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Personal & General

Rev. J. H. Summers-Gill, who has been taking temporary duty at Unity, Sask., is returning to England.

Rev. E. M. Hadley is expected back shortly from England and will rejoin the Diocesan staff in Saskatchewan.

The clothes in which Lord Nelson died on board the "Victory" are still preserved at Greenwich Naval Hospital.

Some 20 returned men from overseas have registered as students at the Diocesan Theological College, Montreal.

Between 10,000 and 11,000 Australian soldiers have married women in the British Isles during the past four years.

Mrs. Lucas, wife of the Bishop of Mackenzie River, is making satisfactory recovery after a serious operation at St. John's Hospital.

Rev. G. Hindle is expected back from England early in October, and is to look after Canon Paul's extensive Mission Belt in Saskatchewan.

The Canadian hospital at Orpington, Kent, has closed. During the three years of its existence 30,000 men have been cared for at this hospital.

Archdeacon and Mrs. Armitage, of Halifax, have been spending some weeks in Toronto. The Archdeacon preached at St. Paul's and Trinity churches.

Bishop Stringer, of the Yukon, and Canon Dixon, of Toronto, are resting at Clifton Springs, New York. The Bishop expects to leave for his diocese in a short time.

General Sir Julian Byng is continuing his war association with Canada by becoming President of the United Kingdom Branch of the Great War Veterans' Association of Canada.

Mr. George P. Nicholson, M.P. for East Algoma, gave an address in the Church of the Ascension, Hamilton, at the morning service on October 5th, on the subject of "Church and Labour."

Mr. Henry E. Colcomb, the organist of St. Stephen's, Westmount, Montreal, won the diploma of the Canadian Guild of Organists at the recent examination in Toronto. He was the only successful candidate.

The Rev. W. Tomalin, Rector of Shediak, is in the Toronto General Hospital, where he has undergone a painful operation in having his shoulder broken and reset after a serious fracture some time ago.

The forthcoming Michaelmas Term at Cambridge University promises to be a record one in numbers. A large number of married undergraduates, whose studies were interrupted by the war, will be in residence.

A buried Esquimaux village, together with the frozen bodies of 80 of its inhabitants, has recently been discovered by Mr. W. B. Vallin, of the University of Pennsylvania. The village belonged to the "Stone Age."

Mrs. H. St. G. Twining, of Warren Cottage, Kingston Hill, Eng., formerly of Halifax, has been awarded La Palme d'Or and La Medaille de la Reconnaissance Francaise by the French Government for her war services.

The funeral of the late Mr. William Chenery took place on September 29th from St. Edmund's Church, Toronto, Rev. E. A. Vesey, the Rector, officiating. The deceased was 67 years of age, and had resided in Toronto for half a century.

To commemorate the 160th anniversary of the death in action of General James Wolfe at the battle of

Quebec, the Association of the Men of Kent and Kentish Men made a pilgrimage to the village of Westernham and the vicarage in which Wolfe was born on January 2nd, 1727.

Before the body of the late Mrs. Meredith was taken from Ottawa to Toronto a funeral service was conducted in her late residence by the Bishop of Ottawa. The service in Toronto was held at St. Luke's Church by Canon Jarvis and the Rev. R. L. Brydges. Interment at St. James Cemetery.

Whilst making excavations in Windsor Great Park, England, recently, Captain Vaughan Williams uncovered, on the supposed site of Edward the Confessor's palace, two hearths, 13 feet square, and several pieces of bronze. He has also brought to light the outline of the King's banquetting hall, 45 feet by 20 feet.

Under the will of the late Mr. Hiram Robinson, a well-known lumberman, who died lately, the sum of \$100,000 has been bequeathed to the city of Ottawa towards the cost of erecting a new hospital. It is specially stipulated under the will that this money is to be used within a specified time for the Children's Ward.

The Rev. J. Cantrell, who has been for four months on a visit to England, returned to his home and parish of Shannonville, Ont., last week, having sailed on the C.P.O.S. "Melita." The Rev. Dewhurst, of Winnipeg, and Revs. Hazel, and Hunt, were also on board. The Rev. C. J. Young, of Brighton, took duty at Shannonville, during Mr. Cantrell's absence.

Col. H. M. Hughes, C.M.G., went to France on October 6th to acquire ground for eight Canadian war memorials. Sites have been chosen at St. Julien, Observatory Ridge, Courcellette, Passchendaele, Vimy Ridge, Amien, Dury and Bourlon Wood. The smallest is about 60 yards square and the largest 500 yards. The nature of the memorials has not yet been determined, although the erection of towers is favoured.

The Duke of Connaught has decided that the money gift to the late Duchess of Connaught by the women of Canada, as a mark of affection and esteem when their royal highnesses left the Dominion, shall be devoted to establishment of a Duchess of Connaught memorial hostel for Canadian ex-service men in London. The Duke has asked Mr. R. B. Darran, an Englishman who has done great service voluntarily for overseas men and dependents, to undertake the organization and management of the institution.

The Rev. C. H. Buckland, a former Rector of St. James', Guelph, who has recently returned from overseas, where he served as a Chaplain, has been chosen by the Liberal-Conservatives of South Wellington, in the lately held convention at Guelph, to be their candidate at the next Provincial Election. The only other name brought before the Convention was that of Archdeacon Mackintosh, also a returned Chaplain, and now the Rector of St. James', Guelph. He declined the nomination in favour of Mr. Buckland.

A signal honour has been received by Prof. Carrie Derick, of McGill University, who has been appointed an associate member of the Protestant committee of the Council of Public Instruction of the Province of Quebec. Prof. Derick is the first woman to receive such an appointment, which makes her a life member of the highest educational body in the Province of Quebec. She was appointed to fill the place left vacant by Dr. E. I. Rexford when he was made chairman of the committee in succession to Sir Wm. Peterson, who was forced to resign through ill-health.

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Canadian Churchman

Toronto, October 9th, 1919.

A Message From the Bishops

BROTHERS AND SISTERS IN THE CHURCH OF THE LIVING GOD:—

We, Your Bishops, responsible for your guidance in spiritual things, deem it our duty to suggest to you certain grave questions which we think it is essential you should face and answer without delay.

Do you realize that the Church of Christ has come to a great crisis in her history; that the world's future depends very largely upon the course the Church adopts to-day, and that the day of opportunity is slipping, nay, hurrying by?

Consider. The great war is over. Victory is ours. Back and forth over the allied nations the glorious news has surged. We still hear the plaudits of rejoicing multitudes. The walls of our Churches still reverberate with the echoes of our Thanksgiving Services. God has been very good to us. We have escaped the most awful peril the world has faced for ages. Tyranny has been overthrown and freedom established throughout the world; and now, with an intensity of relief which baffles expression, we have exchanged the instruments of war for the implements of peace, and are going back to our ordinary avocations with glad and thankful hearts.

But as we go back do we realize how appalling the cost has been? To beat down the spirit of greed and lust, embodied in Germany and her Allies, the gathered nations of the earth have literally bathed themselves in blood. Desolation, destruction, and irretrievable loss have been the order of the day. The hosts of mutilated men our Victory stands for may be numbered, but not the maimed lives and the broken hearts. So then by its awful price we may know the value of this Victory, and the weight of responsibility it lays upon us to be worthy of it. To go back to our old life, concerned only for our own gratification and gain—or it may be with an inflated sense of our merits and rights—would be to show ourselves unworthy of God's goodness. Such a course might indeed turn our Victory into a curse instead of a blessing. It is surely our bounden duty to make this Victory our own by using it aright. We owe it to those who have bled for us. We owe it to God "Who giveth us the Victory." We owe it to ourselves and to the world at large. If we fail in this we shall assuredly merit the contempt and pity of all good men.

We may well ask ourselves what is meant by the war being over and the Victory won. Let us not for a single moment imagine that we were fighting Germany and her Allies alone. Behind and within them was the dominating spirit of pagan lust and greed. And it is not enough that we brought Germany to knees. The question is, did we overcome the pagan spirit, and that not merely in the beaten foe but in ourselves? For, alas, the spirit of selfish lust had a footing with us as well as with the enemy. Have we mastered it and cast it out? If not, our Victory is no true Victory.

Look around upon our own world to-day. Remember it is a victorious world. It is supposed to have conquered the spirit of Prussianism and to have vindicated the laws of God and man. Whence, then, is this menace of lawlessness everywhere in evidence? What is this unrest disturbing the social order, especially in the industrial world? What is this ruthless profiteer-

ing so terribly prevalent? What is this heartless competition in the business world sweeping the weak before the strong? What is this passion for pleasure filling the places of amusement and emptying the Churches? What is this pitiful contrast between expenditure on self-indulgence and expenditure on the spread of God's Kingdom? Why are Clergymen allowed to exist—we might say to starve—on salaries which a day labourer would scorn to accept? Why are the Church's enterprises always struggling while money is abundant for every other interest affecting the life of the world? Obviously the pagan spirit has not been conquered, but is obviously at work among us. And, unless we are watchful and resolute, we shall soon be bound in fetters even more grievous than those we have shaken off. As a matter of fact, the war is not really over, nor the final Victory won. We are still required to "carry on." The forces of the Church must not be demobilized. Recruiting for the Service of Christ must go on with all the vigour displayed by the officers of our King. Why should not at least the same measure of loyalty be shown towards the King of Kings as is shown towards the transient and subordinate Kings of this world?

It is no mere fancy that sees in outbreaks of lawlessness and anarchy a menace even greater than the Prussianism we have defeated. It is no mere baseless vision that sees in Christ the one true remedy for all ills. With all the energy we possess, and in a spirit of self-sacrifice as ardent as any modern soldier's, we should give ourselves to the maintenance and propagation of Christ's cause. It is a sacred obligation, resting upon every member of the Church, to live up to the Baptismal Pledge as a soldier and servant of the Lord Jesus Christ.

The Victory we have won is a test. All depends upon the use we make of it. If we use the freedom it brings us only for selfish ends, we shall most certainly lose it. If we employ it for the Glory of God it will transform our lives and help to make the world a safe place for men and women of every rank to live in.

Look around you once more. Society is seething with restless discontent. Lust for wealth, and pride of power, like explosive force, threaten our safety. Yet on every hand men are calling for what the Church alone can give, *vis.*, true guidance. What they need is the knowledge of the one Lord and Master of mankind, Jesus Christ. Democracy has won deserved recognition; and Despotism is out of date. But beneath the seething surface of life there are signs of heart-hunger for the one true King which none but He can satisfy. Can we doubt that the world is ripe for a great onward movement of the Church of Christ, and that Christ, Himself, is waiting till His wayward followers come to themselves, put away their worldliness and, with whole-hearted devotion, rise up to hail Him Lord.

Brothers and Sisters in Christ Jesus, how long shall we keep Him waiting, with His pierced hands and feet, and His heart aflame with love? How long shall we go on sating ourselves with luxuries and striving with one another for mastery? The Lord stands ready, the moment it turns to Him, to lead the world to everlasting peace. It is ours to set the fashion and the pace.

As leaders of the Church, we place ourselves deliberately at the head of the Forward Movement (now being definitely organized by the representative Committee appointed for that purpose by the General Synod) of the Canadian Church. We bid you, one and all, awake to your duty. This autumn will bring you opportunities of entering, with all the power of personal consecration, into the work. Do not refuse them. Too long Christian profession has been more or less a mockery. Too long people have borne the name of Christian without living the life. Too long they have forgotten that they are stewards of God's gifts hastening toward the day of account. In face of all that has happened of late, no man should be content to mock his Lord by an empty profession which costs him nothing. It is surely time for every man to shoulder his burdens, to take up his cross, and to follow his Master in truth and honesty.

Be assured it is not your money we are seeking. The time will come, next February, when appeals will be made for that. But now it is *you* we want—you, with all your power and fervency of service. We want *you* on the Lord's side, ready to live and die for the furtherance of His gospel, and for His enthronement as King of all the earth.

If we can but win *you* to take a right view of life and duty, as Jesus Christ has set them forth, there will be no need of "Drives" and "Campaigns," or any other clever commercial schemes, to draw money out of grudging pockets. The love of God, and the sense of duty it inspires, will constrain you to be generous givers, and will compel you to sweep away the reproach of struggling missions and poverty-stricken Clergy, and to make the Cause of God and of His Christ the leading force for good the wide world over.

Men and women of the Church, awake; rise up. Too long we have tarried amid the fascinating but dead things of this world. "Rise up, let us be going." It is the Lord Himself who calls us.

From the Altar of the Cross, glorified with its ineffable sacrifice, and glistening with fresh brightness from the lesser sacrifices of our heroic soldier boys, His call comes down to us to-day,— "Come unto me," lay yourselves, and all your value, at my feet; and I, your Lord, the one true Master of mankind, assure you that never, for one single moment, shall you regret the gifts and sacrifices you make for the glory of God and the establishment of His sway throughout the world.

Commending you to Divine guidance and grace, we are your faithful servants in Christ,

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The Christian Year Love for God and Man

(EIGHTEENTH SUNDAY AFTER TRINITY)

THE Gospel for to-day contains our Lord's reiteration of God's great commandment of love. The love of God for us is rightly enough emphasized in the teaching and preaching of our time, but it is doubtful if there is sufficient stress put upon the love we ought to have for Him as a consequence. It is the privilege of the Church to observe a healthy balance of emphasis upon the three great activities of Christian life and worship, each one of which has been, in different sections of Christendom, over worked, namely: faith, works and love.

LOVE FOR MAN.

