

# Canadian Churchman

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Dominion Churchman, Church Evangelist  
and Church Record (Incor.)

Vol. 41.

TORONTO, CANADA, THURSDAY, JUNE 11th, 1914

No. 24

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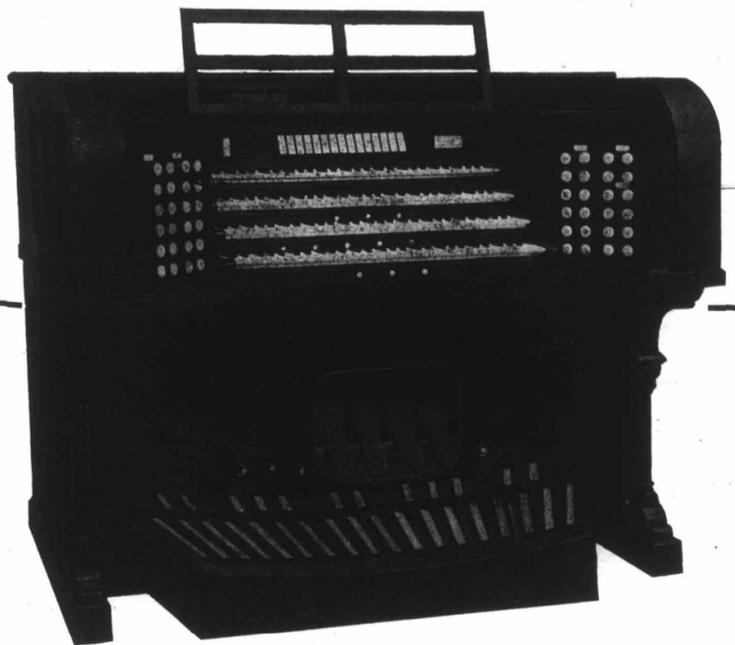
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# The Canadian Churchman

TORONTO, THURSDAY, JUNE 11, 1914.

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## SECOND SUNDAY AFTER TRINITY.

(June 21st.)

Holy Communion: 251, 256, 258, 262.

Processional: 384, 433, 468, 573.

Offertory: 610, 619, 646, 653.

Children: 688, 691, 694, 695.

General: 3, 26, 652, 664.

## The Outlook

### Synods

Diocesan Synods, with clerical and lay representation, are an integral part of our system in Canada. (We are one step in advance of the Motherland in this.) Too often we forget the corporate utterance and action of the Church when we are immersed in parochial interests. Synods are a needed and beneficial correction of this. The man who refuses to come up to Synod because "things are dead slow," or goes down after a day or two, is, perhaps, most in need of what a Synod can do for him. Of course, this takes for granted that a Diocesan Synod is not "parochial" in its viewpoint. Some speakers are parochial. Some are even narrower than that. They are individual. But there are enough men of vision and calibre in every Synod in Canada to save it.

### Reports in Synods

"I move that this be passed and be printed in the Journal." That Journal is the graveyard of numerous reports. Anyone would think that the main object of a committee's work was to prepare a report that would pass the Synod. We have Committees on the State of the Church, Lord's Day, Moral and Social Reform, and what not. What is the good of such reports unless they are acted on? We are not attempting to make a literature of

good intentions. All some reports do is to put on record our pious wishes. They have about as much practical value as an old lady's sigh. That is not because the committee has not done its work, but because the members of the Synod will not do theirs. Too often acquiescence in a report is the most comfortable way of avoiding an uncomfortable duty. That won't do for a gathering of men. The only way the reports can be of any value is for the clergy and laity to carry out the recommendations, or take heed to the guidance given them.

### Talk in Synods

Can you imagine what a Synod would be like with all the irrelevant and useless talk left out? Well, it wouldn't be a Synod, at least it would not carry the brand of most Synods we have attended. If only some speakers, before they speak, would think once, or possibly twice, our time would be saved and theirs would be occupied in an unusual exercise. Did you ever notice the feverish eagerness of some men to get the floor on the days "before the vote?" They must let their friends know that they are still alive. Our Bishops, the chairmen of our Synods, have no easy task in preventing useless discussion. A Bishop who attempts it might be thought severe. Some of us, perhaps, remember a good Bishop, who passed to his reward not so long ago, who always ruled out any "unnecessary discussion," and at the close of the session would say in his deep, heavy voice, "If I have unwittingly hurt the feelings of any gentleman present, I humbly beg his pardon." But the general effect in most of our Synods would be bracing tonic for the pertinence and brevity of discussion. The man who talks because he wants to say something would be silenced at last, and the man who wants to talk because he has something to say would have his chance. Did you ever notice some men who must have their little say-so on any subject that comes up? We wonder what a cross-section of their mind would show. Some tuberous growth in the region of self-esteem, we fancy. Finally, brethren, when in Synod, if you have nothing to say, keep quiet.

### The Cure for Care

A new edition has just been issued of an interesting little book, entitled "Christ's Cure for Care." Apart from the contents and value of the book itself, the following quaint lines quoted may be specially commended:—

"Fear not!" the flowers whisper;

"Since thus He hath arrayed

The buttercup and daisy,

How canst thou be afraid?"

Then don't you trouble trouble

Till trouble troubles you;

You'll only double trouble,

And trouble others, too.

This is only what the Apostle wrote long ago, "Casting all your care upon Him, for He careth for you."

### "Stand Firm"

At a critical moment in the Battle of Waterloo there came to the Duke of Wellington messenger after messenger, saying that if certain troops were not withdrawn from a point of danger, they would fall before the impetuous onset of the foe. To each messenger the Duke said his reply was "Stand

firm!" At last one of the officers reported the state of affairs to Wellington, saying, "You will find us all dead if we 'Stand firm.'" "Never mind," said the Duke, "stand firm!" The officer's words proved true, for every man fell in the fearful attack made upon the company. History honours the steadfast. Jesus Christ wants His disciples to be as firm in their standing-ground. He said unto the Twelve, when many of His disciples went back, "Will ye also go away?" Simon Peter spoke for the others when he replied, "Lord, to whom shall we go? Thou hast the words of eternal life." While the battle for the Christian faith is being waged, the Master says to each one of us, "Stand firm!"

### The Salvation Army

It is a satisfaction to all Churchmen to see that the Synod of Nova Scotia passed by a standing vote the motion of sympathy with the Salvation Army in their great loss of officers and workers in the recent disaster. We notice that the Toronto Diocesan Board of the Woman's Auxiliary did a similar thing. It is a great loss to any organization to lose so many head officials at one time. But the manner of their passing has its consolations. It is a testimony to the real religious value of the Army's work that it could be said, "the expression of the faces of their dead was singularly peaceful and resigned," and this in such tragic circumstances. No one now-a-days questions the fact that the Army has won a place occupied by no Church in the religious forces of the country. Their main care is for the down and out. And it must be said, however unwelcome it may be, that many of the Churches are just awakening to their obligations to the down and out. Not one of the least factors in their awakening has been the work of the Salvation Army. "General" Booth conceived a great work, and by God's help carried it through wonderfully. The Army has its own methods of work and principles of organization. They are not ours. Methods surely are to be judged by their effectiveness. But we, as all Christians, join in devotion to a common Lord and Captain of our Salvation. We have no better wish than that the Army here may continue in the spirit and principles of its first "General."

### The Cornerstone of Education

The Headmaster of Eton College, the leading English "Public School," has just written an essay on "The Home Training of Children," which is a serious call to the parents of this age to recognize that theirs is the primary responsibility in the matter of the education of their children. By the time a boy has reached school it is too late to begin inculcating the ideals of duty to God and man, and Mr. Lyttelton rightly urges that parents cannot fairly throw the responsibility for the success or failure of their children on to the shoulders of the schoolmaster. He sketches some careers of men who have started out in life without any equipment implanted at home, and who have gradually succumbed to selfishness, either in the form of sensuality or in the form of pride. He also shows that every life is a struggle between the two allegiances, God and Self, and that the issue is mostly determined by a committal either to God or self which takes place in childhood. He says that later conversion by school life or personal influence usually takes the form of some special Divine interposition,

and that the true method is for parents to exhibit continually to the child their own lives devoted to God. The message of the book is particularly timely, and it is much to be hoped that the warnings will not go unheeded. It is imperative to face the solemn issues stated, especially as they are set forth by one whose experience and study of young life makes him a sympathetic and able instructor. Piety at home is the best, in some respects the only adequate foundation for future life. All this has a special point in connection with family worship.

### A Striking Conclusion

In the course of a review in the "Athenæum" of a new volume of Essays by the late Father Tyrrell the following remarkable sentences occur:—

We see, as we read these most intimate thoughts, how extraordinarily deficient so persistent a critic was in the true critical spirit; how he became more and more academic as he drew further away from the Catholic faith, and, as he began to regard sin as merely a stage in development, was less and less in touch with the facts of life. Modern destructive writers he seems to have accepted without a thought of analyzing their arguments—Schweitzer, for example—with an absence of acuteness at which one can only marvel. He had come to believe that "Jesus Himself never dreamed of founding a new religion, or of seceding from Judaism," and that if "He had a theology at all, it was that of His people, full of all the errors and limitations which belong to every effort to bring the Boundless within bounds"; and when he found a text that did not suit him, he dismissed it as "a curiously clumsy and unsympathetic interpolation of early ecclesiasticism." It is with a feeling of sorrow that one recognizes how even Tyrrell's search for truth fell into arbitrary and narrow ways.

It shows how far a man may go from the true faith the moment he begins to question the genuine deposit of truth found in the New Testament. It is marvellous how able men are prepared to accept the latest conclusions of scholarship, as though everything new is true and everything old is either false or doubtful. Again, remoteness from the facts of life is another explanation of the prevalence of critical theories, for a little experience of human needs, sorrows, and sins does more than anything else to keep men true to the old, yet ever new and vital, doctrine of the Divine and redemptive work of our Lord. After all, experience is the best, and when men ask, "What must I do to be saved?" purely theoretical criticism has nothing to reply.

