. After the short form of evening prayer, the Rector addressed the large congregation, urging them to continue the good works which will always be associated with Mrs. McCarthy's name. The Bishop then gave a very impressive address in which he pointed out that such a memorial as this was a far more fitting tribute to the memory of the deceased than the useless and costly tombstones which are so frequently erected.

**Milton.—Grace Church.**—The Harvest Thanksgiving services were held on the 22nd and 24th inst. On the latter day the preacher was the Rev. C. E. Riley, B.A., Rector of Dundas.

### HURON.

David Williams, D.D., Bishop,  
London, Ont.

**Brantford.—St. Jude's.**—The Rev. T. B. Jeakins, who has been in charge of this parish during the past year whilst his son, Rev. C. E. Jeakins, the present Rector of the parish, has been serving overseas, was, just prior to his return to Montreal, given a hearty send-off by the people of the parish, the affair taking place in the school-house. Mr. J. H. Spencer, ex-mayor, presided and there was a large attendance. During the course of the evening, the Rev. T. B. Jeakins was pre-

**St. Olave's.**—The Sunday service of this church held their Sunday afternoon service on September 24th. Under the presidency of Mr. Harold Meen, the Sunday School has been steadily an enthusiasm and attendance of children of the parish were most of the parents. Mr. Meen sang two appropriate solos, accompanying himself on the guitar. Master-Sergeant Wilkinson and Mr. Burch were the special speakers. The Rev. E. C. Burch, minister, presided, bespeaking the assistance of church members in the work of the Sunday School and thanked the able assistance which rendered Mr. Meen and him-

**St. Paul's.**—The Guild of this church held its meeting and election of officers for the year ending on September 24th. The following officers were elected: The Rev. Edward Burch, Rector; Hon. pres., Mrs. Ed. Burch; Mrs. M. Teasdale; vice-pres., Mrs. R. Walker; sec., Mrs. A. G. Haines; treas., Mrs. F. Haines; members of committees, visiting, singing, literary and musical, Messrs. G. Rowlands, Mrs. G. Rowlands, Mrs. H. Hallett. The church will meet weekly, and even a greater amount of work than was accomplished during last year. The church is commencing this week a thorough canvass of the diocese with a view to increasing the number of the congregation.

**NIAGARA.**

**St. Mark's.**—A beautiful altar, which has been placed in loving memory of McCarthy, who died last week, was dedicated in this church on the morning of September 19th. The altar, which is a most fitting memorial, consists of a communion table, a chair, reredos panels, for and book rests, all in oak. It was executed by the City Seating Company, of Toronto, and is a very fine specimen of a communion table. After the short form of the service, the Rector addressed the congregation, urging them to do good works which will be associated with Mrs. McCarthey. The Bishop then gave an address in which he said that such a memorial as the altar is a very fitting tribute to the deceased than the costly tombstones which are erected.

**Race Church.**—The Harvesting services were held on September 24th inst. On the occasion the Rev. B.A., Rector of Dundas.

**HURON.**

**St. Jude's.**—The Rev. C. E. Jeakins, who has been in charge of the parish during the past year, was, just prior to his departure for Montreal, given a hearty farewell service by the people of the parish. The Bishop presided at the service, which took place in the school-house. H. Spencer, ex-mayor of Montreal, was present and there was a large attendance. The course of the event was presided over by T. B. Jeakins.

sented by the wardens, on behalf of the congregation, with an illuminated address, which was signed by the two wardens. This was accompanied by a handsome pocket silver Communion set for private use. Mr. A. C. Cuff read the address and Mr. R. Butterworth made the presentation which Mr. Jeakins acknowledged in suitable terms. Following upon this Miss Battersby read an address to Mrs. Jeakins and asked her, "as a token of affection," to accept a pair of silver candlesticks, the presentation being made by Miss Ruth Noble, a child of six years old. Then, on behalf of the Sunday School and the various parochial societies, Mr. C. House made a short address and Miss Irene Dawson presented Miss Jeakins with a leather satchel. The singing of the National Anthem brought a very delightful evening to a close. The Rev. T. B. Jeakins will resume his pastoral work in the diocese of Montreal on the 1st of October.