Love works in two directions according to the commandment: toward man and toward God. The world has accepted, in theory at least, the teaching of the parable of the good Samaritan; no one will question the claim of human helpfulness in any direction. Indeed the claim of humanity is the professed religion of the great majority of people. It is, in the main, a commendable and Christian application of the golden rule, so long as it does not become isolated from its source of power and motive—The love of God. When it is so isolated it can be made to do service even in such extreme directions as the so-called social passion of Bolshevism. Many who make a profession of the Ben Adam type of love deny its reality by a cynical and critical attitude toward those who assert the primacy of the love of Christ. Christian love is a quality of the heart and, as St. Paul says, "doth not behave itself unseemly, is not puffed up,—seeketh not her own—beareth all things, endureth all things." The love of man comes second in order of importance because it is derived from the first. It is true, St. John seems to reverse the sequence when he says: "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen," but the argument turns upon the love of man as a consequence and evidence of the love of God. The Church praises God for the spirit of human helpfulness and philanthropy, but the Church must also stress the love of God as the necessary antecedent as well as the directing and restraining power in all loving activities for human betterment. The world must not be permitted to pick the fruit without recognizing the tree from which it is gathered, nor wash the gold without recognizing the rock whence it is digged.

LOVE FOR GOD.

It is not so easy to love God as it is to love man, though the love of God must be felt and realized before the love of man can become what it is meant to be in the Christian sense. The Church of Christ, therefore, provides all the means necessary for the least of us to attain to the love of God.

(a) *Worship*—In the service of worship Christ is made the centre and object of devotion. All the finest conceptions, sentiments and ideals of our thought and life are identified with Him, and are found in Him. He is lifted up and glorified as the worthy object of all the devotion and praise of which the human heart is capable. Those who are dissociated from public worship, or who do not fully enter into its godly motives naturally find the love of Christ cold and unappealing. The love of Christ is the same as the love of God, for He said: "He that hath seen me hath seen the Father."

(b) *The Bible*—In the Gospels the character of Christ is presented to the reader as the most perfect, loveable and gracious life; whom to know is to love and revere. As we come to love any noble character about whom we may read so, in an infinite degree, may we learn to love the Christ; with this difference that all that He was and did He still is and does, and everyone who knows the meaning of the Gospel is personally related to Him in redemption.

(c) *Prayer*—In prayer is realized the Personality of God with Whom communion is possible. The holy Personality of God appeals to love and devotion.

(d) *Obedience*—"He that hath my Commandments and keepeth them he it is that loveth Me."

Convocation at Wycliffe College

FOUR HONORARY DEGREES GIVEN.

LAST Thursday the Sheraton Memorial Hall was crowded by members and friends of Wycliffe College who gathered for the first Convocation in the Hall since the R.A.F. occupied the main building two years ago. The last two convocations had to be held in the Chapel. Bishop Lucas of MacKenzie River, reading the opening prayer and Scriptures.

Dr. Hoyles, President of the College, in his opening address, alluded to the changed appearance of the Hall during the last two years, when men of war, not men of peace, were to be seen, and of the joy of once more meeting in Sheraton Hall. He chose three words for his hearers: Respice, Prospice, Aspice (look backward, look forward, look upward). In looking backward he alluded to the early founders and fathers of Wycliffe, who had been ever faithful to the evangelical principles of the Church of England. The future, he said was bright with the promises of God, and he urged the necessity of looking upward thankfully, trustfully, prayerfully.

Principal O'Meara spoke of the early history of the College, and of the years of war when the numbers of students dwindled from 125 to 23. Not one student remained behind who could possibly have gone overseas. The men of Wycliffe College, in company with their fellows, were not found wanting when the call came for sacrifice and service abroad. The College is now making a new start. Principal O'Meara spoke of the repairs which have been done, and which cost twice as much as was allowed by the Government. Twenty-eight of the overseas men are back already, three of whom were a year ago prisoners in Germany. There are about twenty in the first year, and more than one-third of these are drawn from men who have seen overseas service. Three are from England, one from Ireland, one from China, one from Japan, and fourteen are Canadians. The total enrolment for the year is 63. Principal O'Meara stated the great pleasure it gave him to welcome the first student from China. He spoke of the special committee which has been appointed to consider the best form of memorial for the Wycliffe men who have fallen on the field.

He announced changes in the Faculty as follows: Rev. E. A. McIntyre, M.A., B.D., formerly Assistant at St. Paul's, Toronto, be Professor of Systematic Theology, and Rev. C. V. Pitcher, M.A., B.D., to act as Professor of Old Testament. Rev. H. W. K. Mowll, who has seen service overseas as a Chaplain, returns as Professor of Church History and Dean of Residence.

DEGREES CONFERRED.

Canon Gould presented Bishop Chen Tsai Chen, Assistant Bishop of Che Kiang, China, for the degree of Doctor of Divinity, *in absentia*. Canon Gould spoke of the profound changes going on in the world, largely brought about by the war, especially of the changes in those nations that we are apt to describe as the backward nations of the earth. We are discovering that they cannot remain in separate orbits, and we must expect that the native churches will demand to be truly native churches, under native leaders, working out their own destiny in the sight of God and their fellow men. Bishop Chen is the second native Chinese Bishop and Wycliffe College appropriately honours one who is a fruit of Christian Missionary Work and whose consecration is a sign of the increasing spirit of the native Church.

Rev. Prof. Hallam presented, *in absentia*, Bishop Abraham Mar Thoma, M.A., B.D., Bishop of Tirwalla, South India, for a similar degree, and told of his brilliant achievements when a student at Madras University and at Wycliffe College. He referred to the position of remarkable leadership which the young Bishop held and to the awakening of the ancient Syrian Church. A wonderful tide of spiritual life is rising in South India and Bishop Abraham seems to be the man sent by God for its guidance.

(Continued on page 657.)

DOWNEASTER

Thoughts of an Eastern Churchman

THE Christian doctrine of the Supreme value of each individual human soul is the highest expression of equality that has ever been given to mankind. Church membership is a real democracy, wherein all attain and are guaranteed a true and fundamental, not an artificial, accidental and superficial, equality, wherein all stand on an ultimate level. And it explains and mitigates and reconciles us to the temporary inequalities of this earth life even in the matters of personal gifts. We come to realize that even the idiot and the genius are fundamentally equal for idiocy is only arrested intelligence, the idiot or mentally defective is only waiting for its predestined opportunity "to bloom to profit elsewhere." When we "arrive" this will be all made plain. We will understand why some have had to wait and see others go ahead for a time, why their larger share of suffering, why we cannot here and now find and fulfill ourselves. We will find that in the deeper and truer and in the incomparably nobler sense all men are equal.

* * * *

I am getting a little tired of Chesterton. He is undoubtedly a supremely clever and arresting writer. But that is just the trouble. He has struck a pace that he is bound to keep up. Even cleverness once in a while becomes monotonous—i.e., conscious cleverness. Chesterton is always so palpably trying to make a hit. And then he is so paradoxical that it is difficult to make out exactly what he means. As the fellow said of Washington Irving's "Knickerbocker History of New York," it is often impossible to know whether he is joking or in earnest. And then, although he does say things that make you sit up and think, he does sacrifice sense to style. You cannot free yourself from the impression that the way he says a thing is of more importance to him than the thing itself. And so there is always something elusive about Chesterton. His style is so forcible, so pungent, so arresting, that you lose yourself as in a labyrinth. The labyrinth itself is ornate and beautiful but it gets you nowhere.

* * * *

"Childhood and youth are vanity." So we used to be assured by our elders, in those old days when children were consoled for the austerity of their bringing up by being told that it was good to bear the yoke in their youth. Yes—childhood and youth is vanity—to those who have outgrown it. Money is vanity after it is spent. But unspent money has value to the possessor. All this, however, is true enough, but we have to find it out for ourselves. Time is the only preacher that men listen to.

* * * *

How often is it that the qualities we love in others, patience, forbearance, a forgiving spirit for instance, we hate and despise in ourselves, and how, on the other hand, what we dislike and condemn in others, self-assertion, a revengeful spirit, pride and arrogance, for instance, we cultivate in ourselves. We certainly don't love in others stubbornness, and unwillingness to see both sides of a question, or to acknowledge a mistake, the determination to get our own way. But the funny thing is, that in spite of the occasional glimpses we get of ourselves from the standpoint of our fellow men, we imagine that others admire these characteristics in us, and despise us for the lack of them.

* * * *

So many people to-day seem to be literally noise hungry. They crave for it like a drug fiend for his favorite narcotic. They dread quietness as they do solitude. They morbidly love the blare of the phonograph, the hoot of the motor, the clash and clangour of the trolley car and all the multifarious noises of our modern urban life, as the odd man does the sough of the wind among the pines, the swish of the incoming tide, the song of the bird in the thicket, the drowsy hum of the bee, and the thousand and one restful and yet inspiring voices of nature.

Children's Day

(October 19th, 1919)

A PERSONAL LETTER FROM THE PRIMATE.

MY DEAR SUNDAY SCHOOL MEMBERS:

I would much prefer to begin my letter by writing, "My Dear Children," for I like that phrase much better than the one I have used, but I am told that if I did that the teachers and the older members of the Sunday Schools might think that I was leaving them out and that they were not "dear" to me. Surely this is not the case. Be that as it may, my first word to you is a word of warm thanks for something which our Sunday Schools have done during the past year. It is really the biggest thing they have ever done. We asked you by means of what we termed a "Victory Bond purchase," to raise a sum of money towards the endowment of our Indian Mission Work. Will you believe it, our Sunday Schools have paid in a sum of more than \$55,000. And I feel sure that this sum would have been nearly doubled had it not been for the influenza, which closed so many of our schools at the very time the effort was being made. In this Children's Day Letter, I desire on behalf of the whole Church to thank you very heartily for the splendid way in which you have measured up to what we asked of you.

My next word will be one about the observance of Children's Day. Make it the greatest Children's Day we have ever had in our Canadian Church—the greatest not only in numbers present at it, the warmth and heartiness of the services, but also in the contributions which will be made on that day to the funds for our organized Sunday School work. At the last meeting of the General Synod, the name of the "Sunday School Commission" was changed to that of "The General Board of Religious Education." With this change the work of the Commission has been greatly widened. It has done a great service for our schools in the past, but it will undertake much greater things in the future. You know that when a work is extended, it needs more money to keep it up. I want you to remember this on Children's Day, and to see to it that the collections this year will be doubled. We are glad when our children help our Missions as I have already stated, and we thank you for it; but it is of the first importance that we keep our Sunday School machinery going smoothly and well, and you must see that we need money for that.

But dear children, thankful as I am for all this, it is not of money that I want to speak, but of something far more precious than money and that is, of the spiritual value of our Sunday School work. In these schools, we are seeking to teach you about Christ and the Church, and to give you the foundations of a sound Christian character. These have always been important, because the religious or Christian teaching of the young in these days (for reasons which are much to be regretted) is left almost entirely to the Sunday School. I need not enlarge upon that, but we know that it is only too true. How supremely important, then, is the weekly hour in the Sunday School! How much depends upon it! Think about this if you should ever be tempted to waste that hour.

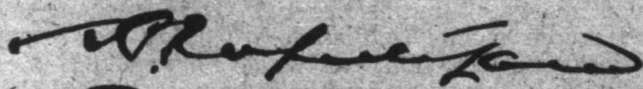
In the second place, the right training of the young is more important just now for another reason. The war has taken away a very large number of our young men and those taken away were of the very best. Had they lived, they would soon have been what we call the leading men in our communities. We must at once be training up others to fill their places. The boys of our Sunday School may sooner than they expect have to step in and fill the places which have thus been left vacant. In order to take the places of those who have proved themselves heroes, our growing boys must be taught high aims and there is no better place than the Sunday School for receiving such teaching. Well, in view of all that the Sunday School can be to us, let me ask you to give them a greater lift forward on the coming Children's Day than you have ever done before. Prepare a good while in advance for a great rally on that day. Talk it up for weeks ahead so that everything may be ready for making it a great success.

Before closing this already rather long letter, let me give you an illustration of the way in which the things which you do and which you learn in the Sunday Schools may help you in the long, distant future. A college professor was once travelling on the train with a number of rollicking students, who were going home for their summer holidays. It was a clear, bright day and about noon. Presently the porter began to light the lamps in the coach. Immediately, the young students remarked to each other:

"What is the old 'blighter' doing, lighting the lamps in broad daylight? He must be crazy." In a short time, the train entered a long, dark tunnel, and then the students changed their minds and exclaimed: "The man was not so foolish after all. We see now why he lighted the lamps. We could not see to read our books or play our games unless he had done it ahead." And so, dear children, it is with the journey of life. When everything is bright in youth, there may be some things which we may not consider necessary—the learning of a helpful verse of Scripture or a prayer. But the time may come, amid the changes and chances of life, when we have to go through some dark passage in life, and then we see the lights which a loving parent or a devoted Sunday School teacher kindled for us as we were travelling in the morning of life, when everything seemed bright.

Let me ask you to recall this simple little illustration when you are tempted to undervalue the help which is offered to you in our Sunday Schools.

Wishing you every blessing, I am,
Your affectionate friend,



From Week to Week

Spectator's Discussion of Topics of Interest to Churchmen.

THE exact import of the referendum ballot has been the subject of much discussion and no little confusion of thought in the public mind. Sir William Hearst is the responsible author of this ballot, and, presumably, he will be the official interpreter of the results of the voting. It may not, therefore, be out of place to consider the ballot in the light of the explanations of its author and interpreter. In the first place, in compiling this ballot it is evident that the supreme desire was to find out just what the Ontario people wanted in regard to liquor legislation. Hitherto, the question, as it has been presented to the public, has been a question of liquor or no liquor, with no intermediate alternative. The present ballot recognizes that there is a much broader question than that in the minds of the people, and, on the theory that legislation must be based upon the people's will, a means of clearly expressing that will ought to be found. The government of Ontario has fairly and fully gathered up the dominant views of our people on this question, and placed them upon this ballot in such a way that ordinary men and women may readily give voice to their desires. What, briefly, are those views, the strength of which it is sought to ascertain? (1) There are those who desire that no intoxicants whatever should be sold save for sacramental and medicinal purposes. (2) Others favour the sale of beer of intoxicating strength in such manner as may make it available for home and club consumption. (3) There are still others that feel that the purchase of beer in quantity, such as is implied above, unfairly discriminates against men who only desire a small quantity, or who can pay for but a small quantity, at a time. (4) There is still another element in the community that is not prepared to confine the sale of intoxicants to five per cent. beer, but wish to have spirituous liquors of all sorts available under government control for home and club consumption. (5) Finally, there doubtless is a residuum of electors who apply the same principles of democracy to the sale of spirituous liquors that others do to beer, and desire to have it purchasable in any quantities desired, with, of course, certain safeguards. Every one of these different sets of people will have an opportunity of expressing their desires, and out of that expression it ought to be possible to determine the will of the electors. The government is to be congratulated on the fairness of the presentation of the issue in all its bearings to the decision of the people of Ontario.