### A Significant Testimony

In the course of a character sketch of President Wilson, which appeared in a recent English publication, the writer says that it is impossible to imagine the President, on any consideration whatever, "going against a moral conviction," and he calls this "an estimable but an awkward attribute in a statesman." The rest of the article seems to be an argument, pointing out the weakness and danger of such a position, and it is a reminder of how far men are prepared to carry their political partialities. Christian people, on the contrary, will feel all the more thankful that President Wilson, if this view is correct, will not go against what he believes to be "a moral conviction." The article also remarks that when "the conscience of the individual is at odds with the mad, unholy realities of the world around him, then (in Mr. Wilson's case

at any rate) it is the world that is expected to give way. The man won't, and the world as a matter of fact doesn't, and the result is a crisis and a deadlock." All who love right and believe in its absolute supremacy will be thankful for this renewed testimony (though it be by contrast) to the simple morality of righteousness. We are perfectly certain that, come what may, what is morally right can never be politically wrong.

## The Issues of Synods

At times, from the length of discussions, it might be imagined that the main issue of a Synod was the performance of certain business, and that a Synod was like a Board of Directors, receiving a financial report and directing a financial policy. Necessarily, there is financial business to be done. But that is not the main business. We meet in Synod as the official representatives of the Church of England in a certain territory. Anything which affects the people of that territory, morally or spiritually, comes rightly within the view of the Synod. On such matters it is not only right, but it is necessary that the Synod should pronounce and act, if possible. We should not be accused of taking ourselves too seriously if we showed more than a passing interest in the conditions, environments, amusements and employments of people, because no one will deny that such conditions, environments, amusements, and employments influence moral and spiritual results. Now, we do not say that the Synod should become a social or a political club. Many questions affecting the country have a moral aspect, and it is incumbent upon Christian citizens to demand that such questions be decided in the light of the moral issues. What is morally wrong can never be politically right. In Synod assembled we have a voice which at least must be heard. We are responsible for the use of that voice and influence to further the moral and spiritual health of the citizens of Canada.

Live questions are like live wires, best left alone, some seem to think. They applaud the safe man. Who is the safe man? He is the man who avoids all reference to any question on which there is likely to be a difference of opinion (even if that difference be based on moral issues). If by any mishap some unsafe member raises a question which threatens to stir the stagnant pool, the safe man is the man who can speak with such breadth and moderation that the differing parties agree in finding no statement in his speech with which they can disagree. He is Sir Oracle and when he opened his mouth, no dog barked, because there was nothing to bark at. So peace, that priceless possession, is once more regained and principles have gone to pot. The safe man is the man who can whitewash a given situation in the shortest space of time. Speaking of the tribe of men who try to blanket discussions and steer a middle course (straddle the fence) on any live question in our Synods, we know a man who is safer than the safest of them all. He is dead. Sometimes it seems that the cause of the Church of England is languishing. No wonder! But if it dies, it will be a safe death, absolutely respectable.

Do not let our Synods be afraid to touch live questions. The Synod that does not will soon be dead, or better dead. It is not edifying to read SYNOD SPENDS A DAY DISCUSSING CLERGY TRUST FUNDS, and later on to read that in the closing days the Report on Moral and Social Reform was passed with little discussion. In other words, we can talk all day about our own affairs, but we have little time for the discussion of other

things. The shepherds are more concerned about the shepherds than they are about the sheep. What message goes out from our Synod Halls to the men and women in its shadow, the light of whose life has almost gone out? Have we talked earnestly about fanning the feeble flame or shedding abroad through home, workshop, country and city the benign Light of the Gospel? When have you heard the greatest warmth and vigor of discussion? Generally on the business side of things and not on the great moral questions of the day.

This indifference may be due in some measure to the order in which the Reports are presented. While the Synod is fresh and the ventilation fairly good, it is the time to talk about things that really matter. Naturally, we start with the Executive Report. But after that, and even before, if nothing of moment is presented, let us have the Reports in the order of their importance as judged by the larger issues.

As Anglicans, we are never tired of saying that the Anglican Church has a distinctive message for the country. What is it? Our Synods ought to show it. The Bishop's charge is often the only item that measures up to the idea of such a message. What is our distinctive message? Not a narrow ecclesiasticism. That would not be distinctive and it is no message to this age. First of all, a message to be a message must be audible. Silence is no message, however dignified that silence be. The country is not going to stop long enough to listen to confused mumblings from men who have no clear vision of what the kingdom of God means for men. The absolute supremacy of Christ is our message. That means the supremacy of the spiritual. That means that life shall be judged by spiritual issues. That means that everything in industry, commerce and politics that makes for the dwarfing of the spiritual and the supremacy of the material is against the principles of the Kingdom of God. The voice of our Church through its pulpits and Synods must be heard aggressively combatting these unChristlike things and furthering the Kingdom of God. When we have done this, we have joined in proclaiming only the common message of Christianity. Until we have done this, we had better not talk about a distinctive message.

By the way, how much vanity is there, do you think, in that idea of a distinctive message? Is it not sufficient for us that we try to preach and live the common message of Christianity? Most of us have failed in that. The strong passages in our history of which every son is proud were when our fathers proclaimed and lived common Christianity. We glory in their victory, when to one more part of life they applied common Christianity. How many things in our common life are yet unconquered by the spirit of Christ? They point our task. That is the ideal for us. The ideal for our Synods can be nothing less. Some day we may approximate to it by the gracious help of God.

We know the path wherein our feet should press;

Across our hearts are written Thy decrees;  
Yet now, O Lord, be merciful to bless,  
With more than these.

Grant us the will to fashion as we feel.

Grant us the strength to labour as we know;  
Grant us the purpose ribbed with steel  
To strike the blow.

Knowledge we ask not—knowledge Thou hast sent;

But, Lord, the will—there lies our bitter need;

Give us to build above the deep intent,  
The deed, the deed.

The Spectator.

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ONE of the greatest needs of the Church today is that of trained leaders—men and women who not only have enthusiasm for and interest in their work, but who are able to carry on that work with intelligence and ability. This need is especially felt in those two great departments of Church activity, in the Field of Missionary Leadership and in the Field of Sunday School Leadership. The increase in the number of Mission Study and Teaching Training classes is not only an evidence of a deepening interest in these lines of work, but also a proof of the necessity for Trained Leaders.

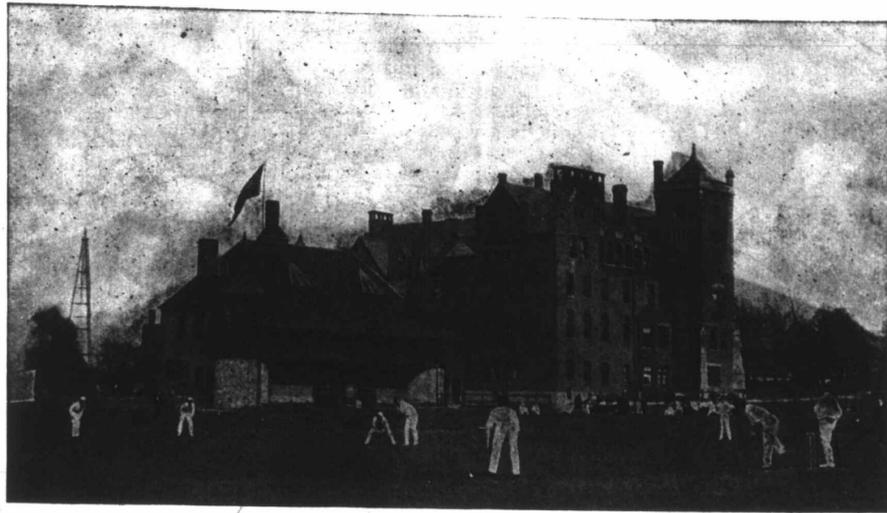
It was largely to meet this need, as well as to stimulate Church workers generally to study in this direction, that the idea of Summer Schools originated, that is, the gathering at suitable centres of the Sunday School and Missionary Workers and others who might be interested for the purpose of mutual study and for training along these very definite lines. Here, under trained experts, for a period of time ranging from 5 to 8 or 10 days, instruction is given in those subjects which are essential for leaders in the two departments of work already referred to and of interest to all.

There are four things which render a Summer School of exceptional value and which serve to emphasize its aim and purpose:—(1) The Personal Factor.—The gathering together, under one roof, those whose interests are similar, where, by personal contact with one another and with those in charge of the school, they may mutually discuss life's problems and obtain help and guidance, is one of the things which renders a Summer School of such vital importance to those who attend. (2) The Definite Training.—The privilege of sitting for instruction under those who have given years of study to their special subjects is one not to be lightly regarded. It is an opportunity to be seized because it will mean, as it has already meant to many, the better equipment for the work which has been undertaken for the Master. (3) The Conference Plan.—At all our Summer Schools provision is made for several conferences. These give an opportunity to all to bring forward those difficulties and problems which they meet with in their work as well as to contribute to the solution of such problems. This interchange of ideas is one of the most helpful features of a Summer School. (4) The Provision for Recreation. — Ample opportunity for rest and recreation is provided at these schools and thus they afford a splendid opportunity to combine a pleasant holiday with a profitable one.

In a word, Summer Schools stand for Information, Inspiration and Recreation, proper provision being made to meet the needs of the body, the mind and the soul. The spiritual life of the school, the intellectual life of the school, and the physical life of the school is each given its due share of attention so that those who attend may go away refreshed in body, enlightened in mind, and with a decided deepening of their spiritual life. It provides that inspiration and instruction which will send its members back to their

respective parishes with a truer and higher conception of their work and better fitted to accomplish it.

The day at a Summer School generally opens with a celebration of the Holy Communion. Breakfast follows with Family Prayers. The morning is spent in Bible Study and Mission classes, Teacher Training classes and confer-



Trinity College School, Port Hope, Ont., June 29th-July 6th.

ences. The entire afternoon is given over to recreation. In the evening there is generally one lecture and a platform address by some outstanding speaker.