Captain the Rev. C. E. Jeakins, the Rector of this church, was given a most hearty welcome home on the 12th inst., after an absence of a little over a year, the greater part of which time the reverend gentleman acted as Chaplain to the 58th Battalion at the front. Later on Capt. Jeakins was engaged in hospital work in England, but after a time the strain upon him was so great that he broke down under it and has been invalided out of the service. On his arrival at the railway station Capt. Jeakins was met by a large and enthusiastic crowd of admirers and later on, in the schoolhouse, there was a public reception tendered to him in which deputations from the Ministerial Alliance and the Soldiers' Aid Commission took a prominent part. Capt. Jeakins resumed his duties as Rector of the parish on Sunday last.

On the 15th inst., a public reception and banquet was tendered to Captain Rev. C. E. Jeakins, Rector of this parish, and formerly Chaplain of the 58th Battalion, who recently returned from the front, having been invalided out of the service, by the members of the congregation. The affair was under the management of the ladies of the church. Mr. J. H. Spence presided.

**St. John's.**—The Rev. C. W. Saunders, who has been Rector of this church for the past seven years, has resigned and will take a much-needed rest.

**Cranton.**—Rev. John R. Bythell, in the presence of a good-sized congregation, was on the evening of the 19th inst., duly inducted Rector of the united parish of St. Thomas and Holy Trinity, Poplar Hill. Prayers were said by Rev. F. C. Ryott, of Kirkton, and Ven. Archdeacon Richardson officiated in the induction. At the close of the ceremony the Archdeacon, in a short address, explained the object and meaning of induction, and an appropriate sermon was preached by Mr. Ryott. Mr. Bythell comes highly recommended, and he has been heartily accepted here. He was educated at Toronto University, and has done good missionary work in the diocese of Moosonee at Cochrane.

**St. Helen's.**—The Annual Harvest Thanksgiving services were held in Christ Church, St. Helen's, on Sunday last, when the Rev. Charles Owen, of Glencoe, who built this church, was the preacher at both services. His many old friends were pleased to have him with them again. The church was prettily decorated.

**Indian Reserve.**—St. Paul's.—An interesting event took place on Sunday the 10th inst., on the Reserve in the services held in commemoration of the consecration of this (Six Nations) church which took place 50 years ago. The Bishop of the diocese was present at both morning and evening services, and the attendance at both services was large. In the afternoon the other

Anglican congregations united in the service, which was conducted by the Rev. A. W. McComb, assisted by the Rev. C. Turnell, of the Mohawk Institute. An address was delivered by the Bishop, expressive of the good work of the Indians of the N.E. Company in the erection of the church, and a presentation was made to the Rev. J. L. Strong and Mrs. Strong, who have completed half a jubilee, or 25 years of residence in the parish, and who received an address and a Bible. At the conclusion of the services a photograph of the interior of the church was taken, with the Bishop, the clergy and other officials of the church. Many improvements have been made to the church recently. Since its consecration, 50 years ago, the church has been in charge of six pastors, those previous to the present incumbent being Rev. Messrs. Roberts, Chance, Barr, Martin and Caswell.

**MOOSONEE.**

John George Anderson, D.D., Bishop, Cochrane, Ont.

**Timmins.**—The Bishop has given lay reader licenses to Mr. C. O. Thomas and Mr. T. Dowler, of this parish. It is hoped that they may be able to help in extension work during this coming winter and also in the parochial organization. Through the kindness of Mrs. S. V. Darling and a few friends, 11 beautiful glacier windows have been put in this church. The effect is very beautiful and has been admired by friends, many of whom have come quite a distance to see them. A parish magazine was started this month, which has a circulation of 150 copies monthly. It pays its own way by advertisements, while giving its readers eight columns of local reading matter and news. The editor will be glad to make any exchanges.

**RUPERT'S LAND.**

Samuel P. Matheson, D.D., D.C.L., Archbishop and Primate, Winnipeg, Man.