Let us now definitely apply these divergent views to the ballot in question. (1) How can the straight-out prohibitionist who wants neither beer nor spirits in any quantity or under any conditions, save for sacramental and medicinal purposes, give effect to his views? That, plainly, can only be done by voting in the "No" column to each of the four questions. (2) Again, how is the man who wishes to have not only beer, but spirits as well, made available to the public, not in cases, but by the glass, not in government agencies only, but in hotels, to give expression to his will? This can only be done by voting "Yes" to the first question and the government

ignoring all other answers, if the affirmative carries. Sir William Hearst is absolutely right in stating: "If the first question is answered in the affirmative, the Ontario Temperance Act will be repealed and the old license law, as it existed prior to 1916, will be revived. In that event there would be no necessity for further consideration to the answers to the other questions, for the greater would include the less, and liquor would be sold in bars and shops as in years gone by." If the reader will only remember that the ballot in question is intended to give every shade of opinion on this subject, even including the opinion of the old bar-room supporter, a fair opportunity to say just what they want, we will see that the Premier's exposition is the only just one. Let us suppose that I am frankly in favour of the bar and liquor stores, pure and simple, as they were in former days, my course would manifestly be to answer "Yes" to the first question and "No" to all others. Wouldn't a straight list of "Yes" amount to the same thing? Not at all, for the second, third and fourth "Yes" negative or modifies my first "Yes," and I want no negation and no modification. The Liberty League that urges its friends to vote "Yes" to all the questions contradicts the first half of its name. They crowd out the man who says I want bars and all the facilities for securing every kind of beer and spirits. They take possession of question number one, and declare that it doesn't mean what its author says it means. They leave me without a legitimate spot on that whole ballot to voice my opinion. They have decided the question for me, and their verdict is that I don't want what I think I want, and, therefore, I must follow them into some modification which their knowledge of me, greater than I myself possess, indicates. Would it be surprising if I rejected that kind of "liberty," even if it were advocated by a league? The only logical position for the Liberty League to set forth, if it means what it says it means, is to ask its friends to vote in the negative on the first and in the affirmative in one or all of the other questions. By doing this, if they carry the majority of the province with them, they will get all they say they desire. If there be a suspicion that members of the Liberty League really desire to go further than the three modifications of the Act, they have only themselves to blame. They are intruding themselves upon the one answer intended to show the strength or weakness of the old regime, and if question number one carries in the affirmative, these "old regime" men have a right to say to the Premier, "Our point has been won. You are in duty bound to carry out the desires of the majority, and back will come the bar-room." It will be futile for isolated men, no matter how influential they may appear, to say, "That is not what is meant," for the ballot will be its own witness. Will the reader carefully bear in mind at all times as he considers this ballot that the key to its understanding is the assumption that every voter has a right to a fair opportunity to express his views on this question of the sale of liquor. And, further, no matter what is said to the contrary, the only way to defeat the return of the bar is to vote in the negative on the first question. That is really the vital point. Under the present advocacy of the Liberty League one of two things will happen. Either the vote of the straight bar-room upholders will be smothered under an avalanche of votes cast for a different purpose, or they will be so strengthened by Liberty League support that they may win easily, much to their own surprise. Let us be very clear on that point. Only bar-room supporters have any business to vote Yes on that first question. That spot belongs peculiarly and exclusively to them, and it is their right. Readers, beware! If "Spectator" has made question number one clear, the other questions carry their own explanation.

Spectator.

It is your garret I wish to visit. . . . Only see what an accumulation of things! . . . What do you do with all these? . . . Sell them? No, certainly not; you would make so little profit by them. Are you still going to keep them? But what good are they? Listen! . . . That old armchair will serve as a bed for an infirm old man to rest on. These pieces of furniture, repaired a little, will make a whole family happy. These worn garments and these linen rags, which can still be mended, will form the beginning of a wardrobe in a young household. That old tapestry will become a coverlid. You do not imagine the joy one feels in depriving himself of a material object—a garment, for example—that it may serve for some poor person.—"Golden Sands."

PROHIBITION—A Summary

The September issue of the BULLETIN OF THE COUNCIL FOR SOCIAL SERVICE has been entirely exhausted by the unusual demand on account of it dealing with the subject of Prohibition. The General Secretary of the Council informs us that there are applications for hundreds of copies which cannot be filled. On this account we reprint the Bulletin.

DURING the whole course of the long discussion that has accompanied the enforcement of Prohibition in Canada it has been the aim of the Editorial Board to present to readers of the Bulletin various aspects of the liquor question, judging that a real understanding of the problems involved was of the most vital importance to the Church as a whole, and that it was the duty of the Council for Social Service to supply what information was possible on the subject. With that end in view no fewer than five of the series of Bulletins have been devoted to various aspects of the problem, and it is thought that a sixth, by way of summary may not be too many, in helping to focus opinion on what are really the pivotal points of the whole question, and perhaps be of service in clarifying the opinions of many on the very vexed problem involved.

The problem of prohibition of the sale and manufacture of liquor is not a simple one, it is immensely complex, involving as it does considerations of prime importance in the political, economic and ethical spheres. Were it simply a question of denying liquor to drunkards, and removing a highly dangerous article from the hands of those who are admittedly unfit to use it, the question would be a simple one. But it is not so simple as that, as will be very clearly seen on reflection. It involves the removal of the facilities for obtaining liquor, not only from those who are palpably unfit to use it, but also from those who are admittedly quite capable of using it wisely. It cannot be denied, nor can the issue be evaded that there are a great number of unimpeachably respectable and decent members of society who have been used all their lives to have liquor in their houses, who look upon a glass of beer with their dinner as a perfectly proper accompaniment to a meal, and who are deeply resentful that the facilities for obtaining it freely are now denied them by law. When all is said and done, after every argument has been hammered out, it will be found that inevitably we return to the one great fundamental question that lies at the bottom of the whole problem, *are we, or are we not, justified in denying the free use of alcohol to persons who do not abuse the privilege of obtaining it?* For the drunkard no one has a good word, not even Professor Leacock, who hastens to lighten the cargo of his argument against Prohibition by jettisoning the unhappy toper at the very outset. The whole battle rages round the perfectly respectable citizen, who finds enjoyment in a moderate use of alcohol; who would consider himself disgraced if he became intoxicated. How shall we deal with him? Shall we, because another man gets drunk, deny him his glass of beer? The prospect is heart-rending, and unhappy Professor Leacock bursts into loud sobs at the very thought of such brutal tyranny over the respectable workingman denied his glass of beer. But joking apart, the question is a serious one, and must be met seriously and gravely; a great deal is involved and the implication cannot be lightly set aside. Let us now examine the point calmly, in a spirit of reason and toleration, for if we are unreasonable there is no hope for any cause we may espouse, be it good or bad.

THE FREEDOM OF THE CITIZEN.

The strongest argument of all against Prohibition is that it interferes with the freedom of the citizen. It does; most palpably and obviously it interferes with the freedom of the citizen. This awful and stunning fact is the hottest shot in the locker of the "wets." They get "all het up" about it, and when they really get going on it, Magna Carta, the Bill of Rights, the Habeas Corpus Act, Rule Britannia and Britons never shall be slaves are appealed to, and the meeting breaks up with great enthusiasm.

But again let us be perfectly serious. We cannot, any of us, scoff at the liberty of the individual. That we are free is a priceless privilege won for us by our dauntless forefathers through many centuries. The liberties that we enjoy to-day are not lightly to be set aside, and the stupendous struggle of the war has shown us that men and women to-day find tyranny as ab-

horrent as ever their forebears did; and that a free people will fight to the uttermost against tyranny in any form, whether it be that of King, or ruling caste, or Prussian militarism. We must, therefore, justify this admitted interference with the liberty of the subject very thoroughly or bear the odium of oppressors, an odium that no citizens of a democratic community can contemplate for a single moment.

But we must clarify our ideas on the subject of liberty. What is liberty? It is freedom; and freedom means that while we enjoy it we may do as we like. But can we do as we like? Yes, but only to a very limited extent, so limited that when we come to reflect on it we are astonished to find the bounds which circumscribe us are so strait. You admit that I am a free citizen of a free and democratically governed state, well then I suppose I can do exactly as I please? Yes. Well then I please to walk down the street with no clothes on, I suppose I may? No, you will instantly be arrested for indecency. Well, then, supposing I choose to go and live in a hole in the ground, or tramp the roads all my days, have I the liberty to do that? The chances are very strong you will be locked up as a vagabond or a suspicious character, and your fellow citizens will regard you with the greatest disfavour. Well then, I suppose if I may do very little of my own free will in this life I may at least end my life without interference? Certainly not, the law will deal very rigorously with attempted suicide. We might continue this rather absurd conversation indefinitely, showing more and more clearly to the earnest seeker after liberty that his choice of behaviour is severely restricted. The truth is that liberty is a relative term. We must consider it in relation to two things, on the one hand bondage and on the other anarchy or license. We are free because we are not slaves, the chattels of masters. We are free to work for whom and at whatever we like, but we are not free to do whatever we please at any time and in any form. Freedom is not anarchy, nor is it license; a reflection that is being borne in on us with renewed vigour as we contemplate the astonishing happenings in "free" Russia.

We must never forget, nor are we likely to be allowed to forget, that being citizens of a State we owe political obligations to that State as the term of our citizenship. And the State is simply nothing else than the whole corpus of citizens, a Leviathan as pictured by Hobbes, a gigantic agglomeration of individuals. We are free to do what we please only in so far as it does not harm our fellow citizens and so harm the State. The absurd instance of anyone claiming the liberty of parading the streets unclothed shows it in an instant. By doing so he does something that shocks and scandalizes his fellow citizens; it is against public order and decency and the state will punish it accordingly.

And in the same way his claim to end his life at his own will can never be allowed by the State. The citizen owes obligations to the State which he cannot put aside. He is a potentially, if not actually useful and valuable person to the State and by killing himself he injures the State in one of its members, for when one member suffers, all the members suffer, and no man lives or dies to himself. The term "liberty of the individual" is therefore absolutely a relative one. We are not at liberty to do as we please on every possible occasion, and any argument against Prohibition based on the postulate that man is a free agent must be most carefully considered, and duly qualified.

Let it be fully understood that we are not arguing along the lines of Prussianism that exalts the State above all considerations of right and wrong. We must remember that what we, under a democratic government, connote by the term "State," is very far different from that in a bureaucratic and oligarchic tyranny such as obtained in Prussia. Even democracies may be tyrannous, they frequently are, but from the very nature of their composition they cannot be tyrannous over themselves. It is true that for a certain time a clique may seize the reins of government and become tyrannous, but such phenomena are short lived.

We may perhaps be thought to have wandered somewhat from our point, but the line of reasoning runs straight and true. If in a democratic State, where the destinies of the people lie in their own hands, it is decided by the majority that the use of alcohol is deleterious to its members, the individual citizen must bow before the will of the majority and regard his liberty of action with regard to his unrestricted use of alcohol as withdrawn by the State. The whole argument of the liberty of the individual is a faulty one. Our liberty is very straitly curtailed and absolute liberty is an impossibility, as the Russians are even now finding out most painfully. That restrictions on the freedom of action of the individual even in an absolutely democratic country may become tyrannous is undeniable; it is perfectly possible that it may be so. But on the other hand perfect liberty of the individual is anarchy.

THE DIFFICULTIES OF ENFORCEMENT.

The second strong argument against Prohibition, and one that has much undeniable truth in it is that the difficulties of the enforcement of complete Prohibition are so great that it is practically impossible of successful attainment. And, secondly, that the evils of law evasion are so great that they are even worse than the evils of an unrestricted traffic. This reasoning is faulty on two grounds—first, it is not possible to argue that because a law is evaded that therefore the law is *ipso facto* a bad law or one impossible of enforcement, and secondly, because it must first be proved that the evils attendant on evasion are greater than the benefits secured even by an imperfectly successful attempt at enforcement.

We cannot, of course, dismiss the subject quite so summarily as that. It is, undoubtedly, a very serious thing to make an offence out of something that hitherto has been countenanced by respectable society. It must be admitted that many excellent citizens would regard an evasion of the Prohibition law as no very culpable offence, much as many people regard the feat of slipping something dutiable through the customs as rather a proud accomplishment on the whole. But for that reason we do not condemn the levying of import duties, nor can we condemn the prohibition of the liquor traffic for the same reason. The more we consider the argument that because a law is evaded, to a greater or less degree, it must be a bad law and ought to be forthwith repealed, the clearer we must see its absurdity. It is only a step further to say that because murders are committed, therefore the law against homicide is a bad one and ought to be repealed. And in the same fashion it will be seen that the plea of creating a new offence to which even the most respectable citizens might be open, is a faulty one. As civilization progresses it is always creating new offences. Not a century ago duelling was not only not an offence in the eyes of many but even a highly meritorious, honourable and gentlemanly practice. Now it is an offence not only in the eyes of the law but in the eyes of public opinion, it has been banished once and forever and the nation is all the better for it. And in the same way bull-baiting or cock-fighting or any other of the brutalities of past days have vanished, and to indulge in them is an offence against the law and society. What were the polite practices of our forefathers would often be unpardonable in the eyes of the modern world. That a new offence is created by making an evasion of the Prohibition law a criminal misdemeanour means no more than that society has taken still another step forward, and has determined to eradicate an evil that too long passed under respectable guise. Society reacts slowly to new conditions, and yet in another sense amazingly quickly, and there are always numbers of people who resent an innovation at first. Most of them, indeed the vast bulk of society as a whole, soon grow reconciled, just as pedestrians, at first furiously resentful of bicycles, and then of automobiles, have come to take them now as a part of every-day life and wonder at the time when the hardest names were levelled at any who progressed quicker than at a walking pace along the roads.