From what has been already said it will be seen that Summer Schools should make their appeal to a fairly wide circle. This circle should include at least the following classes of workers:—(1) Clergy.—As they must be leaders in all departments of parish work, they should welcome the help and inspiration which the Summer Schools will give. In addition, their presence and counsel mean a great deal to the schools themselves. (2)

in the study classes and in the conferences for the discussion of those questions which are of vital interest to them. (4) Members of the various Church Organizations whose interests are, in a greater or less degree, related to the Missionary and Teaching Work of the Church.—This would include, members of the Brotherhood of St. Andrew, the Daughters of the King, the Anglican Young People's Association, the Church Men's Society, etc. All such may receive personal benefit for their own work as well as a broader view of the whole work for which the Church stands.

It should be remembered that the Summer Schools are not intended simply for those living in large centres. On the contrary they afford an especial opportunity to those who are living in smaller communities to come into touch with the larger life of the Church and to have the advantages which are often supposed to be monopolized by the larger places. If an earnest effort is made to secure at least one or two delegates from every parish in the district for which the school is intended, better results will be accomplished. A delegation of this representative nature is far better than a larger number of delegates from a few local centres. If every Sunday School and Missionary or other organization would determine that it must be represented, not only would the attendance at these schools be all that could be desired, but the benefits arising from them would be far-reaching. In many cases it would mean new life to the parishes represented and in every case inspiration and help.

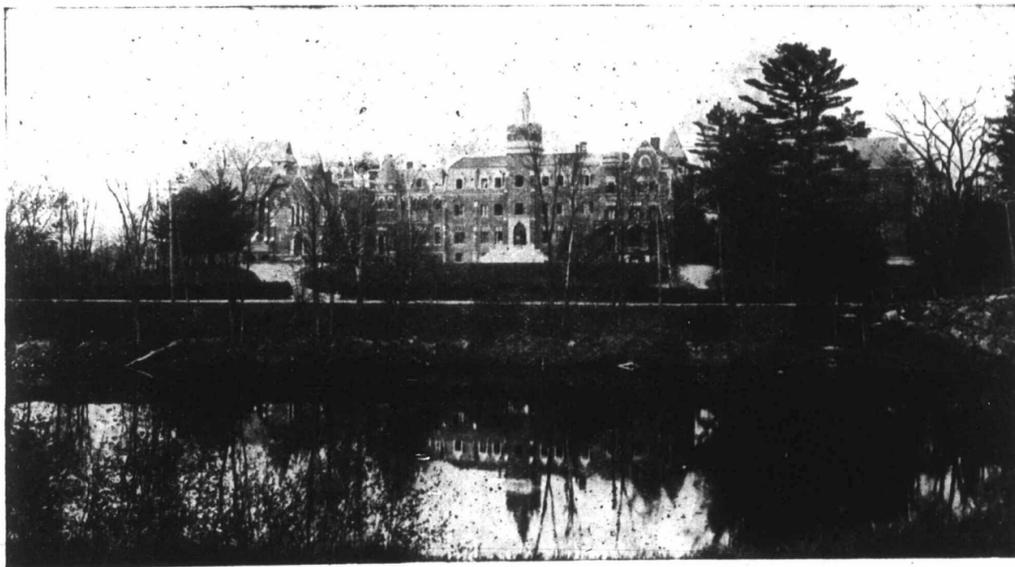
This year three conferences in Eastern Canada are being held simultaneously, June 29th-July 4th at Lennoxville, Port Hope and Rousesay. The total charges for registration and all expenses of board and lodging are \$7 at Lennoxville and \$8 at Port Hope, where the Conference lasts two days longer (until July 6th). A week's rest, recuperation and refreshment for seven dollars is a remarkably low figure. It would be a good investment for any Sunday School to send one or two teachers to the nearest Summer School. The amount spent will bear increasing interest in the returns of awakened and intelligent service.

Five of our Bishops (the Bishops of Huron, Toronto, Fredericton, Niagara and Kingston) are speakers at various conferences. The programmes this year are in the hands of exceptionally strong men.

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"If the chronicles of earth be faulty, the registers of heaven are perfect. Many a man who has been forgotten here shall be remembered there; and I wot that in

heaven it will give no saint the least trouble that he was not honoured among men. What if no monument was set up?—yet all true work is immortal. The diligent workman will be perfectly contented when his Master says to him, 'Well done, good and faithful servant!' The echo of those words shall be heaven to him. Sweeter than all the harps of the angels shall be the voice of his Lord's approval. Go on, Apollos! Work on, though there be little said about you, and do not envy Paul, with whose name the halls of the church are ringing! He did not seek himself, any more than you did; and his content in the published record lies only in the fact that it honours his Lord."—"Nuggets."



Bishop's College, Lennoxville, Que., June 29th-July 4th.

Missionary Workers.—As the course of study provided at these schools covers the work which Mission Study classes will be expected to take up during the following autumn and winter, the missionary workers in every parish should attend in order to receive that training which will enable them to be a real help in such classes when they are formed. (3) Sunday School Teachers and Officers.—Special efforts at these schools are made to cover such features of teacher training work as will enable a Sunday School teacher to equip himself more and more for his important task. The officers of the Sunday School, too, are not overlooked, for definite provision is made both

## PRAYER BOOK REVISION

The Psalter, the Lectionary, the Calendar, and the Preface.

### The Adaptation, Enrichment, and Revision of The Book of Common Prayer

RIGHT REVEREND E. J. BIDWELL, D.D., BISHOP OF KINGSTON.

PART IV. (Concluded.)

#### THE PSALTER.

Additions to the Proper Psalms for certain days are suggested, according to the following table, which includes Psalms for the new Special Services now printed in the Prayer Book. A list of Psalms that may be used in Holy Week is also given:—

PROPER PSALMS ON CERTAIN DAYS	
Mattins.	Evensong.
Advent Sunday: 9, 12	36, 97, 98
Christmas Day: 19, 45, 85	89 or 110, 132
Circumcision (New Year's Day): 9	105
Epiphany: 87, 96	67, 72
Ash Wednesday: 6, 32, 38	102, 130, 143
Good Friday: 22, 40, 54	69, 88
Easter Even: 4, 30	16, 27
Easter Day: 2, 57, 111	113, 114, 118
Ascension Day: 8, 15, 21	24, 47, 108
Whitsunday: 48, 68	104, 145
Trinity Sunday: 93, 97, 99	33, 146, 150
Rogation Days: 8, 65, 104, 126, 144, 147	One or more
Harvest Thanksgiving: 65, 103, 107, 145	148, 150
Dominion Thanksgiving: 107	
Institution and Induction: 121, 132	
Consecration of Church or Chapel: 84, 122, 132	
Consecration of Churchyard or Cemetery: 23, 39, 90, 103	
For Missions: 2, 46, 97	

#### PSALMS THAT MAY BE USED IN HOLY WEEK

on the Days for which Proper Psalms are not appointed.

Psalms 51, 71, 74, 94, 116, 120, 130, 141, 142. The above list is given at the Commencement of the Psalter as well as at the beginning of the book.

Then there follow this Rubric. Any of the following Selections of Psalms may be used on the 31st day of the month, or on other days for sufficient cause, with the approval of the Ordinary:—

#### SELECTIONS OF PSALMS.

First: 1, 15, 20, 21 Third: 54, 55, 57  
Second: 12, 16, 17 Fourth: 81, 82, 85

The Committee did not provide a larger selection, as they felt that the substitution of any of the above for the Psalms for the Day would rarely need to be made, and that the above 12 Psalms would therefore be sufficient.

After the Psalter follow:—

- (1) Form of Institution and Induction.
- (2) Form of Thanksgiving for the Blessing of Harvest.
- (3) Form of Consecration of a Church or Chapel.
- (4) Form of Consecration of a Churchyard together with a Church (Two Prayers to be said immediately after the former service.)
- (5) Form of Consecration of a Churchyard or Cemetery separately.
- (6) Brief Form for Hallowing of a Grave in unconsecrated ground. (One Prayer.)
- (7) Office for Laying the Foundation Stone of a Church or Chapel.
- (8) Special Service for Missions.

As these Services are all new, it is impossible to give more than a bare list of them, but they have been framed on the best models procurable.

#### The Lectionary.

The new Lectionary is a very valuable piece of work, and seems likely to commend itself to the Church at large. Its main feature is the provision of Second Lessons for Sundays on a definite plan, as the following extracts from the Report of the Committee make clear. The Daily Lessons have not been touched, but Special Lessons for the Season of Lent are suggested.

In the selection of the Second Lessons for Sundays, the plan followed has been:—

(1) The Morning Lessons from Advent to Trinity tell the story of our Lord's life from the Gospels, the only variations to this being:—

(a) For the Sunday after Christmas, where Ephes. 1: 3 to 15, which is an application of the Incarnation, is inserted, in order that no important item in our Lord's life should be assigned to a Sunday which occurs only once in some years,

while at the same time the Christmas teaching retains its prominence.

(b) For the fifth Sunday after Easter, on which the first nine verses of the first chapter of Acts, telling of the great Forty Days, is a fitting introduction to the Ascension Lesson and to that of the Sunday after the Ascension.

(c) For the Sunday after the Ascension, when the Ascension story is told from the Acts.

(d) For Whitsunday, when the illuminating eighth chapter of Romans, regarding the work of the Holy Spirit, is given as an alternative.

(2) The Morning Lessons from Trinity to Advent are chosen from passages in the Epistles and the Apocalypse, which treat of the teachings of the Collect, Epistle and Collect for the day.

(3) The Evening Lessons from Advent to Trinity are similarly chosen from the Epistles and the Apocalypse and are composed of passages which treat of the teachings of the Collect, Epistle and Gospel for the day.

(4) The Evening Lessons from Trinity to Advent are chosen from the Gospels, containing in the main our Lord's teaching:

- (a) in the Sermon on the Mount,
- (b) in the Parables,
- (c) in the Miracles,
- (d) regarding Baptism, Confirmation and Holy Communion.