**Winnipeg.**—The Archbishop of the diocese held a conference last week with the clergy of this city regarding the co-operation of our Church through the diocese with the Church in England in its mission of repentance and hope. The Provincial Synod, at its recent meeting, passed a strong resolution, favouring the "greatest possible sympathy with the Mother Church in this great movement." The decision of the conference was to take the last two weeks in November as a time of special effort to reach those who have lapsed from the Church and that for which it stands. The Archbishop is to issue a pastoral on the subject very soon, and steps were taken to organize the city for a thorough campaign of cottage meetings and house to house visitation.

**St. Stephen's.**—The parishioners of St. Stephen's Church, East Kildonan, Winnipeg, Manitoba, held a farewell entertainment on Monday evening, September 18th, to say farewell to their Rector, the Rev. H. A. B. Harrison, and his wife, who sail on the "Ascania" on the 23rd inst., from Montreal for England. A very pleasant social time was spent, the choir taking advantage of the occasion to present Mr. Harrison with books and a silver ink stand, as a mark of their appreciation of his hard and unremitting work amongst them, and the W.A., in which society Mrs. Harrison took such keen interest and did such splendid work, presented her with a beautiful silk umbrella. Since Mr. Harrison was appointed Rector in January, 1913, the debt on the church has been reduced by \$1,000 and the

organ and piano paid for. A flourishing congregation has been built up, who were always willing to assist their Rector in furnishing and beautifying the church; one member presenting the baptismal font, while another recently presented the Honour Roll, on which is inscribed the names of 57 young men now fighting for their King and country. The A.Y.P.A. raised money to purchase chairs for the Sunday School, and the young men made tables, and this past summer made a beautiful lawn on which tennis courts were laid out, and further improved the church property by fencing it in. Mr. Harrison's object in resigning his charge here, was largely that he is anxious to share in some of the work brought about by the war, and while his congregation regret the loss of so earnest a Rector, yet they are pleased that he is to have an opportunity of going overseas and doing his bit. Mr. Harrison has received the appointment of Assistant Chaplain of the First Southern Military Hospital. He will also be Senior Assistant of Christ Church, Summerfield, Birmingham, one of the largest churches on the outskirts of the city, and will have charge of the City Road Sunday School, which has an attendance of over 500 scholars. Mr. Harrison's many friends all join in wishing him every success in his new field of labour.

**Holland.**—The Rev. W. Cowans has taken up his work here as Incumbent and the prospects are very bright for the future of the parish.

**QU'APPELLE.**

McAdam Harding, D.D., Bishop, Regina, Sask.

**Regina.**—A retreat and conference of the clergy of this diocese was held in St. Paul's Parish Hall, Regina, on September 14th, in preparation for the Mission to be held in the diocese during Advent. The Right Rev. M. M. Harding, who recently returned from England, presided, and received a warm welcome from the large number of clergy present. He explained in general terms the object of the Mission and then asked for suggestions. These were tabulated and the following committee was appointed to consider the whole question and draw up a plan of operation: The Ven. Archdeacon Dobie, Regina; Ven. Archdeacon Johnson, Moose Jaw; Rev.

Canon Hill, Regina, Rev. E. A. Burgett, general missionary, Regina; Rev. E. K. Lindsay, head of the Railway Mission, Regina; Rev. W. B. Parrott, Yorkton; Rev. J. N. Blodgett, Caron; Rev. W. C. Western, Regina; Rev. W. Simpson, Regina, and Rev. F. Stanford, Regina. An interesting address was given by the Rev. Canon Knowles of the statistics of the past three years, showing a considerable decrease in the number of adults, owing to the war, but an increase in contributions to the funds of the diocese. Canon Knowles also showed the absolute necessity for the use of the duplex envelope in all parts of the diocese and proved it by examples from centres where the envelopes are used and from cities where the duplex envelopes are not in use.

**CALGARY.**

William Cyprian Pinkham, D.D., Bishop, Calgary, Alta.