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And yet it is not to be denied that a new offence has been created, nor is it to be denied that it is a serious and lamentable thing that systematic evasion of the law should be so rife. We must all deplore it, but we need not argue that because a law is evaded the law is a bad one. Such reasoning is simply the eternally fallacious mistake of *non sequitur*, which never is and never can be right. Calmly to suggest that because there is a lot of boot-legging therefore we must abandon the policy we have set out upon is surely absurd.

THE USE AND ABUSE OF ALCOHOL.

The third great argument of the anti-prohibitionist is that because certain people abuse alcohol we must not therefore ban the legitimate use of it by people who can be trusted with it.

There is great strength in this argument, and it is, perhaps, the hardest of all to meet satisfactorily, although careful consideration will show that it also is based in fallacious reasoning. There are few, except the most extreme, who would care to affirm that if alcohol were only used in the strictest moderation by people who never exceeded, it should nevertheless be completely banned. As that world-famed scientist, Sir William Osler, has recently said, that alcohol used moderately is one of the indifferent things like tea or coffee.* That is to say it does neither harm nor good. No man is harmed by drinking one glass of beer, or a small glass of wine or spirits with his dinner, but neither is he benefited, the effect is absolutely neutral. As great nonsense has been talked about the beneficial effects of alcohol as has been about its deleterious properties. Alcohol in excess is an active poison, in strict moderation it is neither good nor bad. If a man imagines that his health is improved by a daily glass of spirits, it is no earthly concern of ours. For all we care he may continue to do so and no one on earth be a penny the worse. It is not true, it is a lie, that the advocates of prohibition desire to take away the glass of beer from the strictly abstemious and respectable citizen. If it were only possible by some device to ensure that only those who used it with the utmost moderation should be able to do so, probably ninety-nine out of every hundred advocates of nation-wide Prohibition would rejoice, and regard the compromise as eminently fair and just to all concerned.

But can we do it? If anyone could devise some feasible and simple plan whereby this could be accomplished, he would be hailed as a benefactor of the human race. But the thing is impossible, it cannot be done. If you are going to allow the abstemious to use alcohol there is no conceivable way by which you can stop the abusers of alcohol from obtaining it. That is the truth of the whole matter and we must accept it, unpalatable though it may be. Well then, must the innocent suffer for the guilty? The advocates of Prohibition ask them to make the sacrifice. They ask them to forego what may appear to them to be an absolutely legitimate indulgence for the welfare of their country and for the happiness of the human race. To what extents of sacrifice a nation is prepared to go, the war has shown us. For ages long the intolerable abuse of alcohol has scourged the world, the only way to eradicate this ancient evil is to abolish it, and this can be done. It can be done easily, so easily no one had dreamed before the introduction of Prohibition into Canada. At last, for the first time in the history of the world an entire nation has decided on the North American continent to shut down on the liquor traffic. Is it worth a little sacrifice says the prohibitionist? It is a curious reflection that when the British Empire said to its sons: "Will you die for me?" the manhood of British stock in all the world sprang to arms and joyfully laid down their lives by thousands in the great struggle: but when a nation says to its citizens: "Will you deny yourself your glass of beer at dinner for me?"

*Sir William Osler's letter to *The Times*, of July 22, 1919, although hostile to the prohibitionist propaganda in England contains a very significant passage which is worth quoting: "A large majority of the people in the United States and Canada have learned that the work of life is as well, or better, done without the use of alcohol in any form. Taken in moderation, alcohol is among the indifferent—with tea, coffee and tobacco. How account, then, for the acceptance of total prohibition—to many a vexatious interference with personal liberty? Because for a large proportion it is no more vexatious than would be the prohibition of the use of snuff. Any interference with personal liberty is borne in view of the possible prevention of much crime and of much more disease caused by the use of alcohol in excess. Never before has total prohibition had a chance. A movement with the support of so level-headed a man as Mr. Taft has more in it than gas or prejudice."

that only the most stubborn resentment should be aroused in countless hearts. Man is a curious animal, he will charge to almost certain death on the battlefield at the bidding of his country, but he will refuse to do a very simple and easy thing for his country if he imagines it interferes with his comfort or enjoyment.

It is proven beyond all peradventure that the only way to combat the evil of drink is to cut drink out absolutely and entirely. There is no half-way house, no compromise. It must be total Prohibition or nothing. All the systems and improvements in the handling of alcohol in all the world are no good at all. The vaunted and famous Gothenburg system is a proved failure in Sweden, the fact is beyond all argument. The system of State dispensaries has been found unsatisfactory wherever it has been found. There is no evading or blinking the fact, it must be total Prohibition if it is to be really effectual, and if our efforts to fight the evils of drink are not effectual they are not worth doing, they are merely wasted energy and vexation of spirit.

The outcry on behalf of the moderate drinker is not ingenuous, he is the best weapon in the hands of the liquor interests, and they play him for all he is worth. As a matter of fact, he is not undergoing any particularly great hardship, although the liquor men say he is and he often imagines he is.

THE USE OF DRUGS.

The fourth argument against Prohibition is that it fosters the use of noxious substitutes or of dangerous drugs. This is true to a certain extent, and the seizure of large quantities of opium and its derivatives, cocaine and other drugs in various cities of the Dominion show undeniably that the evil is present and must be combated. From time to time we hear most distressing accounts of men poisoned through drinking wood alcohol, and the spread of patent medicines containing alcohol is serious. It is a scandal that the shameless foisting on the Canadian public of such rascally concoctions as *Tanlac* should go on unchecked, but it apparently does, and to judge from the enormous advertising of it, the sales must be immense.

But here again let us pause and consider this objection to Prohibition. In the first place, the evil of drug taking is, comparatively speaking, a very small one. The danger is exaggerated and we really cannot take seriously the contention that because we have drug-fiends we must therefore not have Prohibition; such a backwards-on argument is too puzzling to follow. That the populace, denied beer, will take all standing to morphine is beyond all imagination, and we may dismiss it at once. That a certain number of unfortunates do take to dangerous drugs is quite true, and it is also true that we must be on the look out for a considerable increase in the illicit trading in drugs. But it is not a thing to become seriously alarmed at, and as an argument against Prohibition it is really not worth considering. It is quite inevitable and unavoidable that in the process of conquering one great evil other but lesser evils should be encountered, but that does not justify for a second any faint-heartedness on the part of those who are determined to eradicate the main and most pressing cause of corruption. If we can deal successfully with so gigantic an evil as alcohol we can surely do the same with the much less extended and altogether less serious danger of drugs.

THE REMOVAL OF TEMPTATION.

"Many wise men doubt the wisdom of total prohibition," says Sir William Osler, in his letter to *The Times*, which we have already quoted. Perfectly true; all wise men must regard so radical a change in the habits of a nation with doubt and anxiety. Assuredly, it is no step to be taken without the most anxious and deliberate consideration. But has it been tried without serious debate? If any question has been the subject of the most anxious consideration, surely it is Prohibition? But the reason why Sir William Osler objects to it is that "there are virtues not worth having, and among them is that 'fugitive and cloistered virtue, unexercised and unbreathed' upon which Milton pours his scorn."

We wish to treat Sir William Osler's opinions with the greatest respect. His services in the alleviation of suffering for humanity are known and admired all over the world, but with all due deference, we must ask Sir William whether he has thought this point out to its logical conclusion? We must see that he has not, or else so trained and acute a mind as his would see the faulty nature of the reasoning, and acknowledge that he has taken up an untenable position.

In the first place, Sir William Osler as a physician knows even better than we do that the old idea that everyone has to have a succession of minor complaints like measles, mumps or whoop-

ing cough, and the sooner a child has all of them the better, is totally exploded. Every doctor now will tell us that such ailments are not necessary evils of life, that a child is far better for not having had them, and that we must avoid them with the utmost care. In the same way alcohol is not one of the necessary evils of existence, and just as we are the better for not having had mumps so we are the better for not having encountered alcohol. Our will power is not necessarily made stronger because we see alcohol freely dispensed, and we do not take it ourselves; the temptations of life are already numerous enough to try our spiritual stamina, and if we can be rid of one of them, so much the better. According to Sir William Osler's theory the petition, "lead us not into temptation" should be amended to "lead us into temptation and deliver us from evil, when we are tempted thereby."

Of course, it is perfectly true that in the back of Sir William Osler's mind there is a truth which is undeniable. Everyone knows that there is a danger in bringing up a boy so strictly and guardedly that when he goes out into life he will lack the stamina to resist temptation. But such reasoning cannot be transferred to the whole community. As we have said already, surely there are enough temptations to poor mortal flesh to test the stamina and the fortitude of mankind even if we eliminate one of the deadliest of them all? And yet again, we are forced to conclude that Sir William has not really thought it out thoroughly. What of the thousands whose fortitude is not sufficient for them to resist temptation? Are they to be looked upon as the modern Helots, who are displayed as shocking examples of alcoholism so that the virtue of others may be strengthened? No, the argument is faulty from whatever viewpoint we regard it. It is one of those fine manly arguments, that sound quite grand and strong, but which on examination are found to be no good at all.

On the same analogy, we suppose, it ought to be our duty, having duly warned our children of the dangers incurred, to keep a loaded revolver with the safety catch carefully removed always within reach of them all, so that their resistance to the temptation of playing with it may be strengthened. Of course, if one of them shoots himself or his brother dead, it is amply proved that he is lacking in will power, a very comforting and blessed thought, which will doubtless solace the bereaved parents. And if a man takes to drink we merely say he was lacking in moral stamina, and thank God we are not so weak. All of which is very pleasant and comfortable and carries out Sir William Osler's ideas exactly.

COMPULSORY SOBRIETY.

In any large assembly in which the question of Prohibition is being discussed invariably some peculiarly fatuous person will rise, and with solemn head wagging, announce that you cannot make men sober by Act of Parliament, and having given utterance to that idiotic statement resume his seat, satisfied that the question is settled there and then.

It is almost impossible to treat this argument against Prohibition except with mirth and hilarious scorn. Obviously, and of course, you cannot make men sober by Act of Parliament, because through such a measure you can take alcohol away from them so that they cannot get intoxicated. It is perfectly true that there are men that nothing will make sober, short of penal servitude, these are the kind that drink wood-alcohol and die from the effects. Such men are, however, palpably and obviously abnormal; they are diseased with alcoholism and no general argument can be drawn from their case. But the ordinary citizen may be made sober comparatively with great ease. The general run of men are very easy going and won't put themselves out. Perhaps one out of a hundred will be so determined to get liquor that he will risk anything for it. But the ordinary man, though he will perhaps grumble will not put himself out sufficiently to accomplish something which, after all, is not of vital importance to him. A law having been passed he accepts it, perhaps a trifle grudgingly at first, and soon becomes accustomed to it.

We have already in this series commented on the really astonishing results obtained in England through the restriction of output and hours of sale in the public houses during war time. There is a sequel to the story which is now becoming increasingly evident. As is well known, the pressure put on the government to remove the war-time restrictions was very great and they yielded to the threats and importunities of the liquor interests. The strength of beer has been increased, the output is unrestricted, the hours of sale extended and the "no treating order" rescinded. This is what has happened, as shown in the statistics, published in *The Times* of August 2, 1919:—

WEEKLY AVERAGES OF CONVICTIONS FOR DRUNKENNESS.

1916	2,472
1916	1,487*
1917	851
1918	548
1919, January 5th	450
February 2nd	526
March 2nd	571
March 30th	770
April 27th	798
May 25th	820
June 22nd	1,025
July 20th	1,122

These are interesting figures, they are more than interesting, they are deeply and vitally significant. They show with startling clearness that drunkenness can be controlled absolutely. The whole thing is beyond all argument, and public opinion in England is disquieted. Even *The Times* is very uncomfortable about it, and that highly respectable paper can never be accused of being an enemy to the brewers. It tries to find excuses in the return of demobilized troops with money in their pockets and a not unnatural desire for "a bit of a spree" after the rigours of campaigning. But all the same *The Times* is uncomfortable. "Extreme temperance reformers," it says, "may see in the figures given a dangerous relapse towards pre-war conditions. This view cannot be justified in the abnormal circumstances. Convictions for intemperance are only 45 per cent. of the pre-war figures, and it may be fairly anticipated that they will fall to less than one-third of the pre-war average, provided that an effective control of the liquor traffic suitable to peace conditions be established."

The points made by *The Times* as to conditions being abnormal may or may not be well taken, probably there is a good deal of truth in them, but abnormal or not, the one great unalterable fact emerges that since the war-time restrictions have been relaxed convictions in England for drunkenness have nearly trebled in number per week. We will not pursue the subject further, but simply leave it at that. Control of the liquor traffic is exactly like control of the level of a lock on a canal. Open the sluices and the water comes in and the level rises, close them and it falls. In a similar way, control the liquor traffic and the amount of drunkenness diminishes, relax the restrictions and drunkenness increases. If that is not making men sober by Act of Parliament, what is it?

The evidence from all over the Dominion is the same. Convictions, not only for drunkenness but for every kind of misdemeanour, have fallen off enormously, police magistrates are unanimous in their opinion on the subject. Not only can men be made sober by Act of Parliament, but even more wonderful to relate, it almost seems as if we could make men honest and hard working. Such is, of course, hardly a fair way of putting it, but what we can do is to remove the temptations to drunkenness and crime, the greatest of which is liquor.

SOCIAL DISCONTENT AND PROHIBITION.