In the selection of First Lessons for Sunday, there has been a revision by shortening or transposing them, and, in some cases, using both methods, if by so doing a more edifying lesson was obtainable. There has also been an enrichment by the selection as alternatives of many noble chapters that now are never read on Sundays and so are seldom, if ever, heard by the average Churchman. There has been a larger use of Jeremiah, Ezekiel and the Minor Prophets.

#### PROPER LESSONS.

To be read at Morning and Evening Prayer on the Sundays, Holy Days, and other Special Occasions throughout the year.

Instead of the Second Lesson appointed from this table, the Minister may, at his discretion, read the Lessons for that day in the Calendar.

[We regret that on account of space we are not able to print the full Lectionary. We notice that most of the Sunday Lessons have been shortened. Alternative Lessons are provided for the Forty Days of Lent. Special Lessons are provided for Missions, Harvest Thanksgiving, Children's Services, Consecration of a Church or Churchyard, Dedication of a Church and the Induction of Ministers. The full Lectionary may be consulted at this office.—Editor, Canadian Churchman.]

#### The Calendar.

Few changes of importance are made. Some unknown black-letter names are omitted, and, as a Red-Letter, the Festival of the Transfiguration is added.

The Table of the Vigils, Fasts and Days of Abstinence is much shorter than that in the Prayer Book as it now stands; all being struck out except the Evens or Vigils before the Nativity of our Lord, Easter Day, Ascension Day, Pentecost.

The Rubric which follows is accordingly altered to,

Note that if the Feast of the Nativity fall upon a Monday then the Vigil or Fast-Day shall be kept upon the Saturday, and not upon the Sunday next before it.

The list of days of Fasting or Abstinence proposes to omit the Rogation Days.

A Preface has been drawn up in the following terms:—

#### The Preface to the Canadian Revision of 1914.

The Book of Common Prayer is a priceless possession of our Church. By its intrinsic merits, as a book designed for the reverent and seemly worship of Almighty God, as well as by its historic associations, it has endeared itself to generation after generation of devout Christians throughout the world. None would desire or advocate any change therein which would impair or lessen this deep-seated affection.

But through the lapse of some three hundred years many changes have taken place in the life

of the Church and in its outlook upon the world. The present life and larger outlook of the Church are seeking more adequate expression than the Book of Common Prayer now affords, and seem to require judicious adaptation and enrichment of the Book in order that it may more fully meet the needs of the Church in this age and in this Dominion.

Therefore the General Synod of the Church of England in Canada determined to make such adaptations and enrichments in the body of the Book as would serve this purpose. But to avoid the risk of changes that might impair the character of the Book, the General Synod clearly ordained the limits within which such adaptation and enrichment might be made, forbidding any change in text or Rubric which would involve or imply a change of doctrine or principle of the Church of England as set forth in the Book of Common Prayer, or any other change not in accordance with the 27th Resolution of the Lambeth Conference of 1908.

The chief results of the present Revision will be found to be: the adaptation of Rubrics to customs generally accepted at the present time; the provisions of directions for the combined use of the different Services; the adaptation and enrichment of the Occasional Offices; the supplying of Forms for Additional Services now in use throughout the Church though not heretofore provided for in the Book of Common Prayer; the addition of many new Prayers for Special Occasions; the revision of the Calendar, the Lectionary and the Psalter.

This present book, the fruit of much prayer and toil, is set forth in the firm belief that, by the alterations and additions herein made, it will both provide greater variety in Public Worship and better meet the needs of the Church in this land; and in good hope that, thus adapted and enriched, it may prove more generally serviceable to both Clergy and people in the worship of God throughout this Dominion.

The pagination of all Books will be the same, and in the popular edition there will be placed an instruction as to how to follow the Services, find places, etc., which should prove useful.

The general feeling of the Committee, composed of men in touch with the practical needs of the Church, was that the proposed Book, while retaining in most conservative fashion the main features of the present Book, would be found of the greatest use in virtue of the additions and enrichments now put forth. The various Sub-Committees worked very diligently to secure this result. The decision of the Church at large upon their proposals will no doubt be given after very careful consideration, but the present writer feels sure that any working Priest, who studied the proposed Book would at once allow that the scope and utility of the present Book have been very greatly increased.

Of Revision there is little; of Adaptation a fair amount; of Enrichment a great deal. Probably this is as it should be. If there are any slips in this Report, they will be pardoned to one who has compiled it in the midst of a series of pressing engagements.

Edward J. Kingston.

### ST. JAMES' CATHEDRAL

Sweet chime the bells at eventide,  
O'er street and bay and island fen,  
From old St. James' stately tower,  
On busy haunts of busy men.

They well o'er all the rising hills,  
Which crown the city's northern heights,  
And whisper through the leafy dells  
Their echoing music clear and bright.

Full oft have pealed those wedding bells,  
With joyous chimes in gladsome glee,  
When happy hearts united were  
In mutual love and sympathy.

Oft have those bells in tribute tolled  
A requiem to each honoured name,  
Their conquest gained, their warfare o'er,  
Inscribed upon the roll of fame.

Long may the chimes of old St. James'  
Peal out their holy, happy song,  
And down the corridors of time  
Their sacred tuneful notes prolong.

—Robert Stark, Toronto.

## NOTES FROM ENGLAND

BY THE REV. W. H. GRIFFITH THOMAS, D.D.

A FURTHER stage in current discussion is marked by the issue of Dr. Sanday's pamphlet, "Bishop Gore and Criticism," in which he takes a frankly modernist line, and, while bearing testimony to his own belief in the Virgin Birth and the Resurrection, claims liberty for criticism and argues against the attitude adopted by the Bishop. Dr. Sanday's eminence in the world of scholarship gives particular importance to his pamphlet, and it is rightly regarded as involving very serious and grave matters. He definitely sides with those whom Bishop Gore has criticised and censured, and thus there is a definite issue and open conflict. The Bishops of the Province of Canterbury have also united with almost entire unanimity in support of the Bishop of Oxford's position, and it will be seen from these points that the conflict bids fair to stir the English Church to its very foundations. Later developments shall be carefully noted. Meanwhile it is important that the issues should be seen.

The Dean of Canterbury, Dr. Wace, at the annual meeting of the National Church League, took very serious exception to Bishop Gore's treatment of Roman Catholic questions, and thus from yet another point of view, entirely different from that of Dr. Sanday, a conflict is being waged. It is perhaps well that the problems should be stated and faced, but no one can question the gravity of the situation and its effect upon the future of the Church of England. On every side I hear of expressions of concern by reason of the fundamental differences that are being revealed among Churchmen. The London Diocesan Conference the other day bore added testimony to this "line of deep cleavage," for in a large assembly a resolution deprecating the present proposal for Prayer Book revision as not suited to the unity of the Church was only passed by two votes.

The Bishop of Madras at the annual meeting of the Church Missionary Society, spoke in the frankest possible terms of the need of Christian unity in India. He said that 30 years ago he went out to India with a strong objection to anything like co-operation with other religious communities, but that as the result of his experiences he had become convinced that co-operation was absolutely essential. He has also spoken of the remarkable position seen in the Punjab just now, and says that while he used to think the situation created by the Mass movement in the South was the most urgent, he now believes that the urgency is far greater in the Punjab than any other part of the Indian Mission field. "Things are moving there with a startling rapidity and are likely to move still more rapidly in the future." This gives special point to our thought of and prayer for Mr. Haslem and his fellow-workers in the Kangra Valley.

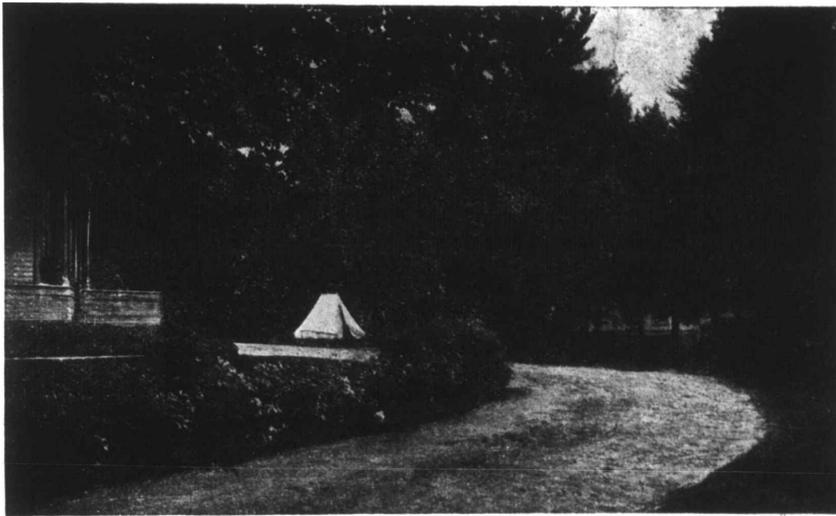
Dr. Duncan Main, the well-known missionary in China, has expressed the opinion that "next to the Gospel China's greatest need is medical education." Hospitals are not only testifying to Christian love and piety, but are training Chinese doctors and nurses before whom lies a widening field of Christian service. Urgent appeals for further help are coming from every Mission in China and letters refer to overtaxed workers and understaffed Missions.

The Bishop of the Yukon, Dr. Stringer, has been much in evidence in England during the last few months, and his speeches at various meetings have been particularly welcome. His testimony on behalf of the Great North West over which he presides has been of special interest to English Christians who know little or nothing of what such a work as the Yukon means. At the annual meeting of the Colonial and Continental

Church Society the Bishop pleaded earnestly for young men to devote themselves to the work of the ministry, and he referred to several Canadian Theological Colleges, adding that if only suitable men are sent to these Colleges the problems of missionary work will be largely solved.

The report of the Church Missionary Society closes by asking two questions:—What more can be done? What more can be received? The former by itself might dishearten and overwhelm; the latter shows the secret of blessing and power. The infinite resources of God are available for those who trust Him. The Holy Spirit is given to them that obey Him. To attempt the humanly impossible at His bidding is to make further discoveries of the possibilities that are in Him.