**Calgary.**—News was received in this city last week of the death in action of Captain Ernest Pinkham, the youngest son of the Bishop of Calgary. The deceased officer left Calgary with a local battalion more than a year ago. He was a barrister and a member of the firm of Loughhead, Bennett, McLaws and Co., and a young man of exceptionally bright promise. We feel sure that the Bishop will have the hearty sympathy of all Church people throughout Canada in the great loss which he has sustained.

The Rev. W. H. Mowat, M.A., honorary Canon of the Pro-Cathedral, Calgary, and Head of the Archbishops' Western Canada Mission in Alberta, has been appointed Rector of Newnham with Mapledurwell, in Hampshire, by the President and Fellows of Queen's College, Oxford, who are the patrons of the living. Canon Mowat has been working in connection with the Archbishops' Western Canada Mission for the past seven years. For some time previous to his coming out to the West he was the senior Curate of the parish church at Bolton in Lancashire.

**CALEDONIA.**

F. H. DuVernet, D.D., Bishop, Metropolitan of British Columbia,

**Prince Rupert.**—On Sunday, September 10th, an ordination service was held in St. Andrew's Church, Prince Rupert, by Bishop DuVernet, when Rev. Edwin Gillman, of the Nechaco Valley Mission, was advanced to the priesthood. Canon Rix preached the sermon touching upon the proneness of some to criticize their clergymen, forgetting that he also was human and needed the prayers and sympathy of his people. The College of Presbyters joining with the Bishop in the impressive ceremony of the laying on of hands consisted in the following: Revs. Canon Rix, McCullagh, Marsh and Sweetnam. A handsome oak chair with the coat of arms of the diocese of Caledonia carved on the back, surmounted by a cross, was presented by the Junior Branch of the W.A. of St. Andrew's and arrived just in time to be used by the Bishop during the Synod week and at the ordination.

**THE CHURCH IN THE UNITED STATES.**

The Rev. E. H. McCollister, Rector of Calvary Church, Santa Cruz, in the Diocese of California, has been appointed Dean of the Cathedral at Portland, Oregon. The Dean-designate was ordained in 1907, and he has spent all his ministerial life so far in California.

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The Rev. James Wise, Rector of the Church of the Holy Communion, St. Louis, has been elected Bishop-Adjutor of Kansas.

\* \* \* \*

The Rev. Frederick Edwards, formerly of Grace Church, New York, has been appointed Dean of St. Paul's Cathedral, Detroit, in succession to the Very Rev. S. S. Marquis, D.D., who has resigned on account of ill-health.

\* \* \* \*

A Bishop's throne, of exquisite workmanship, has lately been placed in Christ Church Cathedral, St. Louis. It cost \$5,000, and it is the gift of Mrs. Howard, a member of the congregation.

\* \* \* \*

The Bishop of Chicago has called a special convention of the diocese to meet in the See City on October 31st for the purpose of electing a Suffragan Bishop of the diocese, and for such other business as shall be directly concerned with the election.

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#### CORPORATE AUTHORITY AND INDIVIDUAL LIBERTY.

(Continued from page 617.)

becomes a fashion. We catch the spirit and are impatient with the old Church for providing so many checks and hindrances to prevent things being done in a hurry. New theories and methods attract us; old ones by comparison seem commonplace and slow. For example, in Synods like this men chafe at the tedious process involved by two houses, not appreciating the immense value of the safeguard provided by the separate session of the House of Bishops and their quiet deliberation apart from and unmoved by the fervent discussions of the larger house. It is always easy in a good cause and under strong emotion to chafe at the restrictions of the past, yet those restrictions may represent the age-long wisdom of the Church. I do not say there can be no exception to the rule; but I do say, let us beware of the spirit of haste, remembering that it is by no means a necessary sign of weakness in man, any more than in God, to hasten slowly.

#### The Prayer Book.

"Our new Prayer Book, which is the old book revised in so conservative a manner that doctrine and principle, it is understood, remain untouched, will be the more firmly rooted in the minds and hearts of our people because it has not been forced upon them against their judgment. May we continue to respect all constitutional safeguards in dealing with it. It is just when men are most impatient in some great and holy cause that such safeguards are of greatest moment.