An argument with which Professor Leacock makes great play is that if you take away the poor man's beer, you will make his lot even unhappier than before, and that in place of the fairly contented and slightly befuddled individual who has drawn our water and hewed our wood for us, we shall have an ominously sober and dangerously intelligent personage, who no longer soothed with alcohol, but with his formerly befogged brain perceiving with the utmost clarity the injustices which his masters have heaped upon him, will proceed to set

*The first figure for 1916 is that of the average for four weeks before the restrictions came into force, the second figure, the average for the year.

right those glaring injustices with neatness and despatch. "Beware of the drinkless proletariat," cries Dr. Leacock, "they will call your bluff." The implications of this astounding argument are so far-reaching that anyone reading it for the first time is left pondering as to whether Dr. Leacock is joking again or whether he really means it seriously. But apparently he does mean it quite seriously, first of all he said it in the *Montreal Star*, and then he said it again, even more loud and clear in *The National Review*, an English magazine that goes in for that kind of baroque over-statement. What Dr. Leacock is really doing is to give the tip to capital, as distinguished from labour, that so long as labour is generally fuddled it can still be kept in ignorance of its rights.

Taking it by and large this is the most astounding admission of calculated cynicism that has been uttered for many a long day. That an economist of the reputation of Professor Leacock should make it simply adds to our astonishment. Before such arguments we stand speechless; there is no reply to be made to it, there is no arguing the case. If we argue that the sooner labour ends the injustices that have been its lot, Dr. Leacock will rend the air with accusations of Bolshevism. If, on the other hand, we say that to take his beer away from him will not conduce to clear-thinking or better living, Dr. Leacock will instantly ask why we should take it from him at all, if it is not going to benefit him either way? So on all counts for perverse ingenuity the argument is hard to beat. We take off our hats to Professor Leacock and congratulate him on having produced the most astounding argument against Prohibition we have yet encountered.

A SUMMARY.

We have attempted to give a dispassionate and fair statement of the case. We have outlined the main arguments against Prohibition and have shown the essential fallacies that underlie their reasoning. The real fact is that as a matter of dialectics the anti-Prohibitionist has not a leg to stand on; he can be beaten handsomely on any and every score. That does not mean to say, however, that the whole case is as easily disposed of as all that. We must remember that we are striking at a social habit and institution as old as the world. Mankind seems to have an instinct within him that prompts him to seek in intoxication some brief respite from the cares of the moment. Medical science now shows us that alcohol is not a stimulant, it is a narcotic that dulls for a short period some of the major nerve ganglia. It is idle to deny that as a medicine it has no uses, just as it is totally futile to convince any soldier that the tot of rum in the trenches was not a blessing and assistance to him of immense importance. If he thinks so, no arguing in the world will be of the slightest effect, and we must leave it at that. And if old people find that a glass of wine or whiskey seems to be of some sort of assistance to them, we must allow them to go on thinking so.

If alcohol is required for sickness it can be obtained through a doctor; the law is not tyrannous, it allows amply for any legitimate use of alcohol. One peculiarly bad feature of the anti-Prohibitionist campaign is the oft-repeated assertion that it is ultimately the aim of the movement to abolish the use of wine from the Holy Communion. This is simply untrue, and does not admit of argument one way or the other.

Again and again we must repeat that if Prohibition is going to win not only on this continent but in any country, it is going to win on its merits, and not because a band of somewhat raucous individuals keep up a continued din of invective against drink and all its attendant

evils. We have commented already, in Bulletin 5, on the methods of some advocates of Prohibition. It is not too much to say that many of these methods, and the people who employ them are positively deplorable. "Temperance fanatic" is an unpleasant name for anyone to bear, and if we support Prohibition we must do so not because we get excited about the depredations of the "Demon Rum," but because we believe calmly and deliberately that from every point of view a policy of Prohibition is the best for Canada, the best for any country. We must recognize fully that to do so entails a certain amount of sacrifice to a large number of eminently worthy people, even to many of ourselves who see no harm in the strictly moderate use of alcohol. Those of us who enjoy a small glass of beer with a meal, let us give it up with good grace, content that by our small sacrifice (and when we come to think of it, it is a very small

sacrifice) we are actually doing an important, an enormously important, act of practical, constructive social service.

The Church of England, as has often been remarked, has a peculiar sanity of its own. It may be slow and conservative, in the past it was undoubtedly reactionary, but its opinions on any subject are eminently worthy of the considered attention of everyone. There is no question that the decision of the Church of England in Canada has carried in the past and will still carry in the future great weight on the Prohibition question. The Church will arrive at that conclusion in its own way, uninfluenced by clamour on either side. That each member of the Church may be helped to a wise and judicial decision on the subject has been the sole aim of the Council for Social Service in publishing its series of Bulletins. It leaves the last word to be said by church-people themselves.

Children's Day and the Board of Religious Education

THE approach of Children's Day, the third Sunday in October, or, as it might be more appropriately termed, Educational Sunday, in view of the larger work which the Board of Religious Education (formerly the Sunday School Commission) has undertaken, reminds the Church of her definite responsibility in the great task of so training her childhood and youth that they will be well grounded in the faith—that mainspring of all right action.

We all recognize that childhood is the hope, both of the Church and of the nation. When the cry of the children from the battle-scarred towns and cities of Europe and Asia was heard, it at once stirred up a noble response all over the world. Their cry was for bread—for the material things of life, and the world knew that these needs must be met.

But the needs of the child are not material only. Here in this favoured land of Canada, the physical needs of our children are, for the most part, well provided for. This is also true of their intellectual needs. The same, however, cannot be said of that other need—their need of religious training. This has been sadly neglected. Now, Children's Day is a call to the Church to do her part in making provision for this essential feature of the education of our childhood and youth, and, as such, it has three very definite objectives:—

1. It has an *Educational Objective*, for it affords an opportunity of instructing our people in the importance of the religious training of young and old, and of letting them know what the Church, through the Board of Religious Education, is doing and is planning to do.

2. It has an *Inspirational Aim*, for it calls upon the members of the Church to unite in definite prayer to God in behalf of this work.

3. It has a *Financial Purpose*, for it gives the Church an opportunity of expressing by generous offerings, her appreciation of this work and her desire to see that the Board of Religious Education is provided with the means necessary to make its work effective.

So far as it is possible to judge, the observance of Children's Day is fairly general. There are, possibly, some cases where Harvest or Anniversary Services are allowed to usurp the day which the General Synod has set apart as the festival of the child life of the Church. There are also parishes which forget that the observance of this day is intended for the whole parish and not simply for

the Sunday School. But these instances, it is hoped, are growing less and less all the time. Each year everything possible to foster a proper observance is done and, while the General Board of Religious Education is anxious to see the time come when the work of the Board will not be dependent for its support upon the uncertainty of an annual offering, yet even when every diocese and parish provides for the raising of its apportionments in a more systematic and business-like way, by the adoption of the Budget Plan, the educational and inspirational aspects of the day will still need emphasizing.

This year the demand for a universal and systematic observance of Children's Day is, if possible, more urgent than ever. The re-organization of the Sunday School Commission as a Board of Religious Education, with the necessary enlargement of its work, means that the Church must provide more adequately for its needs. This will be apparent at once if we grasp the significance of the change referred to.

The purpose of such re-organization was primarily to unify the educational activities of the Church—to co-ordinate existing agencies and to endeavour to provide a complete and consistent plan of education which will begin in the home and be carried through to the university.

The need of such co-ordination is clear. At the present time the many factors in Religious Education are not parts of a consistent process, but are, to a large extent, independent units. Yet, if religious education is to be effective it must be a process. It seeks to shape a growing life and it cannot do this unless it keeps continuous hold on the growing individual. "The greatest task in the teaching of religion to-day is to establish a continuous interrelation between the home, the parish, the school, the college and the seminary. Each is a stage in the progress of the individual life into the fulness of the religious life. But until each stage hands up a definite contribution to the next and builds upon a definite accomplishment of the preceding, the process is balked, results are lost and labour wasted."

Now, to carry out this programme demands the expenditure, not only of time and thought and energy, but also of money. To provide for the maintenance of the work already begun will require for this coming year at least \$15,000. In addition to this, two most important lines of work are awaiting development and must be carried out as soon as the means are

(Continued on page 657.)

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HISTORIC MINISTRY.

Sir,—While I cannot reply at length to Mr. Whatham within the compass of a letter there are one or two points that I feel impelled to notice before closing my part in the correspondence.

1. Too much stress is laid upon the evidence of Jerome as to the Alexandrian Ministry. Jerome is here obviously unreliable. Writing towards the end of the 4th century he distinctly states that the custom to which he refers had ceased a hundred years before. Bishop Maclean has a paragraph that aptly summarizes the point. "Probably there was at Alexandria in very early times some peculiarity in the appointment or in the ordination of Bishops, whether it took the form of the presbyters electing him or of their ordaining him. A great difficulty in the way of the latter supposition is the fact that Jerome makes the change to have taken place in the time of Origen. Yet Origen, who suffered much from the autocratic authority of the Bishops of Egypt, and especially of the Bishop of Alexandria, and who was prompt to castigate Bishops for going beyond their powers, gives no hint that in his own day a great change was taking place by which the Alexandrian presbyters were being deprived of their rights on this point." The point is argued at length in Gore, "The Church and the Ministry," and his arguments have not been refuted in the least.

2. Having gone carefully through the Epistles of Ignatius in verification of Mr. Whatham's interpretation I am more than ever convinced that he is in error. It is, to say the least, very doubtful that Ignatius means that his whole idea of the "Three-fold ministry" was a spiritual revelation to himself alone. In the first instance he is apparently referring to his knowledge of the division in the Philadelphian Church—in the second he seems to imply that it was the inspiration of the Spirit that enabled him to speak boldly as he did. However, the main point is rather this: Ignatius became Bishop of Antioch c. 65 A.D.—a date very close to our

Lord's day. And yet he is certainly unaware that any form of ministry exists except a three-fold one in which the Bishop is the governing head without whom there can be no Church. Even so "protestant" a critic as Harnack asserts that "These epistles show the monarchical episcopate so firmly rooted, so highly elevated above all other offices, so completely beyond dispute . . . that we cannot imagine Ignatius being even aware that any other ministry might exist. Moreover, Ignatius not only bases the Episcopal authority on "the ordinance of the apostles," but he speaks of episcopacy as co-extensive with the Church—Bishops being established "in the farthest part of the earth" (Eph. 3; Rom. 6). Again there is no justification whatever for the assumption that because in his letter to the Romans Ignatius does not mention the Bishop, there was no Bishop on occasion. There was simply no occasion, as in the other instances, for him to urge the people to rally to their Bishop. Certainly Clement was Bishop in fact though the title may not yet have been adopted by the Roman Church, and his Epistle (be it genuine) leaves little doubt as to his own opinion on the matter.

Eric Montizambert.

HOME MISSIONS.

Sir,—Many of us have wondered how our missions in the West would fare while so many of the staff were away on active service. Perhaps a little account of a large mission in Alberta will be of interest to some of the readers of the "Canadian Churchman."

If you take a look at the map of Alberta you will find midway between Calgary and Edmonton, bounded by the Red Deer River on the west, and proceeding east for about 50 miles, a territory at present only served on the outskirts by the railways, comprising about 1,000 sq. miles of territory. Before the war this area was rapidly settled upon by homesteaders forming a cosmopolitan body of people. The Church of England very wisely appointed a priest to the care of the district under the name of the Gough Lake Mission. Here he has laboured, attempting a very difficult task. When the war broke out most ministers and students of other religious bodies, that touched the fringe of the mission area, pulled out, so that practically the only regular ministrations consisted of the work of this devoted priest.

He was also called upon to take over the work of other parishes on the railway points touching him on the west and the south-east, riding many miles in all weathers, and last year, owing to the influenza epidemic, he was one of the first to volunteer to nurse the sick and bury the dead. During the war, in spite of these difficulties, great progress has been made. Churches have been built at Big Valley and Scollard, also a mission house with chapel at Hartshorn. In addition, the district has been foremost in raising funds for various patriotic purposes, although handicapped by three successive years of poor crops. The services have been secured of two stipendiary lay-missioners, also one honorary lay-reader (all returned soldiers), and it is hoped that much consolidation of existing work and extension may be possible in the near future.

A new phase of the work is the many returned men who are purchasing farms and coming to live in the district. It is suggested that the Hartshorn Mission House shall be used as a community centre for religious and social work. The present urgent need is for books for a lending library and for a serviceable lantern with acetylene lighting apparatus (preferably with cinematograph attachment). The district has to raise

about \$2,000 per year for part of salaries to meet the diocesan grant and cannot do more to raise funds. Will some kind friends who have libraries, please see if they cannot spare a few books, and will 100 readers of the "Canadian Churchman" please send a donation towards the purchase of the lantern and hire of slides to enable us to break the monotony of the lonely settlers during the coming winter months. We want, during Advent and Lent, to give lantern addresses about the life of our Lord and Saviour Jesus Christ in four centres. We cannot do it alone, but we rely on your help. Your prayers and gifts will be gratefully received and acknowledged on behalf of the priest-in-charge by the undersigned.

H. L. Robbs, Lay-missioner, Hanna, Alberta.

PROVINCIAL SYNODS.

Sir,—I have read with interest Mr. Gisborne's letter in your issue of the 25th ult., and I think a great many Churchmen agree with what he says about our Church being over-governed, but I think the reason why laymen do not attend, is on the ground of loss of time rather than of expense. Laymen in all walks of life, to support themselves and their families, have to work much harder than they ever did before, and consequently cannot afford the time.

Then again, the Synodical meetings are so protracted, the addresses by both some of the clergymen and laymen are too long, and some effort should be made to control speeches by the speakers themselves. When you consider the short time that it takes the largest business institutions in our country to complete business at an annual meeting, is it any wonder laymen compare these business meetings with our Synods, and feel time is wasted?

Delegate.

BIG SISTER HOMES.

Sir,—I am grateful to you for the opportunity to draw the particular attention of your readers to the Big Sister Association's effort to secure proper homes for our girls, hundreds of whom are housed under conditions in which no good mother would willingly place her daughter.

In the majority of rooming houses girls are permitted to take their boy friends to their rooms, and in a distressing number of cases young girls who have come to the city to work or attend school have been seduced by men who were boarding in the same house as themselves. It is our earnest desire to learn of Christian homes which would aid us in ensuring to some of these friendless ones the decencies of life. There could be no better social service work done than to offer a place where a friendly human interest and decent surroundings would be offered in return for a proper sum. I earnestly beg that this appeal meet with the response which it merits.