The appointment of the Bishop Suffragan of Jarrow, Dr. Nickson, to the See of Bristol, has been very generally welcomed. It may be remembered that Bishop Nickson was appointed to Southwark when Dr. Talbot went to Winchester. The "Guardian" thinks he will make an excellent Bishop of Bristol, and that as a man of "grip and capacity," he will be a distinct addition to the Southern Convocation. The vacancy at



North House Collegiate School, Rothesay, N.B. Conference, June 29th-July 4th.

(See Article on Page 377.)

Durham has been filled by the appointment of Dr. Quirk, long Bishop Suffragan of Sheffield, who, as many thought, would be appointed to the Diocesan Bishopric of Sheffield, for the foundation of which he worked so long and earnestly. His preferment from the Canonry at York to a Canonry at Durham will give him no less work.

Last Sunday in some thirty or forty thousand places of worship there were Services of Thanksgiving for the blessing of sight. It brought home to the country in a very definite way the sad lot of large numbers of people. A fund is now being raised for providing books printed in Braille type for the use of those to whom reading is welcome but often impossible through the great expense. It is not long ago that a Bible in the Braille type cost \$30, and even now it is impossible to obtain one under about \$8. It is fully hoped that the fund will be the means of cheapening and extending this beneficent work of enabling the blind to enjoy reading.

A cheap new edition of Dr. Salmon's famous book, "The Infallibility of the Church," has just been issued at the extremely low price of 60 cents, though it was originally published at over \$2. It is said that no serious answer has been made to it by any Roman Catholic scholar and it is certainly most welcome that for clergy and students, and indeed for all who are compelled to face this question, so able, informing and convincing a book should be at the disposal of those who need it.

## THIS AND THAT

Thoughts of an Eastern Churchman

THE recent Encænna at King's College in point of attendance was one of the best in the history of the institution, and was favoured with good weather. The number of students continues to steadily grow and has now reached about seventy. A residence for girls is to be immediately commenced on the college grounds. The prospects for an increased attendance next year are good. Convocation Hall has been pannelled throughout with oak at the expense of the Alumni Association. The Summer Clergy School was well attended, and a large number of clergy from Fredericton were present. All the visitors were entertained at the College.

The widespread reading habit, a recent English writer declares, is responsible for the marked change in the national temperament observable during the past ten or 15 years. The English race, he says, from the most stolid in Europe has in that time become one of the most emotional and excitable, and this he attributes to the very widespread habit of reading "light" literature. I am inclined to suspect that there is a good deal in this. No doubt this persistent novel devouring and daily newspaper reading, the product of a third of a century of popular education, is beginning to have its effect on the national character. The sluggish English imagination has been awakened up. And I think this is true of Canada as well. The old-time Canadian of the seventies and eighties, it seems to me, was as a rule a stolid sort of an individual who enthused very slowly and did not readily respond to emotional appeals.

One thing is certain that the increase in the consumption (I use the term advisedly) of light literature has, to say the least, been just as marked in Canada as in England. In "light" literature I include of course magazines and newspapers. Take the latter. How many people, a generation ago, who now would as soon miss their breakfast as their daily paper, were perfectly content with the ordinary weekly, and placidly waited until the week end to read up the news of the day. It is hard to imagine such a state of things, when thousands of intelligent business and professional men, not to mention farmers and artizans, went about their daily business, week in and week out, quite indifferent as to how the world wagged day by day. I was almost a middle-aged man before a daily newspaper seemed anything else but a luxury for men with money to burn. Now if by any untoward chance I miss reading my daily paper I seem to have dropped a day out of my life. Almost everybody nowadays takes or manages to read a daily paper, including, I should imagine, in English-speaking Canada, a majority of farmers. Then there is the magazine habit. The Saturday Evening Post, an excellent periodical by the way (in spite of its founder), has an immense circulation in all parts of Canada from the Atlantic to the Pacific. In many of our small Nova Scotian towns it is sold by the score every week. Again there are the monthlies regularly purchased and eagerly read by the same class of people, who a third of a century ago hardly opened a magazine once a year, if indeed there were the magazines to open. There are, moreover, the altogether detestable "comic supplements," devoted to the glorification of vulgarity and rowdyism and the general demoralization of the young; and lastly, the ever-swelling deluge of novels, good, bad and indifferent, mostly indifferent, that are devoured or rather bolted wholesale by an ever-increasing number of readers. Most undoubtedly this is bound to exercise some influence on national character, and though not as marked as it is claimed to be in England, it is quite noticeable in Canada. The typical Canadian of to-day is not the stolid, sedate, self-contained individual he was a generation ago. He is certainly more mercurial and demonstrative

than he used to be, and I should say more emotional. But I fancy this is true of every civilized nation under the sun, and it is due not only to the spread of the reading habit, but to the innumerable other factors that have gone to the speeding up of the pace of modern life. We are becoming emotional, neurotic, unstable, "varium et mutabile," because we have no time to sit down and think over things. Our lives are too full.

To return for a moment to this matter of the vast development of the reading habit, it is sadly and lamentably apparent that the increase in quality has not begun to keep pace with the increase in quantity. There are, I feel sure, proportionately far fewer "solid" books read to-day, than there were thirty-five or forty years ago. The increase of novel-reading among all classes during that period has been tremendous, and almost amounts to an intellectual revolution. With some classes indeed the wheel has turned full circle, the exception has become the rule and the rule the exception. In those days reading was taken seriously by all classes. It was regarded not as an amusement or mental dissipation, but as a means of self-improvement. To-day it would seem as if the vast majority of readers, or book devourers, regarded reading as nothing more than a means of tickling the mental palate. To millions of readers the idea of self-improvement, intellectual development, the acquisition of useful information, has apparently never remotely presented itself. People not so long ago read novels sparingly. The proportion of fiction to their general reading was that of pickles or sweets to the ordinary diet. Thousands again never opened a novel. Some read them by stealth. The very occasional and exceptional individual who devoured them wholesale as millions do at the present time, was looked upon very much as the unhappy victim of the morphia or cocaine habit is to-day. I often wonder who read the "solid" books that are continually appearing, the biographies, the essays, the books of travel, the histories, etc. In nine out of ten of the houses I visit, the books I see scattered about on the tables and ranged in the shelves are novels, some of them no doubt good enough, many again worthless, a few detestable, but good, worthless, detestable, as the case may be, all novels. All the private circulating libraries, started by enterprising booksellers, or by circles of personal friends in our small towns are composed of only one kind of book—the novel. There must be some readers of "solid" books in Canada, else it would not pay to import them, but who they are and where they exist outside our universities and other seats or centres of learning, I haven't the remotest idea. To at least nine-tenths of the "reading public" to-day, a "book" means a novel, and now scarcely anybody ever pretends to read anything else. Such a state of things in my opinion is calamitous, and it must inevitably tend to the deterioration of character. Mental dissipation, like physical dissipation, can have but one ultimate effect. The only remedy, as far as I can see, for this unhappy and alarming state of affairs, is some revolution in our methods of teaching English in our schools and universities, and the development of wholesome tastes in reading among the pupils. Judging by their results our methods of teaching English, which by the way is quite a modern innovation, are radically wrong.

Downeaster.

## Brotherhood St. Andrew

Apropos of the last visit of the Bishop of Fredericton to Toronto, comes the following amusing rhyme from a Brotherhood director, who has been trying to rouse a little enthusiasm in one of our cities for the definite work that the Brotherhood sets in the forefront of all good and successful service for the Church. Of course the lines considered as poetry are execrable, but they aptly describe conditions in many parishes:—

"The village is a dead one  
To outsiders coming in  
And sadly needeth stirring  
With a little Yankee vim.

The Brothers four in number  
Lost by removals two  
And now begin to wonder  
What on earth they are to do.

Vim they have in plenty  
And spend it far and wide  
Their duties more than twenty  
Range from kids to blushing brides.

In such a small communion  
It's only few who work  
Whilst hundreds join the Union,  
The lodge called 'Duty Shirk.'"

Our correspondent goes on to say: "Time and patience prevent me from finishing this tale of woe in poetry. You know the story. One of our men limited because of birth and education, but willing and hardworking and faithful. The other knee-deep in everything in the community. Director of the local Y.M.C.A., organizer of the Boy Scout Association, leader of one Senior and two Junior Bible Classes, on the Boys' Work and Educational Committees, on the Laymen's Missionary executive, vice-president of the Association of Sunday Schools for the city, member of the choir, the Y.M.C.A. Glee Club, the Social Problem Study Club, etc. The rest of his spare time, when not doing Brotherhood work, he has to himself."

TORONTO LOCAL CHAPTERS.—A successful meeting of members of local chapters of the Brotherhood was held on Saturday at St. Aidan's Church, when some 100 Brotherhood men were present at the afternoon business meeting and nearly 200 at the evening session, at which addresses from the president and general secretary for Canada, and from Rev. R. M. Millman, M.A., of Japan, were heard. At the afternoon session, which began at 3 o'clock, reports were received in connection with the following activities:—Hospital and jail, Weston Sanitarium, Junior Assembly, B. St. A., Boys' Camp proposition Y.M.C.A. and University, student follow-up plan and Big Brotherhood Movement. This was followed by general discussion, and at 6 o'clock supper was served on the church grounds by the ladies. At the evening session, Mr. A. G. Alexander, president of the Brotherhood of St. Andrew, spoke on "The Brotherhood Outlook," Mr. J. A. Birmingham, the general secretary, following with an address on the subject, "Doers of the Word." Rev. Mr. Millman, of the M.S.C.C., gave an exceedingly interesting address upon the subject, "A Brotherhood Man in Japan."

## Church News

*We propose to insert weekly, or as often as may be necessary, a list of all the preferments and appointments in our Church. Diocesan Secretaries, Clergy and Churchwardens are invited to help us to make this information accurate and complete.*

### PREFERMENTS AND APPOINTMENTS.

BUNBURY, Rev. W. S. G., B.A., Rector of St. Anne's, Richmond, to be Rector of Pro-Cathedral at Sault Ste. Marie. (Diocese of Algoma.)

LAWSON, Rev. H. S., M.A., L.S.T., Incumbent of Sawyerville, Que., to be Rector of La Tuque. (Diocese of Quebec.)