#### The Rights of Women.

"3. The traditional authority of the Church warns us, in the third place, against yielding to popular clamour. The Church of God must never be tossed about, like a cork, on the wind-swept waves of life. The very stability of the Church gives her power. It is all very well to add new methods to the old ones by way of experiment. It is quite a different thing to forsake too readily the old for the new.

"The age is democratic. In educational, industrial and social spheres the people are coming into their own. The currents of human life surging around us are not without their peculiar perils. In itself the movement is good—a step towards the Gospel consummation. Yet it needs the restraints of wise authority to make it safe. It is just here that the Church's traditions are valuable.

"Consider one phase of the movement, the clamour of women for their

rights. Already it has reached the Church, and there are signs that it may try to lay hands on her sacred things. How absolutely important it is that we should beware of popular clamour, and listen to the voice of the Church's traditions. And that voice is not uncertain. 'By all means,' it seems to say, 'let women have their due.' It is part of their Gospel heritage of freedom. The world is poorer for every wrong we do to women. For woman has not simply rights, but a title to special consideration, since in the person of the Blessed Virgin Mary God made a woman the agent of the incarnation. No right-minded Christian, therefore, can deny to woman an overflowing measure of fair treatment. But that does not mean that she is fitted and entitled to occupy every position a man may fill. It would be doing wrong in the name of right to ignore the fact that the Church, interpreting the mind of Christ and His apostles, has consistently refused to woman any place or part in the conduct of her public and sacramental ministrations.

#### Moral and Social Reform.

"4. And, lastly, the corporate authority of the Church warns us that sometimes a danger may lurk even in the appeal of a righteous cause. The righteous indignation aroused by the sudden disclosure of a long-concealed abuse may easily disturb our balance of judgment and make us forget the lessons of the past. So also may the enthusiasm awakened by the discovery of a new or long-forgotten truth. A Synod like this, carried off its feet by the noble impulse to reform an abuse, may sometimes do a wrong in righting a wrong.

"Thank God, Christians everywhere are coming to see that discipleship means service. Church people in this province are awakening. Among us, as among others, moral and social reform is becoming a watchword. There are few among us who are not on the side of the Ontario Government in respect to prohibition as a war measure, though there are many who held back till now on general principles. One great purpose of our being formed into a separate ecclesiastical province was the desire for greater effectiveness in facing the moral and social evils which disgrace our land. The cry has arisen, let the old Church speak out, condemning alike in high and low or rich and poor the vileness and dishonesty, the lust and the graft which defy public opinion. Let her antagonize all social extravagance and industrial tyrannies wherever they are found. Let her raise her voice against all follies leading to reckless marriage and hasty divorce, with their train of attendant miseries. Let her give warning of the horrors which result from nameless evils to which young men are specially exposed, and refuse to keep silence till her hearers are willing to heed.

"The commissioners appointed to consider the prevalence of venereal diseases in the old land reported that in large cities, 10 per cent. of the population, and more, has become affected by that secret plague which threatens the efficiency and even the life of the young manhood of the land. It is surely time for the Church in this newer land to be up and doing. The greatness of the German peril should surely add force to the appeal which bids her awaken to this subtler danger. And as the Church rises and girds up her loins for her task, we cry, "God bless her and give her grace to do her duty bravely without either fear or favour.

"It seems a paltry thing to utter even a word of warning when such tremendous issues are at stake. And yet even here the principle of authority must not be wholly forgotten. In doing such work as this the Church

must be large-minded like her Lord. She must be independent of all narrow cliques—the tool of none. Like the King, she must know no party. She must beware of taking sides in things legitimately debatable, being to the utmost of her power fair to all lest she impair her witness to the truth and lessen her influence for good. The world has before its eyes to-day the sad spectacle of a great branch of the historic Church shrinking from the condemnation of atrocities defying description, and only too well authenticated, apparently because it is so fast bound in the fetters of political expediency.