Mary E. Langton,
 Secretary, Big Sister Association.

Preferments and Appointments

Beverley, Rev. A. R., Rector of Trinity Church, Quebec, to be Vicar of Trinity Church, Barrie. (Diocese of Toronto.)

Douglas, Rev. D. D., B.A., Rector of Alvington, Ont., to be Rector of St. Paul's, Dungannon, Ont. (Diocese of Huron.)

Holmes, Rev. Sydney B., Curate-in-charge of St. Alban's, Ottawa, to be Rector of Trinity Church, Ottawa South. (Diocese of Ottawa.)

Conference of Clergy at Virden, Manitoba

A CONFERENCE of the clergy of the Deaneries of Brandon, Portage la Prairie, Dauphin, Dufferin, Minnedosa, Pembina, Souris and Turtle Mountain took place in the parish of St. Mary, Virden, September 23rd-26th. The above Deaneries were well represented, the following being the clergy present: Deanery of Brandon, Revs. Findlay, Anderson, Maggrah, Hatter, McCartney, Bell, Birch, Bason, Lemon and Swallow; Deanery of Dufferin, Revs. Martin and Smith; Deanery of Turtle Mountain, Revs. Bell, Gibson and Robinson; Deanery of Souris, Revs. Stoddart, Blay, May and Finch; Portage la Prairie, Rev. D. T. Parker; Minnedosa, Revs. Stocker, Ridgway, Biggs, Davenport, Price-Jones and Richardson; outside visitors, Ven. Archdeacon Wells-Johnson, Canon Jeffrey, Rev. T. B. R. Westgate and Mr. Bannister, of Oak Lake.

The conference opened with a service taken by the Rector, Rev. G. W. Findlay, assisted by Revs. Stoddart and Stocker. The sermon was preached by the Ven. Archdeacon Wells-Johnson, B.D., of Moose Jaw, who spoke of the land of the east, tracing the Turk, in his cruel treatment of the Christians. He laid special stress on the persecution and atrocities meted out to the Armenians, who have been reduced to almost half their original numbers. Thus the Turk continued until his downfall at the hands of Field Marshal Sir E. Allenby.

The speaker then brought his hearers within the walls of the Holy City and showed places and scenes where the Old and the New meet. Though the surroundings are crude and homely, yet that was the birthplace of the Christ the Saviour of men.

After the service a reception was given the visiting clergy in the parish hall and addresses of welcome were given by his worship Mayor Thompson, Col. Clingan, M.L.A., H. D. Crowe, president of the V.C.B. of T., and H. W. Dayton, people's warden. Replies were made by Revs. Parker, of Portage, and Swallow, of Carberry. Songs were rendered by Mrs. W. Lisle Pigg and Mr. J. V. Harrison, and at the close the ladies of the parish served refreshments.

On Wednesday a "Quiet Day" was conducted by Ven. Archdeacon Wells-Johnson, who took for his subject responsibility.

In the evening, an illustrated lecture on German East Africa was given by the Rev. T. B. R. Westgate, D.D., M.S.C.C., field secretary for Western Canada.

Mr. Westgate spent many years in Africa as a missionary of the Anglican Church and was there at the outbreak of the war.

Thursday, the visiting clergy were guests of the Virden Community Board of Trade, who, at 9 a.m., drove them about the town and district.

After this the clergy met in the parish hall where Rev. Rural Dean Parker, of Portage la Prairie, presented in a most careful manner, the resolutions, etc., to be brought up before the Diocesan Synod next month. These dealt with the increase of salaries, the election of women to vestry, the rescinding of the canon dealing with the election of Rural Deans, the raising of sums of money to support studying missions, etc. In the afternoon, the Rev. Rural Dean Findlay most ably presented the question dealing with the diocese of Brandon, tracing its present position and future prospects.

Then followed a most striking paper by Rev. O. May, of Reston, on "The Church and Socialism." Another paper was read on "Church Union and our Position," by the Rev. Wm. Stocker, of Strathclair. In the evening the Rev. Canon Jeffrey presented the claims of the Forward Movement.

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Rev. A. W. Fiske is at Provost,
Sask., seeking renewed health. He is
unable to undertake full parochial re-
sponsibilities this winter.

On September 27th, the Bishop of
Ottawa laid the corner-stone of the
new church now being erected in
Holy Trinity parish, Ottawa.

Rev. R. Andrews has returned
home invalided and will remain with
his mother in Ontario this winter,
being unable to take up parish work.

Rev. Rural Dean Gibson has de-
cided to retain the rectorship of
Lloydminster, Sask., and is relinquish-
ing the work of Superintending Mis-
sionary for the Lloydminster Belt.

Rev. J. Graham, having decided to
remain in the field, is to have charge
of Shellbrook, Sask. He has served
as assistant to Rural Dean Gibson,
at Lloydminster during the summer.

Rev. C. W. Saunders, B.A., who has
been taking charge of St. Luke's
Church, Winnipeg, during the summer
months, has been appointed Rector of
Unity, Sask. He will begin work
October 1st.

The Rev. W. J. Spence, who, for
the past 10 years has been the Rector
of Holy Trinity, Chatham, Ont., an-
nounced his intention of resigning the
parish to his parishioners on Septem-
ber 28th.

Harvest Thanksgiving services were
held in St. James', Guelph, on Octo-
ber 2nd and 5th, respectively. At the
first service the Rev. J. B. Fothering-
ham, the Rector of Grace Church,
Brantford, was the preacher.

A Deacons meeting was held in St.
John's Church, Saskatoon, on the
25th and 26th. Rev. H. Sherstone
dealt with the Forward Movement
and Rev. Principal Trench spoke of
the work of Emmanuel College.

Holy Trinity, Toronto, Harvest
Thanksgiving services were held on
October 5th. The Rev. C. Ensor
Sharp, Rector of St. Thomas', preach-
ed in the morning, and Rev. L. Ralph
Sherman, the Rector of the parish, in
the evening.

Harvest Thanksgiving services
were held at St. Cuthbert's, Leaside,
Toronto, on October 5th. The Rev. J.
M. Lamb, the Rector, preached in the
morning, and the Rev. W. J. Brain,
Rector of St. Michael and All Angels',
Wychwood, Toronto, in the evening.

The Rev. Canon Osborne Troop
preached his initial sermons in the
Church of the Messiah, Toronto, on
October 5th. In the morning his text
was: "Sir, We Would See Jesus," and
in the evening: "If any Man Hath
not the Spirit of Christ, he is None
of His."

St. James' Cathedral, Toronto,
Business Men's Club held a smoking
concert in the Parish House on
Church Street on October 1st, when
an excellent musical programme was
rendered. Similar concerts will be
held periodically by the Club during
the autumn and winter.

Four hundred members of the con-
gregation of St. Barnabas', Toronto,
and their friends partook of a Har-
vest Home supper on October 1st in
the schoolhouse, which was organized
by the ladies of the congregation.
The Rev. E. T. Burgess Browne, the
Rector, presided.

Rev. W. V. McMillen, the newly ap-
pointed Rector of St. James', Inger-
soll, preached his first sermons in
that church on September 28th. He
succeeds the Rev. R. J. M. Perkins,
who, after 13 years' of faithful ser-
vice, has gone to a new sphere of
work at Chatham, Ont.

The men of the congregation of St.
James', Guelph, entertained the re-

turned men from overseas belonging
to the parish at a banquet in the
schoolhouse on October 1st, Arch-
deacon Mackintosh, the Rector, pre-
sided. The ladies of the W.A. pre-
pared an excellent repast.

H.R.H. the Prince of Wales will
unveil the tablet being placed in St.
Bartholomew's Church, Ottawa, by
his great-uncle, the Duke of Con-
naught, in memory of the members
of the Duke's Staff who fell in the
great war. All of these officers were
faithful members of St. Bartho-
lomew's parish while in Ottawa.

On September 28th the colours of
the 14th Battalion, Royal Montreal
Regiment, were deposited for safe
keeping in the Church of St. James the
Apostle. The parade was commanded
by Lt.-Col. Dick Worrall, D.S.O., M.C.,
Major the Rev. Canon A. P. Shatford
gave the address.

At the Confirmation Service held in
St. Mary's, Virden, Man., by the Arch-
bishop of Rupert's Land on Septem-
ber 28th, there were forty candidates.
At the evening service there was a
large attendance of members of the
Lebanon Lodge, A.F. & A.M. The
preacher was the Rev. C. Blay, of
Hartney, Man.

In St. John's Church, Sarnia, re-
cently, a beautiful chancel window,
the gift of Mr. Randall Kenny, in
memory of his brother and sister-
in-law, the late Mr. and Mrs. T.
Kenny, was unveiled and the Rev.
Prof. Wright, of Huron College, and
the Rev. F. G. Newton, Rector of the
parish, conducted the service.

Special Harvest Thanksgiving ser-
vices were held on September 28th
in the combined parishes of Blyth,
Belgrave and Auburn. The Rev. S.
E. McKegney, M.C., Rector of Clinton,
was the special preacher. The offer-
tories are to be given to the M.S.C.C.
At Belgrave a memorial alms dish
was dedicated to the memory of Pte.
Gordon Moore, killed in action Septem-
ber 21st, 1916.

Emmanuel College opened on Septem-
ber 23rd, with an enrolment of 17
students. Two other Emmanuel men
are residing in the College, but are
only taking Arts. Two or three
others who have not yet returned
from overseas, are also expected.
Three of those enrolled are new
students sent out by C.C.C.S. and are
taking Matriculation work at the Col-
legiate. A number of University Pro-
fessors have applied for rooms at
Emmanuel.

Rev. N. D. B. Larmouth was re-
cently ordained to the priesthood in
St. Matthew's, Toronto, by the Bishop
of Kootenay, by permission of the
Bishop of Toronto. Mr. Larmouth is
a nephew of Archdeacon Beer, of the
diocese of Kootenay, and he is a
graduate of St. Mark's College, Van-
couver. Mr. Larmouth has been ap-
pointed Curate of St. Matthew's, of
which church Dr. Seager, the late
Principal of St. Mark's College, Van-
couver, is now the Rector.

The Bishop of Saskatchewan writes
from The Pas on September 20th,
that he had just got back after nine
days up and down the Carrot River,
and was leaving there at dawn on the
Monday. His journeyings had been
without mishap and he had been en-
couraged by all he had seen of the
work. The candidates for Confirma-
tion were never so well prepared be-
fore and much credit was due those
who had prepared them, missionaries,
Indian catechists and parents. The
candidates showed much earnestness
and desire for blessing. The journey,
owing to adverse wind and weather,
was one of the hardest the Bishop
has ever made, and he has had a

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strenuous time. At the various Missions both he and Rev. Rural Dean Fraser were busily engaged from breakfast to late evening.

Rev. G. H. Broughall, Rector of St. Michael and All Angels' Church, Winnipeg, who has been overseas with the troops for three-and-a-half years, was heartily welcomed back to the church on September 29th. There was a large gathering of the parishioners, the Oddfellows' Hall being crowded out. Henry Everett, one of the churchwardens, presided, and voiced the pleasure of all at the return of Mr. Broughall from the war. In the absence of Mr. Broughall, the affairs of the church have been conducted by Rev. R. E. Park, and to show their appreciation of his services a purse containing \$250 was presented him. Mr. Park left Winnipeg on October 1st to assume the pastorate of the church at Byng Inlet, Ont. Mr. Broughall went overseas as a stretcher bearer in the Army Medical Corps, afterwards being appointed Chaplain.

E. Bennett preached a most helpful sermon on the ministry of the angels, showing that the threefold occupation of the heavenly hosts—worship, guardianship and militancy—is typical of the Christian life of worship leading to fellowship, which can only be based on the Fatherhood of God and the consequent willingness to fight to protect our brethren. The jubilee was closed by the ceremonial procession after this service, the incumbent giving the Benediction.

Many parishioners of St. Martin's Church, as well as a large number of clergy and outside friends, attended the funeral service of the late Mrs. Osborne Troop on a recent date. The casket, which was brought from Calgary and deposited at Wray's funeral establishment, Mountain Street, was met at the church portals by the Bishop of Montreal and the Rector of St. Martin's, Rev. Canon R. S. W. Howard, who jointly officiated. The chief mourners were the Rev. Canon Troop and Mr. Gerald T. Bogert, son-in-law. The service was a choral one, there being no address. At the close, as the casket was being borne from the church, the choir sang the "Nunc Dimittis" in place of a funeral march. Among the clergy and others present were Ven. Archdeacon Norton, Canon Flanagan, Rev. Edgar Capel, Rev. E. P. Judge, Rev. D. J. Neugevirtz, Rev. Dr. Robt. Johnston and Mr. J. H. Cayford (representing the Montreal Bible Society), Mr. A. R. Grafton (representing Emmanuel Church), Rev. T. B. Jeakins, James Cunningham, Robert Neville, J. H. McGowan, W. A. Snowdon, and there were also many ladies present. The funeral proceeded to Mount Royal Cemetery.

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An annual service is held in the church of St. Mary the Virgin, Toronto, for the workers in the different organizations of the church. This year it was held on October 1st. Archdeacon Ingles was the preacher. A circular letter had been mailed to the various workers explaining the objects and need for their meeting together and on it the Archdeacon based the first part of his splendidly devotional address. After the address intercessions were offered for the Church, the work and workers of St. Mary's parish, the W.A., the choir, the Sunday School, the A.Y.P.A., for labour unrest and for the Forward Movement. For such a service our Prayer Book contains few special prayers. Our new book, supplemented by special authorizations by the various Bishops, goes some way to filling the gap. Many valuable suggestions may be taken from the Scottish Prayer Book.