### FREDERICTON.

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

SHEDIAC.—The Rev. W. B. Armstrong has given up his work at Shediac, N.B., and has retired from the active work of the ministry, having been ordained for nearly 50 years. He is at present residing at Welsford, N.B., of which place he was Rector for 10 years, from 1891 to 1901.

CHURCH OF ENGLAND INSTITUTE.—The work at the Institute is progressing rapidly. The carpenters have been busy for over a week and great changes are to be seen in the new quarters. If the work continues at the present rate of speed it is most likely that the new building will be ready for occupation about July 1st.

GAGETOWN.—An event of great interest in Gagetown took place at Summerhill on May 26th, when the church, which has been erected through the efforts of the Rector of Gagetown, Rev. William Smith, was consecrated by Bishop Richardson. An interesting feature of the morning took place when, after the consecration of the church, the Bishop and clergy walked to the church gate, where the petition for the consecration of the grounds was read by the Rector. After its acceptance the entire procession marched about the bounds of the new property. On re-entering the church, the congregation listened to a magnificent sermon on Worship and Reverence, delivered by the Bishop. In the afternoon, at 3 o'clock, an

equally large congregation witnessed the confirmation of 12 candidates in the newly-consecrated edifice. The Bishop's address on this occasion was taken up with the explanation of the meaning and importance of Confirmation. The collections for the day amounted to \$68. St. Augustine's Church, Summerhill, receives its name from the first Christian missionary to Britain and was appropriately consecrated on the name-day of that saint. It contains two of the oldest relics to be found in New Brunswick and possibly in Canada. These are two pieces of stone from St. Augustine's Abbey, Canterbury, founded 650 A.D., and were sent out to the Rector from his college, St. Augustine's. One piece, of the Roman period, is placed in the chancel; the other, of the Keltic period, is before the font. The font was a gift of the boys' branch of the W.A. at Gagetown.

### QUEBEC.

Andrew H. Dunn, D.D., Bishop, Quebec, P.Q.

QUEBEC.—Mr. W. H. Wiggs has donated 1,500 copies of "Quebec Family Prayers" to the diocese for presentation to newly-married couples.

BURY.—A meeting of the Rural Deanery of Cookshire was held in Bury recently. Those present were:—Rev. Rural Dean Lewis, Rev. H. S. Fuller, Megantic, Rev. F. G. LeGallais, Johnville, Rev. Norman Ward, Marbleton, and Rev. H. S. Laws, Sawyerville.

SHERBROOKE.—The Rev. Walter C. Western, of Regina, Sask., preached in St. Peter's Church on May 19th. Mr. Western took as his subject, "Missionary Conditions in the West."

LENOXVILLE.—The Bishop of the diocese confirmed 15 candidates in St. George's Church on Sunday, May 10th. The candidates were prepared by the Rector, Rev. R. W. E. Wright.

BISHOP'S COLLEGE SCHOOL.—Seven candidates were confirmed in the chapel on May 11th.

COMPTON.—KING'S HALL.—15 candidates were confirmed in St. James' Church, May 12th. The Rev. J. E. S. Brewer presented the candidates.

### ONTARIO.

William Lennox Mills, D.D., Bishop, Edward John Bidwell, D.D., D.C.L., Bishop of Kingston and Coadjutor of Ontario.

ST. GEORGE'S CATHEDRAL.—The Bishop of Kingston ordained the following in St. George's Cathedral on Trinity Sunday:—Deacons—B. G. Walker, of Dublin University, for Bannockburn; R. C. McGee, of St. Stephen's House, Oxford, England, for the second curacy of St. George's Cathedral, Kingston; and A. H. Lansbury, of London, England, for Parham. Priests—Rev. F. Pringle, of Dublin University, for Plevna; Rev. R. H. Hurford, of Wycliffe College, Toronto, for Lombardy; Rev. Ernest Teskey, B.A., of Queen's University and graduate of Trinity College, Toronto, for Westport; Rev. R. H. Bulteel, of Trinity College, Toronto, for Coe Hill; Rev. F. Williamson, of Trinity College, Toronto, for Sharbot Lake; Rev. G. Goodhand, of Trinity College, Toronto, for Bancroft. Rev. R. C. Blagrove, M.A., B.D., of Belleville, preached the ordination sermon.

### OTTAWA.

Charles Hamilton, D.D., Archbishop, Ottawa.

SUNDAY SCHOOL ASSOCIATION.—At the close of the organization meeting an interesting ceremony took place in the presentation to Miss Higham of gifts subscribed for by Sunday School teachers of the city churches who had attended her courses of instruction. The presentation was made by Mr. E. H. Godfrey as Convener of the Committee of subscribers, and it consisted of an illuminated address, a travelling clock, a pearl and gold brooch in the shape of a maple leaf, and copies of the Canadian Book of Common Praise. The address was beautifully illuminated by the Rev. Geo. S. Bousfield. The presentation came as a complete surprise to Miss Higham, who in a few well-chosen words expressed her heartfelt thanks. Miss Higham left Ottawa on a tour of the rural Sunday Schools of the diocese, returning about June 16. From June 29 to July 4 she will be engaged at the Summer School at Lennoxville, Que.

SYNOD OF THE DIOCESE OF NOVA SCOTIA

CLAVENDON LAMB WORRELL, D.D., BISHOP, HALIFAX, N.S.

The 37th session of the Diocesan Synod opened June 2nd with a celebration of the Holy Communion at All Saints' Cathedral, at 7.30 a.m. The Bishop was celebrant. At 10 a.m. the delegates met in St. Paul's Hall, there being a large attendance of members on both sides of the house. After the devotional exercises by the Bishop, the roll was called and the election of the clerical secretary and lay secretary resulted in the Rev. V. E. Harris and Mr. G. E. E. Nicolls being re-elected. Rev. V. E. Harris was also re-elected treasurer.

The report of the executive committee was then passed. It was as follows:—A residence for the Bishop, the "Clarke" House (so-called), 11 Lucknow Street, Halifax, has been purchased and for this purpose \$3,000 of the proceeds of the sale of the Tobin Street Glebe be paid on account, the balance (\$9,000) of the purchase money to be raised by a mortgage on the property. At the same meeting it was resolved that the stipend of the Bishop be fixed at \$4,500, with an allowance of \$300 for travelling expenses, and the free use of the See house. A special committee has been asked to consider the feasibility of adopting what is known as "group insurance," in connection with the W.O. and Superannuation Funds, and to report to Synod. A committee has been appointed to report on the establishing, at Truro, of a home for delinquent girls, and to report as to the advisability of the Church of England sharing in the establishment, government and maintenance of the same.

The report of the Diocesan Mission Board was highly gratifying. This showed that the receipts for the year totalled \$22,906.15, the disbursements amounting to \$21,308.39. Of this sum no less than \$10,538.35 was given to the M.S.C.C. and \$8,924.37 to parishes in the province. The report of the Clergy Superannuation Fund showed that the capital now stands at \$54,162.50. Sixty-four clergymen now hold certificates in the fund.

At the afternoon session the Bishop delivered his annual charge. In opening the Bishop said that many and great were the issues now before the Church and never had there been a more critical time in her history. But Churchmen could look with feelings of satisfaction upon its work, of confidence in its policy and of assurance in its stability. It had enemies without who were never tired of misrepresenting its position, faith and history. It had enemies within who mistook notoriety for popular approval and weakened its position by belittling its features. But notwithstanding those and other such hindrances, the Church was facing the problems of the day and doing its part in solving them. In social and intellectual questions, it was well to the front and was ever ready to make its contribution towards them. "In the general gratification which Nova Scotian Churchmen must feel at the undoubted growth and development of the Church, we must not lose sight of the fact that the growth means sooner or later, progressive administration," said the Bishop. "Just what this means I am not prepared to say, but there are some suggestions I would like to make. Any one who knows anything about it cannot fail to see that, while the actual area of the diocese of Nova Scotia in square miles, is not as large as some of the Western dioceses, yet the difficulties of visitation and oversight are just as great and in many cases greater." The Bishop suggested that a Missionary diocese should be formed in the Gulf of St. Lawrence, to be composed of Prince Edward Island, Cape Breton, the Magdalen Islands and the Quebec Labrador. This would relieve Quebec and Nova Scotia of much of their far-flung areas, and give an opportunity for a thorough development of these important parts.

"The series of parochial Missions last November proved helpful to the diocese, as well as to those parishes in which they were held," said the Bishop. "In one or two cases the effect has not been as satisfactory as desired, but the reason for this may be found in the lack of preparation, or of active following up. In one case the Rector removed immediately after the Mission, and there has not been a successor appointed yet. Altogether it is a difficult thing to determine from the experience of last November just what is the value of such efforts." The Bishop drew the attention of the Synod to the Conference on Faith and Order which is being prepared for in all parts of the world.

The report of the committee in charge of the Widows' and Orphans' Fund was presented by Dean Llwyd. The capital of the fund shows a steady increase. The committee reported that they had been able to pay the increased allow-

ance to widows, at the rate of \$150, and also a bonus of \$25. The number of widows on the list is 17.

The next report was that of the special committee on the Widows' and Orphans' and Superannuation Fund. At last year's Synod it was decided that every clergyman holding a certificate of pension under the votes of the Superannuation Fund, and who had served ten years in the diocese, on his having served ten years, might retire at the age of 65 years, if he wished to do so and get the benefit of the fund. The present age limit is 70 years. The committee recommended 70 years, and this passed after discussion.

At the Synod service Dean Llwyd preached from Ezek. 1: 20. He spoke of the things of the Spirit as the great and essential force in the Church, reviewing the history of the Church from earliest times. In the power of the Spirit, whose influence the Church presents each Whitsuntide, these problems of the age in which we are privileged to live can be approached with confidence and solved. The true Socialism, which men who would reform society on a basis of brotherhood are striving to attain, would be found when the truth of the Church Catholic, in all its transforming power, had come to uplift the minds and lives of men.