"In short—and this is my final word—we must remember that though the reclaiming of the world is her great purpose, the Church's work lies chiefly with the souls of men and women, and is to be accomplished not by legislative enactments or by civic decrees so much as by bringing Gospel grace to men, that their hearts may be turned to God.

"The Church's sphere lies, therefore, not in courts and parliaments so much as in fields of missionary enterprise wherever, in city or country, the world over, men toil and struggle and sin without the light of the knowledge of God or the touch of the infinite love of their crucified Redeemer and Lord."

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#### TRINITY COLLEGE.

Conference of Alumni, Toronto, September 20-21.

(Continued from page 618.)

the Church's warfare against evil was power rather than polity. The Church should put herself at the head of all forces and movements that make for good.

Dr. Clarke was followed by Arch-deacon Paterson Smyth, of Montreal, who, while acknowledging the greatness of the results achieved by other religious communions, thought that the Anglican position was unique and that nothing would be gained on either side by the Anglican Church departing from her present adherence to the creeds and practices of the first six centuries. She held great things in trust, and, while Protestant, was also catholic. Looking forward to the period that will immediately follow the war, the speaker said that the Anglican church must strain every effort to grapple with the fresh tide of immigration that would flow into Canada. Where the clergy were insufficient to do the work, godly laymen should be employed to conduct the Church's worship. In performing social and moral reform work the Church should not merely alleviate misery, but strike at the causes of wrong and wretchedness.

Rev. Dr. Symonds, who spoke next, agreed with Dr. Clarke in many respects, maintaining that the Anglican Church was tardy in action and had sometimes been content to follow when she should have led. He advocated more lucid and simple phraseology in the liturgical forms. He would co-operate widely with the other non-Roman communions, and would welcome reunion with the Orthodox Greek Church.

In summing up, the Bishop of Ottawa expressed the view that the Church was not always required to lead, but rather to lay down principles for the guidance of leaders in society and the State. He referred also to the prejudice against layworkers that existed in the minds of many Church people, and which prevented the Bishops from more largely employing them. He reminded the conference that the Church is a trustee of the truth and the traditional faith and must safe-guard both.

## Correspondence

### MISSIONARY FOR LUMBER CAMPS.

Sir,—May I through your columns make an appeal? I want a man in priest's orders, who can speak French, to take charge of our lumber shanty work. It means long drives and hard work. There is a comfortable house.

Yours faithfully,  
John Montreal.

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### HYMNAL ROYALTIES.

Sir,—I am sure that your readers will be pleased to learn that the royalties on sales of the Book of Common Praise, from 2nd August, 1915, to 6th September, 1916, amount to £462 14s. 8d., which sum, at \$4.85 to the £1, equals \$2,244.25. I have received a cheque for the money, and have indorsed it over to Dr. Worrell, K.C., Honorary General Treasurer of the M.S.C.C., as directed by the General Synod. The sales of the book, in sheets, by the Oxford University Press to the Musson Book Company, for the period, 26th July, 1915, to 31st August, 1916, were 19,026, and to the Cambridge University Press for the same period were 3,700. No sales were made to Messrs. Eyre and Spottiswoode during that period.

Herbert McDonald,  
Honorary Treasurer of the  
General Synod.

Brockville, 21st September, 1916

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### APPEAL FOR CHURCH FURNISHINGS.

Sir,—By reason of your long connection with the M.S.C.C., you are conversant with the peculiar difficulties of our native missionary work, and will therefore realize the force of this appeal. To be brief: In one of the Indian missions which I serve we are attempting to start a mission school. The difficulties are great. We need a church but will have to make the schoolroom serve both purposes. But we have no fittings. In fact, everything necessary to the equipment of a mission church is lacking, and the lack is made doubly serious because of the active Roman "propaganda" against us. Our Canadian Indians make a first claim upon our people. Who will help? Who will contribute anything that would help in the furnishing of a chancel. The need cannot be overestimated.

Yours sincerely,  
Eric Montizambert.