There passed away last week one of the most outstanding figures in Canadian finance, in the person of Edward F. Hebden, late managing director of the Merchants Bank of Canada. His death was most unexpected, following an operation. Mr. Hebden was born on April 29th, 1851, at Hamilton, Ont., a son of the late Rev. Canon Hebden, M.A., who was Rector of the Church of the Ascension at Hamilton. He is survived by his wife, one son, R. W. Hebden, and three daughters, Mrs. William McDonald, of Crossland, B.C., Mrs. J. E. Hoare, of Montreal, and Miss Dorothy Hebden. He was identified with the Merchants Bank for nearly half a century, becoming general manager in 1905. The funeral took place at St. John the Evangelist, Montreal, on Oct. 2nd. The Bishop of Montreal officiated, assisted by the Rector, Rev. W. H. Davidson and Rev. Cecil Cox. Major Roy Hebden, a son and, Mr. Grayson Smith, of Toronto, a nephew of the deceased, were the chief mourners. The service was attended by a large number of prominent business men. The interment took place at Mt. Royal Cemetery.

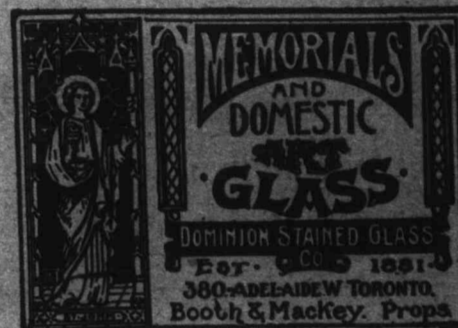
The Archbishop of Nova Scotia, who was unavoidably absent from the earlier services in connection with the jubilee of St. Peter's Cathedral, Charlottetown, spent September 21st at St. Peter's. He celebrated the Holy Communion and preached at 11 a.m. In his sermon his Grace referred to the work done by St. Peter's congregation during the past 50 years, and to the position it has won for itself in the Canadian Church. The Archbishop also preached a powerful sermon in the evening. On September 28th, the Rev. Herbert Scott-Smith, the Rector of Houlton, Maine, a former assistant priest, celebrated and preached. The first evensong of St. Michael and All Angels' was sung by the Rev. H. Scott-Smith. Rev. H.

Church in the Motherland

It is proposed to enlarge the Cathedral at Sheffield as a War Memorial.

The consecration of the Rev. John Mainwaring Steward, M.A., as Bishop of Melanesia, took place on September 21st, at Wellington, N.Z.

The work of restoration of Peterborough Cathedral, which has been almost entirely suspended for several years past, is to be resumed.



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Now that the war is over it is hoped to resume and complete the excavations of the ruins of St. Augustine's Abbey at Canterbury.

Mr. Arthur Henry Brown, the well-known composer of hymn tunes, now in his 90th year, has lately completed his 25th annual cycle tour. His average day's ride was 50 miles.

September 19th last was the 1,229th anniversary of the death on September 19th, 690, of Theodore of Tarsus, the most famous of the early Arch-

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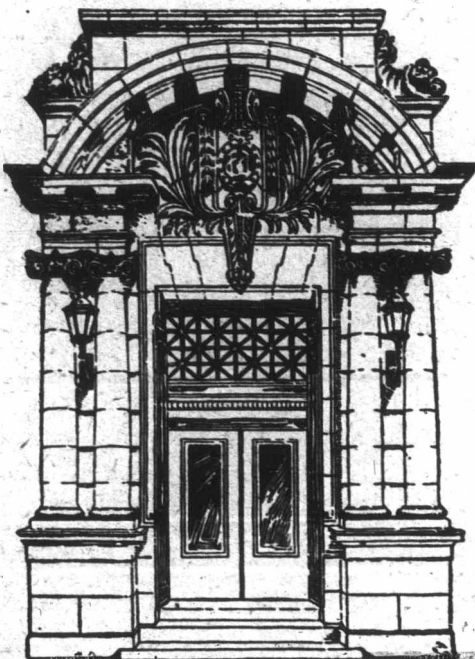
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bishops of Canterbury, at the age of 88.

A memorial tablet, erected in St. Barnabas, Holloway, London, by the congregation, to the memory of their late Vicar, Rev. F. Swainson, was unveiled on September 17th, by Prebendary Proctor, the Vicar of Islington.

The Church Missionary Society has had several irreparable losses of late. Quite lately Sir Victor Buxton, its treasurer, lost his life as the result of a motor accident, and on September 6th Sir John Kennaway, formerly President of the Society, passed away at his residence, Escot, Ottery, St. Mary, Devon. He retired in 1917 at the age of 80, after having served as the President of the C.M.S. for 30 years. As long ago as 1874 Sir John Kennaway took the chair at the evening meeting of the C.M.S. at Exeter Hall, when Livingstone's death in the heart of Africa, had only been known in England for three months. For many years the late Sir John Kennaway was also President of the London Society for Promoting Christianity amongst the Jews, a subject in which he took the deepest interest.

The Church in U.S.A.

The centennial of the founding of Christ Church Cathedral, St. Louis, Mo., which was founded in 1819, is being observed during the week of November 2nd to 9th.

Two Bishops were consecrated for the American Church during September, namely, Rev. E. V. Thayer and Rev. Troy Beatty, D.D. The former was consecrated Bishop of Nebraska, and the latter Bishop-Coadjutor of Tennessee.

The Churchwoman

W. SIMCOE W.A.

The semi-annual conference of the W. Simcoe Deanery of the W.A. was held in the parish hall of All Saints' Church, Collingwood, on September 23rd, Mrs. J. R. Arthur, convener, presiding. The invitation of the Penetang Branch to meet in their town next June was heartily accepted. Mrs. Cuttle, Diocesan Dorcas secretary-treasurer, gave a very helpful talk on the Dorcas work, and in the evening she spoke very enthusiastically on the "Forward Movement." Miss Florence Hamilton, home on furlough from Japan, in a few earnest words urged us to continue "holding up the hands" of the missionaries by giving our sympathy, prayers and money. Mrs. Watt conveyed greetings from the Mother Church—especially in rural England. Miss Nafel, of Carcross, gave an interesting talk on Mission work among the children in the Yukon. In the afternoon, Miss Birnie, of Collingwood, read a paper on "Undenominational Religious Instruction in the Schools." Mrs. MacGacher conducted "The Study Hour," giving an interesting paper on the first chapter of "The Goal of India." In the evening, Mrs. Lennox, of Barrie, read a paper on "Possibilities in Deaneries." At the close of the meeting, a hearty vote of thanks was given the ladies of the Collingwood Branch (including Batteau and Duntroon) for their hospitality.

The annual meeting of the W.A., Prince Edward Deanery, was held in Rawdon on September 24th. Communion service was held in St. Thomas' Church. The Rector, the Rev. S. E. Morton, conducted the service, assisted by the Rev. N. Stout, of Frankville, the Rev. Mr. Byers, of Stirling, also being present. After luncheon, the Rev. Mr. Bell, of Madoc, attended the meeting, accompanied by the Rev. Canon Bedford-Jones, of Brockville, who gave a very instruc-

tive address on the Anglican Forward Movement. Collections for the day was \$17, which was sent to Kingston W.A. Board unappropriated.

COLUMBIA W.A.

The Diocesan Board resumed business on September 12th, Mrs. Quainton, 1st Vice-President, in the chair. An announcement was made that the Diocesan Life Member's Pledge of fifty dollars is made up, and designated to the salary of a Bible Woman to assist Miss Strickland at Tarn Taran, India. Announcement of "Forward Movement" work among the girls and boys of the Anglican Church was made by Miss Turner, who spoke of meetings of a social nature for girls being arranged, with special speakers, and Mrs. Charles Bishop, who outlined the proposed conferences for girls and boys of the 'teen age and over, that are planned for October 3-5 in Victoria, under the direction of the Diocesan Sunday School Association. The afternoon session was largely taken up with a discussion of the question "What is your idea of the Forward Movement." A resolution of sympathy and support for the movement was carried. Mrs. Gilbert Cook reported the Chinese Kindergarten School reopening with 30 scholars attending, and 20 young men attending the Chinese Night School. The attendance at the Sunday School classes is also very encouraging. An interesting report of the Summer School held in Victoria during July, was given by Mrs. Norrish, Literature Secretary. The Noon Hour Prayers were read and an address given by Rev. F. Comely, Rector of Cumberland, B.C. The Very Rev. Dean Quainton gave an impressive address at the close of the meeting, on the Forward Movement, showing that the W. A. motto "the love of Christ constraineth us" contains the true spirit of the movement.

The members of St. Mary's Guild, Trinity Church, Ottawa South, has presented Mrs. Scantlebury, the wife of the Rector and the ex-president of the Guild, on the occasion of her leaving the parish with her husband for another sphere of work, with an address and a purse of money as a token of their regard and esteem.

RUPERT'S LAND NOTES.

His Grace the Archbishop of Rupert's Land will hold Confirmations, October 5th, in St. Paul's, Dauphin, and afterwards at Grandview.

The Rev. F. Hughes has returned from a holiday in the Old Country, and will resume his work at St. Barnabas' Church immediately.

Special services for thanksgiving for the harvest were held October 5th at McCreary and Kelwood, by Rev. C. Wood; Stony Mountain, by the Rev. W. Cowans; MacGregor, Rev. H. L. Roy; Rosser, A. R. Hall; Kinostota, C. Scrase; Ashern, Lieut. Wickens.

Rev. F. Longmore, Rector of the Anglican Church of Carman, is spending a holiday in the West.

Rev. N. Hewitt, of Holland, is a patient in the General Hospital.

L. N. Peyton, a lay reader of the Diocese of Rupert's Land, and a member of St. Matthew's Church, left the city last week for the Old Country, where he will reside.

CALGARY DIOCESE.

On the resignation of the Rev. M. W. Holdom from the Mission of Mirror, Alix and Bashaw, Calgary, the parishioners of the three parishes tendered Mr. and Mrs. Holdom two well-attended receptions, at which purses were presented containing over \$300. Mrs. Holdom was also the recipient of a pearl pendant from the Women's Guild of Bashaw.

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CONVOCATION AT WYCLIFFE COLLEGE.

(Continued from page 648.)

Mr. F. C. Jarvis presented for the degree of Doctor of Divinity (*honoris causa*) Archdeacon Armitage, M.A. (Dalhousie) Ph.D. (U.N.B.) He spoke of the Archdeacon's indefatigable work as Secretary of the Prayer Book Revision Committee and the remarkable work of St. Paul's, Halifax, of which the Archdeacon is Rector. Dr. Armitage is the author of several books, chiefly of a devotional character.

Principal O'Meara presented Rev. Dyson Hague, M.A. (Toronto), for the same degree. He referred to the interest and work of Mr. Hague in

the larger matters of the Church, particularly in General Synod, instancing his contribution to the Hymnal and Prayer Book Revision. Mr. Hague has long had the name of an outstanding preacher of which his work at the Church of the Epiphany was an evidence. His writings have been principally on historical and liturgical subjects in which he made himself a master.

In thanking the College for the degree, Dr. Armitage paid warm tributes to the founders of the College, Sir Casimir Gowski, Sir Daniel Wilson, Edward Blake, Samuel Hume Blake, Sheriff Jarvis, Robert Baldwin and others who have passed. He made cordial reference to the solid worth of the personality and work of the President. He spoke of the

restlessness of the age and indicated that the fundamentals were under no need of change. Atonement and sacrifice are still the paramount necessities.

Dr. Hague in acknowledging the degree spoke of the great heritage which the College had in the name of John Wycliffe, which it bore, the Morning Star of the Reformation. No new gospel was needed. Faithful adherence to the charge committed to their trust was the sufficient remedy.

Rev. A. L. Fleming, the Financial Secretary of the College, received the certificate of L.Th., for which he had passed the examinations.

CHILDREN'S DAY AND THE BOARD OF RELIGIOUS EDUCATION.

(Continued from page 652.)

forthcoming—viz., the providing of satisfactory lesson material for teachers and scholars, and the putting of more workers in the field. The Forward Movement of the Church has included in its budget the amount required for the starting of this work but it must not be forgotten that the Forward Movement does not make any provision for maintenance so far as the work of the Board of Religious Education is concerned. For this the Board is dependent entirely upon the offerings made by the dioceses and parishes towards the apportionments. These apportionments, however, provide only for about \$12,000, so that it will be necessary, not only to raise them in full but to go beyond them. If it is remembered that apportionments are the minimum amounts to be aimed at, not the maximum, and if each parish will put forth an effort worthy of the cause there should be no difficulty in raising the total amount required. An average of five cents per Church member per year would provide the Board with an annual income of \$25,000—yet surely the work of making adequate provision for the proper education of our childhood and youth should demand a deeper interest than is represented by the price of a street car ticket.

Let the challenge, therefore, which Children's Day sends forth, be answered by the Church in a way which shows that she realizes fully the importance of her educational work and its needs. For the sake of the thousands of boys and girls who are to be made ready for the new day that is dawning, for the sake of the homes where the family altar needs to be erected—for the sake of the young people of the Church who need to be enlisted in a worth while service for the Kingdom—for the sake of the future of our missionary work, let the Church respond to this challenge and so make it possible for the Board of Religious Education to carry on its great task. In order to cultivate and conserve the powers of our growing manhood and womanhood—in order to prepare them for the great and high responsibility which will be theirs, the Church must lead them to know the truth as it is Christ Jesus. We claim that we want to see the Lordship of Jesus Christ recognized in this world—that we want love and justice to prevail—that we wish to see the love of men so broad and sympathetic that it will embrace the world, so that the cause of Christian Missions will need no argument; we declare that we wish to train up an active and loyal laity—to have our young men of character and intelligence offer for the work of the ministry. There is only one way in which these things can be attained and that is by seeing that adequate provision is made for teaching our boys and girls to know God and to love and serve Him. And this means that all the agencies for this work are of vital importance—Christian nurture in the home by parents and

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others—the Sunday School in all its Departments — Teacher Training Classes, Summer Schools, Catechizing, definite instruction in our Church Schools, intelligent pastoral care and preaching, strong religious influences brought to bear upon our boys and girls in colleges, technical schools, and universities. All these and similar agencies are not simply appendages to the Church's work—not so much dead wood or unnecessary organization but of the very life and being of the Church.

Once the Church is seized with this fact she will realize that no effort she can put forth will be too great for the rendering of these agencies as efficient as possible.