On Wednesday the first matter to be taken up was the report of the educational committee by his Lordship, who emphasized the necessity of religious instruction in the schools. It was discussed by Rev. Canon Powell of King's College, who thought an inspector should be appointed to report to the Synod, both in the public schools and Church schools. Rev. Dr. Mills moved the educational report of King's College. The success of the terminal examinations has been most marked; six out of the nine graduates obtained 76 per cent. on the four subjects demanded for the degree qualification. The Bishop read the resolution by Rev. R. F. Dixon, that clergymen be allowed to sit on the School Board. Rev. Canon Simpson moved the resolution that an Inspector be appointed to visit the Church schools, and report to the Synod. The Bishop suggested that the Synod should send a cable of congratulation on the birthday of the King. Mr. Balcom, in an eloquent speech, moved the adjournment of the Synod, out of respect for the King. His Lordship replied, however, that this was not the date of the celebration in England, His Majesty having requested that it should be observed the 20th of June. Very Rev. Dean Llwyd and Judge Fitzgerald were appointed to draft the cable. Rev. Canon Powell gave the report on the Bishop's charge. The committee was of opinion that some provisions be made to lessen the work of the Bishop, and recommended that the proposal be referred at once to the standing committee of the Synod on the division of the diocese to report if possible, at the present session of the Synod. The next section, concerning the need of a canon missionary, recommended that steps should be taken to provide, if possible, an endowment for this purpose. The same section also approved of the establishment of a diocesan building society. Both suggestions, it was thought, should be referred to the Diocesan Mission Board.

Three important reports were read at the afternoon session. At the conclusion of the reading of the report of the Sunday School committee, Rev. R. A. Hiltz gave an address on the aims and objects of the Sunday School Commission. Archdeacon Armitage read the report of the committee on the better observance of the Lord's Day. The committee stated that in their opinion the public conscience was being awakened more and more to the need of a day of rest and worship in the strenuous times of the present day. The committee has learned with regret that in the charming summer resort of Chester there is an encroachment on the restfulness of the place by the opening for play of golf links on Sunday. It has also been reported that the game laws are being broken every Sunday in Lunenburg County by numbers of sportsmen who deliberately fish within the prohibited hours fixed by law. It is a matter of congratulation that, with but few exceptions, shore fishermen pay due respect to the law. The committee appealed to motorists to respect the feelings of others in regard to Sunday observance, and at least during the hours of Divine service.

The annual Diocesan Missionary meeting of the Church of England was held in the evening in St. Paul's Church, with a large congregation present. Missionary prayers were said by Archdeacon Armitage. President Powell, of King's College, gave a very striking address on the

Saviour's words, "Go ye into all the world and preach the Gospel."

On Thursday Archdeacon Armitage moved the temperance report, seconded by Rev. G. M. Ambrose. An eloquent discussion arose out of the report giving women the franchise. Dr. Ball begged to ask what kind of franchise. He didn't want to commit himself, and wished to draw attention to the report that it was only qualifying them to vote on moral reforms and temperance committees. Rev. Mr. Ambrose said he respected and admired the efforts that are being made to give the franchise to women. The matter was put by the Bishop to a standing vote and carried by a large majority. Rev. Mr. Donaldson thought that the Synod should place on record its sympathy with total prohibition. This was seconded by Rev. Maurice Taylor, who had experience in many regiments all over the Empire, and he never knew any man in the British army to lose respect or caste because he was a total abstainer. Rev. C. W. Vernon thought the matter needed careful and mature consideration and moved an amendment to refer the same to committee.

During the session the following resolution was passed:—"Resolved, That in the light of the fact of the appalling disaster which has recently happened through the foundering of the R.M.S. "Empress of Ireland" in the River St. Lawrence and the loss thereby to the Salvation Army of Canada of so great a number of its leading officers, men and women. This Synod of the diocese of Nova Scotia, representing the Church of England membership in said Province of Nova Scotia and Prince Edward Island, being most deeply touched by this catastrophe hereby extends to this great body of Christian workers its profoundest sympathy thereat and assures them of its heartfelt sorrow in their loss, praying that the Great Captain of our Salvation, who at such times leads his people through a 'Vale of Tears' will in His time cause them to behold a 'vision of peace.'

"Moreover resolved, That this Synod desires to place on record its feeling of dismay at so great a calamity and hastens to extend to all the many bereaved ones the assurance of their sympathy and their prayers in this sudden and startling bereavement, and that a copy of this resolution be sent to the chief officer of the Salvation Army in Canada."

The Synod election resulted as follows:—Delegates to General Synod—Clerical—Rev. A. E. Andrew, Archdeacon Armitage, Archdeacon Draper, Rev. V. E. Harris, Dean Llwyd, Canon Powell, Canon Simpson, Canon Vroom. Lay delegates—J. W. Allison, B. D. Bent, Judge Forbes, Mr. Justice Fitzgerald, Chancellor R. E. Harris, R. V. Harris, H. L. Jones, A. Mackinlay. Substitutes—Hon. W. H. Owen, D. M. Owen, J. Y. Payzant, H. D. Romans, A. B. Wiswell, Dr. Stevens. Delegates to M.S.C.C.—Clerical—Dean Llwyd, Canon Powell. Lay—B. D. Bent, R. V. Harris. Executive Synod—Clerical—Rev. E. A. Harris, Rev. C. W. Vernon. Lay—J. W. Allison, H. W. Cunningham, Hon. W. H. Owen. Sunday School Commission—Clerical—Archdeacon Armitage, Dean Llwyd. Lay—B. D. Bent, H. D. Romans.

TORONTO.

James Fielding Sweeny, D.D., Bishop.  
William Day Reeve, D.D., Assistant.

TORONTO.—ST. ALBAN'S CATHEDRAL.—A large congregation witnessed the ordination of priests and deacons at this Cathedral last Sunday by the Bishop of Toronto. The following constitutes the list of deacons ordained and the dioceses to which they have been assigned:—A. J. Arthur, to Niagara; A. N. Barclay, of Wycliffe College, to Toronto; J. H. Barnes, of Wycliffe College, to St. Peter's, Toronto; L. A. Cooper-Ellis, of Trinity College, to St. Alban's Cathedral, Toronto; R. M. Fairbairn, of Trinity College, to St. Matthias', Toronto; J. H. Carr, P. W. Astley Roberts, to Weybridge; J. W. Storey, of Wycliffe College, to the Church of the Resurrection, Toronto; A. T. Wejr, to Toronto. The following were ordained as priests:—W. R. Ramsay Armitage, M.A., of Wycliffe College, to the Church of the Messiah; P. L. Berman, to Holy Trinity, Toronto; T. R. Haughton, G. L. Inglis, B.A., of Trinity College, to St. George's, Toronto; V. R. Jarvis, of Wycliffe College, to the Church of the Epiphany, Toronto; G. W. B. Jones, of Wycliffe College, to Athabasca; H. Smartt, F. Ellis, of Wycliffe College, to Fredericton. Canon Rigby, formerly of T.C.S., Port Hope, in the ordination sermon made a strong appeal for Canadians to enter the ministry. He

asked that parents should influence and not deter their sons in the matter of the Church's ministry.

**GENERAL SYNOD.**—Official notice concerning the arrangements for those attending the General Synod and the Triennial Meetings of the W.A.—The rate for the return journey will be single fare, plus the usual charges for vise, 75 cents, to be paid when the tickets are purchased. The tickets must be purchased between August 25th and September 3rd east of Port Arthur, and west of Port Arthur at later dates according to the distance from Vancouver. Tickets must be purchased from the usual ticket agents and in every case a certificate must also be asked for, which certificates must be signed by Mrs. Willoughby Cummings before leaving Vancouver in order to secure free transportation on the return journey.

A special C.P.R. train for the delegates to the Synod and the members of the W.A. will leave Toronto on August 31st, and stops of some hours will be made in Winnipeg and at Lagan (for Lake Louise). Stop-overs as desired will be allowed on the return journey provided these are within the time limit, the original starting point to be reached not later than October 15th. There will be both Pullman and tourist cars on this special train, and all applications for berths must be made by members of the Synod to Mr. T. Mortimer, 64 Wellington Street West, Toronto, and by members of the W.A. to Mrs. Willoughby Cummings, 78 Pleasant Boulevard, Toronto. These applications must be accompanied by the money for the berths, and cheques must be marked "payable at par." Applications received until August 10th. The usual rates will be charged for berths, and information regarding the price may be had from ticket agents. Any who may prefer to travel by one of the ordinary trains will secure berths from the ticket agents as usual. The berths on the special train will be allotted in the order of application. Those who apply for berths in the tourist cars will please state also whether they intend to take meals in the dining car, as if many do so it may be necessary to have two dining cars on the train. The return journey may be made via the Kootenay Lakes and the Crow's Nest Pass, if desired, without additional cost. The above arrangements of course include members of the M.S.C.C. Board and Sunday School Commission who may not be elected delegates to the General Synod. Delegates to the General Synod can obtain a copy of the above particulars by applying to their diocesan secretary.

**DEACONESS HOUSE.**—The Bishop of the Diocese set apart two of our students, Miss Gladstone and Miss Wibby as Deaconesses of the Church of England in Canada, in St. Alban's Cathedral on June 3rd. The special speaker was Canon Green.

**LINDSAY.**—ST. PAUL'S.—A rectory will shortly be erected on the vacant lot beside the church. The house will be modern in all respects and will complete a good set of church buildings for this parish.

**ST. ANDREW'S ON THE ISLAND.**—Last Sunday there was commenced the summer series of services. Bishop Reeve was the preacher at the morning service and the Bishop of Toronto at the evening service. Bishop Reeve takes charge for this season which will make his third season in his "Island diocese."

**CONFERENCE FOR THE DEEPENING OF SPIRITUAL LIFE.**—We have many conventions to discuss methods of organization, critical and practical problems and what not. But is there room for an entirely different kind of conference—one in which thoughtful Christians may come together to wait on God in prayer, praise and the devotional study of His Word? From many quarters have come appeals for just such a gathering. Amid the fever and hurry of this restless age can we not go apart for a season to some retired spot and under the guidance of experienced leaders have our spiritual life deepened and our strength renewed?