Little Current, Manitoulin.

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### NATIONAL MISSION.

Sir,—May I humbly ask for the privilege of using your columns to bring before your many readers—Bishops, clergy and laymen—the suggestion that we have in Canada a National Mission of Repentance and Hope. It may be called by any other name, but what I mean is clear: a call from every Church and Mission in the Dominion, at one time, to repent, to turn to God, asking for forgiveness, with the certain hope that He will hear and answer through Christ our Saviour. The Old Land is leading the way; may we not follow?

There is need, a great need, for such a call, and that it should be proclaimed with no uncertain voice. As a nation, as a Church, as individuals, we are in need of cleansing. My revered one-time Rector (now Bishop Farthing, of Montreal) has

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well said that "a righteous war requires a righteous nation to see it through."  
There is dishonesty in high places; "graft" is found in every province and every city. There are the sins of impurity, the white slave traffic, drunkenness, gambling, luxury, the love of money, the love of pleasure, apathy and indifference to holy things and the better life, neglect of real prayer in church and home and room. The Church has largely failed in its holy mission. No one can deny the need of repentance and of a true consciousness of the guilt of sin. Now is the time for such a call—from Halifax to Victoria—a nation-wide call. This war is for our cleansing; in a very true sense, this is the day of our visitation. It is an opportunity which will never come again in our day and generation—perhaps never again for centuries. In the midst of anxiety, sorrow, sadness and death God is calling us back to Himself, and the Church which fails in that message is false to her

Christ and her sacred trust. Are our people really turning to God? Are we being refined by it or being hardened by it? Are we clay or gold? A national repentance, an Empire-wide change of mind and heart will lead to a speedy victory and will shorten the war. Now is the day of our visitation.  
Moreover, there is a great power in a united effort. Good work with great results has already been done by parishes here and there and by a diocese or two, but they are isolated and lack the wondrous power of concentrated action. We need to be "all with one accord," and in a sense "in one place," before the Power of Pentecost can come to purify, to give light and warmth. First, the clergy need to be renewed and prepared, and then as one great army, in the power of the Holy Spirit, go back to our people as messengers of the Gospel, not to tell our people to be good and moral, but to point them to their crucified Christ, the world's Saviour and the sinner's hope.

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I humbly suggest that the Lenten season of 1917 might be used if there is time for preparation, but the date could easily be chosen. Is it not possible for us as a Church and as a nation to do something in a united way?  
A. H. Sovereign.

St. Mark's Rectory,  
Vancouver, B.C., Sept. 7th, 1916.

**DIocese OF CALEDONIA.**

(Continued from page 618.)

the present. "Liquor has been the greatest curse to the Indians of this coast, and the greatest restraining influence has been the work of the missionaries and the preaching of the pure Gospel of Jesus Christ," was the testimony of one who has been an eye-witness for nearly fifty years.

The Synod was brought to a close with a standing vote on a resolution embodying loyal and patriotic sentiment introduced by the Rev. Canon Rix, followed by the singing of the National Anthem.

**PROVINCIAL SYNOD OF ONTARIO.**

(Continued from page 619.)

strong admonition on the part of the Bishops to give good heed to the spiritual privileges of the Synod is highly recommended to those officials who will have the next meeting in these respects under their control. The Synod was, on the whole, however, admirably conducted and of great profit to all who had the honour and privilege to be present thereat.

**TESTAMENTS FOR THE SOLDIERS**

A Chaplain acknowledging a grant recently says: "Thank you very much indeed for the parcel. My Brigade is back in the trenches and I have been up with them every day, so letter writing has been sadly neglected. We are having a very terrible time still out here. How terrible I do not think any one at home realizes, despite the wonderful strides made in our munition and gun supply. If you were in town during any of the Zeppelin raids you will know that one did not feel very comfortable while it lasted—well imagine such a state of affairs hourly and daily and you will get an idea of what it is like in the front line of trenches. The endurance of the men amazes one."