Let us be wise in our day and generation.

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By the Camp Fire

BOY SCOUT NOTES

Commissioner Rev. George W. Tebbs

The Scoutmaster.

THE officer of the organization in immediate charge of the boys, is the Scoutmaster. He is usually chosen because he is a "boy's man." He should have a natural ability to lead, and be capable of commanding the boys' respect and obedience. He need not be an expert on Scoutcraft, but he should find time by

personal study and effort to keep himself in advance of the boys in the different topics of study of the Scout programme. He should be able to discover experts to aid him in the various troop activities.

He is responsible to the Local Council for the meetings, outings and general programme. He supervises the work of patrol leaders, and makes arrangements for the various examinations. He is responsible for the right and proper use of badges, equipment and uniforms; but his independence and initiative in his manner of carrying on his work is not to be questioned. The religion of the troop depends entirely upon the Scoutmaster himself. The religion of the

troop will be that of the Scoutmaster, no higher.

How to Use an Axe.

1. Never chop in such a position that the axe will cut you if it slips.
2. Never hold a piece of wood to be split with your foot.
3. Never chop through wood on a hard surface.
4. Never chop pine or hemlock knots with a sharp axe.
5. In felling a tree, always cut it low and deep on the side toward which you want it to fall. Make a cut almost through on this side, and then a couple of blows on the other side at a higher level, will throw the tree where you want it.

6. If you carry an axe on your shoulder always have the edge outward from your neck. Otherwise, if you stumble you may be seriously hurt.

7. Always have a guard on the edge of the axe when travelling.

8. An expert axeman can use the axe with either the right hand or the left hand. When he is chopping left-handed, the right hand is at the left, and the left hand slides and vice versa.

Types of Boys Scouting Will Help.

The masterful, the weak, the mischievous, the backward, the shy, the bully, the joker, the "smartie," the quiet or reticent, the girl-struck, the unconscious and the forgetful. The unfortunate boys including the deficient, the delinquent, the criminal, the dependent, the neglected, the foreign-born, the wage-earner, the poverty-stricken, boys of very wealthy parents, over-ambitious boys who, unfortunately, have over-ambitious parents, and street-boys. In fact, any boy in the world will be a better boy by donning the Scout uniform.

Boy Scout News.

The Canadian General Council of the Boy Scouts Association has purchased the "Canadian Boy" Magazine, and will conduct it as the official organ for the Boy Scouts in Canada. It will, undoubtedly, meet with the general approval of the Scouts of the Dominion and we wish it every success.

The new Scout Handbook is now available, and should be in the possession of every Scout.

It was a real delight to meet so many Anglican troops at the recent rally at the Toronto Exhibition. May their numbers grow.

In view of the forthcoming Referendum Vote, it may be well if we bear in mind the words of our Chief Scout, Sir Robert Baden-Powell, in "Scouting for Boys": "Remember that drink never yet cured a single trouble; it only makes trouble grow worse and worse the more you go on with it. It makes a man forget for a few hours exactly what his trouble is, but it also makes him forget everything else. If he has a wife and children it makes him forget that his duty is to work and help them out of their difficulties, instead of making himself all the more unfit for work."

Wolf Cub Notes.

The Wolf Cubs is the recently formed organization for boys between the ages of 8 and 12, and prepares them for promotion when the age of 12 is reached to the Senior Boy Scout organization. Their uniform differs from the Scouts and they meet usually in the afternoon after school hours instead of in the evening. Their programme consists chiefly of games under the supervision of their Cubmaster. There are already a large number of Packs in the Dominion, and the enthusiasm displayed by these wee fellows speaks well for the years to come when they will take their place amongst the older boys.

The Burlington branch of the Great War Veterans' Association held the first church parade September 28th, in St. Luke's Church. The service was in the nature of a memorial service for comrades sleeping in France and Flanders, and was adopted from one held recently in Westminster Abbey. Rev. G. W. Tebbs preached.

A proposal has been made to call German South-West Africa Bothaland to perpetuate Louis Botha's memory just as the memory of Cecil Rhodes is perpetuated in the name Rhodesia.

Lieut.-Col. Alfred Dreyfus, the victim of the Devil's Island tragedy of twenty years ago, has been decorated with the badge of an officer of the Legion of Honour, in recognition of his services during the war.

Has Done Good Work

**Ontario Temperance Act
A Great Benefit to Province**

THE Ontario Temperance Act has reduced crime by over one-third and drunkenness in public has practically disappeared.

Alcoholic insanity has disappeared.

Gold cures and alcoholic institutes for treating alcoholism have been closed for lack of patients.

Ontario has been saved an annual drink bill of \$36,000,000, enough to pay our share of interest on the War Debt.

Many victims of alcohol three years ago, thank God to-day for the Ontario Temperance Act.

To repeal the Ontario Temperance Act would be a calamity. The amendments would make it practically worthless. To every question on the Referendum vote NO.



Abraham Lincoln

"The Liquor traffic is a cancer in society, eating out the vitals and threatening destruction, and all attempts to regulate it will not only prove abortive but will aggravate the evil. It must be eradicated—not a root must be left behind."

Drink is a Cancer

Doctors, Alienists, Criminologists, Insurance Actuaries, Statesmen, Generals, Big Business Men, and Social Workers agree that alcohol as a beverage is a racial poison and a national curse.

British Columbia, Alberta, Saskatchewan, Manitoba, Québec (excepting beer and wine), New Brunswick, Nova Scotia, Prince

Edward Island and Newfoundland have enacted prohibition.

The United States is permanently "dry."

France has abolished absinthe, Scotland has now a local option law, England is initiating a great campaign for temperance reform. The movement is world wide.

Ontario must go forward, or be left behind, but be careful

**Mark Four X's
(One X under each NO)**

Ontario Referendum Committee

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The Bishop's Shadow by I. T. THURSTON (Copyright Fleming H. Revell Co.)

CHAPTER XV.

A Strike.

"No cars a runnin'! What's up?" exclaimed Jimmy, the next morning, as he and Theodore passed down Tremont Street. "There's a strike on. Didn't you hear 'bout it yesterday?" replied Theo.

"No. My! But there'll be a time if all the cars stop."

"A pretty bad time—specially for the folks that live outside the city," Theodore answered, soberly.

When, after taking his breakfast at the stand, he went back through Tremont Street, groups of men and boys were standing about in every corner, and everywhere the strike was the one topic of conversation. There were groups of motormen and conductors here and there, some looking grave and anxious, and some careless and indifferent.

As the morning advanced the throngs in the streets increased. Belated business men hurried along, and clerks and saleswomen, with flushed faces and anxious eyes, tried impatiently to force their way

through the crowds to get to their places of business.

Theodore noticed the large number of rough-looking men and boys on the streets, and that most of them seemed full of suppressed excitement. Now and then, as he passed some of these, he caught a low-spoken threat, or an exultant prophecy of lively times to come. It all made him vaguely uneasy, and he had to force himself to go about his work instead of lingering outside to see what would happen.

In one office, while he was busy over the brasses, three gentlemen were discussing the situation, and the boy, as he rubbed and polished, listened intently to what was said.

"What do the fellows want? What's their grievance, anyhow?" inquired one man, impatiently, as he flicked the ashes from his cigar.

"Shorter hours and better pay," replied a second.

"Of course. That's what strikers always want," put in a third. "They seem to think they're the only ones to be considered."

"Well, I must confess that I rather sympathize with the men this time," said the second speaker. "I hold that they ought to have shorter hours."

"There are plenty that will be glad enough to take their places, though."

"I suppose so, but all the same I maintain that these companies that are amply able to treat their men better, ought to do so. I believe in fair play. It pays best in the end, to say nothing of the right and wrong of it."

"Think the company will give in?" questioned one.

"Guess not. I hear that the superintendent has telegraphed to New York and Chicago for men."

"There'll be trouble if they come!" exclaimed the first speaker.

"I believe," said another man, joining the group, "I believe that Sanders is responsible for all this trouble—or the most of it, anyhow. He's a disagreeable, overbearing fellow, who—even when he grants a favour, which is seldom enough—does it in a mean, exasperating fashion that takes all the pleasure out of it. I had some dealings with him once, and I never want anything more to do with him. If he'd been half-way decent to the men there would never have been any strike, in my opinion."

Sanders was the superintendent of the road where the trouble was.

"You're right about Sanders," said another. "I always have wondered how he could keep his position. These strikes, though, never seem to me to do any real good to the cause of the strikers, and a great many of the men realize that, too, but these walking delegate fellows get 'round 'em and persuade 'em that a strike is going to end all their troubles—and so it goes. I saw that little sneak—Tom Steel—buttonholing the motormen, and cramming them with his lies, as I came along just now. There's always mischief where Tom Steel is."

By this time Theodore had finished his work, and he left the office, his head full of strikes, superintendents, and walking delegates, and wherever he went that day, the strike was the only subject discussed.

He stopped work earlier than usual, finding himself infected with the prevailing unrest and excitement. He found the sidewalks of the principal business streets thronged with men, women and boys, all pressing in one direction.

"Come along, Tode!" cried a shrill voice at his elbow, and he turned to find Jimmy Hunt, his round face all alight with anticipation of exciting episodes to follow. Jimmy began talking rapidly.

"They've been smashin' cars, Tode, an' haulin' off the motormen an' conductors that want to keep on workin'. There's three cars all smashed up near the sheds, an' the strikers say

they'll wreck every one that's run out to-day."

"It's a shame!" declared Theo, indignantly; yet boy-like, if there was to be a mob fight, he wanted to be on hand and see it all, and he took care not to let Jimmy get far ahead of him.

As they went on, the crowd continually increased until it became so dense that the boys had to worm their way through it inch by inch. They pressed on, however, and when further progress was impossible, they found standing room on the very front close to the car-track.

It had been a noisy, blustering crowd as it surged along the street, but now that it had come to a standstill, a sudden breathless silence fell upon it, and all eyes turned in one direction, gazing eagerly, intently up the track. Suddenly, a low, hoarse cry broke from a hundred throats.

"It's comin'! It's comin'" and far up the street a car appeared.

The faces of the men grew more hard and determined. Those of the women became pale and terrified. The two boys peered eagerly forward, their hearts beating quickly, with dread mingled with a sort of wild excitement.

"Look, Theo—Look!" whispered Jimmy, pointing to some men who were hastily digging up some

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THE editor's object was not to make an episcopal record, but to conserve the force of some of the great personalities which have appeared in the past of the Anglican Church in Canada, and to set their influences working on the lives of Churchmen of to-day. The fact that the ten men chosen were bishops was merely incidental. They are depicted by ten different writers, who were desired to disregard the episcopal trappings and let personality shine forth. Consequently one gets a series of fresh, bright and memorable biographical sketches of men who have been of importance to Canada, as well as to the Anglican Church.

THE book contains ten short biographical sketches, with portraits of Charles Inglis, Jacob Mountain, John Strachan, John Medley, John Horden, William Bennett Bond, Edward Sullivan, Maurice S. Baldwin, P. Phillip DuMoulin and James Carmichael. These were all mighty men in their day, and several of them have scored their names deeply in the history, not only of the Church, but of the country also. A work of this kind is able to follow the development of the country in a more lucid manner than many books of history.

Leaders of the Canadian Church

Edited with Preface by Wm. Bertal Heeney, B.A.

An unusually readable book, and should find a place in the library of every clergyman and studious layman.



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cobble-stones from the street. "There's Carrot's, too," he added. "Wonder who that little chap is—the one that seems to have so much to say to the car men," Theo replied, thoughtfully.

"That's Tom Steel. You've heard of him, hain't ye?" A man at Theo's elbow was speaking. "He's responsible for this strike, I think, an' I hope he'll get his pay for it too," he added, grimly.

Theodore glanced up into the grave face of the speaker and recognized him as a motorman. Evidently, he was more bitter against the strikers than against the company.

The car was now close at hand, and all at once as with a single impulse, there was a surging forward, and the crowd closed in blocking the track with a solid mass of human beings. The motorman set his teeth hard, and rang the gong loudly, insistently. The conductor hastened through the car and stood beside him. The only passenger was a policeman, who stood on the rear platform calmly gazing at the sea of angry, excited faces on either side.

"This car's got to stop!" shouted a big, brawny fellow, springing onto the step and giving the motorman a threatening glance.

"This car ain't a-goin' to stop!" retorted the motorman, grimly, as he released the brake.

"We'll see about that," and with the words the big fellow seized the man's arms and wrenched his hand off the lever.

The conductor sprang to the assistance of his comrade while the policeman ran forward and pushed the man roughly off the car.

In the same instant, Theo saw Carrots snatch a box from a bootblack near him and with a wild yell of defiance, hurl it through one of the car windows. The shrill, taunting cry of the boy, mingled with the crash of the breaking glass, and the sight of the policeman's upraised club, aroused the mob to sudden fury. At once there arose a wild hubbub of shouts, yells and cries, followed by a shower of cobble-stones, and a fierce rush upon the three men on the car, and in two minutes the car was a shattered wreck; the motorman and conductor were being hustled through the crowd with threats and warnings, while the policeman's club had been wrenched from his grasp. He drew his pistol, but with a howl of fury it was knocked from his hand, and the next moment he lay senseless upon the ground, felled by a savage blow from his own club.

(To be Continued.)

HE KNEW.

"Did the doctor know what you had?"

"Seemed to have had a pretty accurate idea. He asked for ten dollars and I had eleven dollars."

CAT WAS ABOILIN'.

The cat settled herself comfortably in front of the kitchen range and began to purr. Little Dolly, who was strange to the ways of cats, regarded her with horror.

"Oh, gran'ma, gran'ma!" she cried. "Come here, quick. The cat's beginning to boil."

NO CAUSE FOR REJOICING.

A certain old lady, who was about to celebrate her golden wedding, said:—

"Pat, it will be our golden wedding next Wednesday. We should mark the occasion. Shall we kill the pig?"

Her husband looked up in surprise. "Kill the pig? What's the good of murdering an innocent pig for something that happened fifty years ago?"

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