Another Chaplain says: "After a time of comparative quiet we are busy again, and I gave away my last five hundred to-day, and then I had not enough for those who came and asked for a copy. Every man in the Flying Corps wants one. It is so refreshing when men come and ask, older men of education, and such a comfort to say, 'Yes, I can give any of you who want one a copy.'  
"One man showed me a red cover Gospel, one of yours. He had had it from the beginning of the war and laid great value on it. Please may I have some more for we are quite out and I hate saying 'no' to the men? May I have some as soon as possible? There is no doubt that the men value them. What body of men would ask for them in ordinary times, but these are God's times."

The Editor will be delighted to receive any gifts, or they may be sent to the Chairman, Rev. Preb. H. W. Webb-Peploe, M.A., or to the Secretary, Francis C. Brading, at 15, The Strand, London, W.C.

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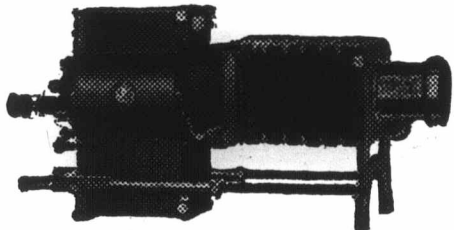
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## A TURN OF THE ROAD.

(Continued from page 620.)

Gilbert sat on the balcony watching the Bishop as he walked along the shore to the saloon. Once he had to wait while a great log shot across his path into the sea, then he went on and disappeared into the saloon.

There was a high wind blowing right into the cove, and the logs within the boom were grinding and rolling together. Presently, David sauntered out from the hospital and stood on the shore waiting for the Bishop's return from the saloon.

Evidently the place was being well patronized; the chorus of a popular music-hall song rolled out, upheld by many voices, from the open door. At last the Bishop emerged, looking unusually dispirited.

"Graham's there, David," he said as he reached him; "he's drinking raw spirit. He'll be either mad or dead if he goes on much longer. Ah, there he is."

Out of the saloon reeled Graham, his face ghastly with the terrible pallor of the spirit-drinker. He followed the Bishop, shouting and swearing. Suddenly he saw David. The sight seemed to drive him mad. He turned seaward and fled as if from some terrible apparition. David and the Bishop watched, spellbound, while he ran staggering towards the sea. Both thought he would turn at the water's edge, but he staggered on. With a lurch he mounted the breakwater and jumped out on to the heaving, grinding mass of logs.

With a shout of dismay and warning, David and the Bishop both rushed to drag the madman back from the deadly peril. It is no uncommon feat for a lumberjack to walk upon a boom of logs; aye, and to ride a single log like a horse down the rapids, but such feats require a clear head and a steady eye, besides a trusty "peavie" (or spear) and heavily-spiked boots.

"Get a rope, sir," shouted David as he ran.

And the Bishop turned back to obey him. David ran on. His feet splashed into the waves—he leapt up on to the breakwater. Graham was keeping his balance with difficulty on the slippery logs.

"Come back, David, come back," shrieked Gilbert, in impotent rage from the hospital. "You'll be killed. He's not worth it. Oh, Rajah, come back!"

But still David went on, unheeding and unhearing.

At last he stood within reach of his goal. He could almost touch Graham. Then a larger wave than before rolled in. With a shriek of horror, Graham lost his balance and fell between two great tree trunks. They rolled together. As he fell David threw himself across the logs and caught him by the coat collar. The great logs ground together and crushed the arm so incautiously thrust between them. The fingers relaxed their grip as the logs closed upon them.

Beneath the boom the undertow sucked down the body of James Graham—to keep it until the sea gives up her dead.

Two of the lumberjacks carried David back to the hospital—a merciful unconsciousness had succeeded the agony of mind and body. As they carried him in, Gilbert turned to the Bishop, who had thrown his strong arm round the trembling boy, and with a white, set face said:—

"I thought him a coward, sir—a coward. And now he has died to save my friend."

(To be Continued.)

The Military Cross has been conferred upon Lieut. Bernard James Denton Thompson, a son of the Bishop of Sodor and Man.

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