It is to meet just such a need as this that a two days' conference has been planned to be held at Jackson's Point, Lake Simcoe, on June 24th to 26th. It is being arranged by a committee representing different communions. Jackson's Point—where the Lakeview House and other hotels are situated—is a beautiful spot, easily accessible by G.T. Ry. and the Metropolitan Electric Ry. The cost of accommodation for the two days will be in the neighbourhood of \$3. Those intending to be present should notify the secretary not later than June 15th, in order that adequate accommodation may be secured. The conference begins Wednesday afternoon, June 24th. The committee could not at present arrange for a longer conference and therefore it is supremely important that those who come should prepare themselves by earnest prayer so that all may receive the greatest pos-

sible benefit from those days of waiting on God. Principal O'Meara, Professor Griffith-Thomas, Canon Howitt, Rev. W. J. Southam and Canon Bryan are the Anglicans on the committee. Rev. R. P. Mackay is the chairman and Rev. D. McTavish, 57 Breadalbane Street, is the secretary.

**TODMORDEN.**—ST. ANDREW.—The Anglican Mission of St. Andrew has been raised to the dignity of a parish by the Lord Bishop, and the Rev. A. A. Bryant, who has been in charge for the last 3½ years, has been made its first Rector.

**ALLISTON.**—The A.Y.P.A. held their annual closing banquet on May 27th in the Young People's Rooms. The speaker of the evening was Archdeacon Ingles. He took as his subject "Larger Opportunities." It was a most helpful and inspiring address, and called forth a very hearty vote of thanks from members of the association. Short speeches were made by the Rector, Rev. B. N. de Foe Wagner, and a number of the officers of the association. A very enjoyable evening was spent.

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### NIAGARA.

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

**HAMILTON.**—In the Bishop's Charge last week some interesting episcopal decisions were reported. The following matters were referred to me during the year and I deem them of sufficient importance to speak of them here: 1. The element which the Church sanctions for use in the administration of the cup in the Holy Communion. 2. The use of the cup in the Holy Communion. 3. The admission in certain cases of persons not confirmed to the Holy Communion. On the first subject I gave my judgment that the universal custom of the Anglican Church has been to use the fermented juice of the grape, believing that the wine used at the Passover feast in our Lord's day was fermented. The Bishop then referred to the resolution touching this subject, adopted by the Bishops at the last meeting of the Lambeth Conference, declaring that the only elements which the Church could sanction for use in the administration of the Holy Communion were bread and wine, according to the institution of our Lord. He also cited other authorities to show that the wine used at the Pascal Supper was undoubtedly fermented, the natural fermentation of wine not being ranked with leaven, including the well-known work of Dr. Edersheim and the resolution adopted at the 13th session of the Provincial Synod of Canada, held in Montreal in September, 1855. On the second subject the Bishop gave his judgment against the use of the individual cup in the Holy Communion and quoted the declarations of the Lambeth Conference. The Bishop's answer to the question follows:—"Our Lord at the last Supper when He instituted the blessed sacrament took the cup and gave thanks and gave it to them, saying, 'Drink ye all of it.' It is manifest that what He instituted was a 'common communion cup.' We are content to follow His example. The Church for 19 centuries has done what our Lord did, and will continue to do so. The supposed danger from the common communion cup is, as we may gather from all that has been said, so small as to be practically non-existent. The use of individual communion cups would be to concentrate any danger that may exist on the priest whom the Rubric requires to consume all that is left of the consecrated elements. On the third subject I have advised that pending the Archbishop of Canterbury's pronouncement a person who has been in good standing in another Christian communion and who on special occasions presents himself at the Lord's Table with other communicants should not be repelled, or passed over, but administered to; but that his name should not be entered upon the list of communicants of the parish until after Confirmation. I have also advised that the clergyman shall not fail to press upon such persons, when opportunity occurs, the great blessing of Confirmation, and the blessed privilege of being received into full membership of the Church. May I ask the clergy to reserve the invitation to Holy Communion to the end of the notices, and to use the words of the exhortation in the Communion office or a portion of it, commencing, 'Dearly beloved brethren on—I intend, etc.'; the people standing. This is the only invitation I wish given in connection with this sacred service."

**SYNOD OFFICE.**—The results of the elections at the Synod which was reported in our last issue are as follows:—

Delegates to the General Synod—Clerical—Dean Abbott, Archdeacon Davidson, Archdeacon

Forneret, Rev. R. J. Renison, Archdeacon Irving, Canon Sutherland. (Substitutes)—Canon Howitt, Rev. I. W. B. Broughall, Rev. E. J. Etherington. Lay—Messrs. G. E. Bristol, T. E. Leather, Colonel White, Mr. G. C. Copley, J. H. Ingersoll, Hon. R. Harcourt. (Substitutes)—Chancellor Martin, Mr. A. B. Lambe and Mr. W. Nicholson.

The following were elected as members of the Standing Committee:—Clerical—Dean Abbott, Archdeacon Forneret, Archdeacon Davidson, Archdeacon Irving, Rev. Canon Howitt, Rev. R. J. Renison, Rev. L. W. B. Broughall, Rev. E. J. Etherington, Rev. Rural Dean Davis, Rev. Canon Sutherland, Rev. Canon Spencer, Rev. Canon Bevan, Rev. Rural Dean Hovey, Rev. Canon Garrett, Rev. Rural Dean Leake, Rev. Canon Daw, Rev. G. B. Gordon and Rev. A. C. MacKintosh. Lay—Messrs. G. E. Bristol, G. C. Copley, Hon. R. Harcourt, T. E. Leather, J. H. Ingersoll, Adam Brown, J. A. Henderson, Chancellor Martin, W. Nicholson, Colonel White, C. W. Heming, E. Kenrick, C. S. Scott, E. P. Lightbourne, A. B. Lambe, E. V. Wright, Dr. Merritt and J. C. Ingles.

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### HURON.

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

**DEANERY OF ESSEX.**—The 11th annual Convention of the Sunday School and Church-Workers, Women's Auxiliary and Session of the Ruri-Decanal Chapter of the Deanery of Essex was held at St. Stephen's Church, Sandwich South, on May 28th. The sessions opened with a celebration of the Holy Communion at 10 a.m., the celebrant being the Rev. Rural Dean Snelgrove, assisted by Rev. Percy N. Harding. The convention proper opened with an address of welcome by the Rev. A. Dobson Peacock, Rector of the parish. The annual statistical report was read by the Rev. Arthur Carlisle, inspector of Sunday Schools for the Deanery of Essex. Addresses appertaining to the work of the Sunday School and A.Y.P.A. were given by Rev. B. A. Kinder of Leamington, W. H. Battersby of Walkerville, W. J. Connor of Colchester, H. Miller of Essex, and Miss Wells of Sandwich and Miss Sedgewick of Windsor. Divine service was held in the church in the evening, the preacher being the Rev. Rural Dean Snelgrove. Those assisting in the service were Rev. W. H. Battersby and Rev. Percy N. Harding.

**WALKERTON.**—The Bruce Rural Deanery meeting was convened by Rural Dean Perdue in St. Thomas' Church, Walkerton, on May 12 and 13. On the evening of the 12th, Dr. Renison of Hamilton gave a most instructive address to a goodly congregation. At 9 a.m. on Wednesday, the Lord's Supper was administered by the Rector, assisted by Rev. W. Wallace of Chisley, to the delegates and congregation. The preacher, Rev. W. Wallace gave a very spirited address, advising clergy and laity to greater activity. At 10 a.m. the deanery business was begun. Optimism was the word of the hour. Our Rural Dean, in his own cheerful manner inspired us all by his prediction that only great prosperity awaited us. The next place of meeting was left in the hands of the Rural Dean. The representatives of the branches of the Deanery held a meeting in the Sunday School. Miss Moore from London gave the ladies much helpful information. A Deanery bale of clothing was packed. The S.S. Convention in the afternoon was most successful. Rev. C. K. Masters of Warton, on Missions in the Sunday School, left no stone unturned to convince clergy, superintendents and teachers that a Sunday School without missionary instruction and an opportunity of weekly giving was like a home without children. Rural Dean Perdue gave his version of the commission's scheme of lessons and advocated the Irish system as being much superior. Rev. Hiltz, the Dominion S.S. secretary, endeavoured to show that our present system, though not faultless, was very efficient. The conference by Rev. Hiltz needs no comment. It was a superabundant supply of information and we trust that our schools will put into practice the methods outlined. The paper by Mr. G. D. Marbyn, president of the A.Y.P.A., Walkerton, was enjoyed by all. Regarding the formation of a Deanery chapter a committee was appointed to report at our Fall meeting. In the evening two addresses were given, one by Rev. Hiltz on "The S.S. and the Home," the other by Rev. T. B. Holland of Bervie, on "Mission Work in the

**MOOSONEE.**

**John George Anderson, D.D., Bishop,  
Selkirk.**

LAKE HARBOR.—The annual mail for this point closes at Montreal July 5th. As this is the only mail our missionary at Lake Harbor receives through the entire year his friends will, no doubt, bear this date in mind. Address him, Rev. A. L. Fleming, Lake Harbor, Care of Hudson Bay Company, 56 McGill Street, Montreal. It will be best for letters to be sent as soon as possible after this date.

North." The Deanery meeting was a most successful one, and much credit is due to our Rural Dean and his enthusiastic congregation for the kindly and efficient manner in which they carried out all the arrangements. The delegates from the parishes were about 50.

ST. MARY'S.—Mr. R. W. Allin, M.A., lay secretary, M.S.C.C., gave two capital addresses in St. James' Church, on Sunday, May 31, upon Canadian and foreign missionary work. Mr. Allin will always be welcomed here. While the Rev. Canon Gould was in Shanghai, China, he was the guest of the Rev. Dr. Taylor, M.A., who also accompanied him to various Mission stations.

**SYNOD OF THE DIOCESE OF RUPERT'S LAND**

**SAMUEL P. MATHESON, D.D., ARCHBISHOP AND PRIMATE, WINNIPEG**

Archbishop Matheson's charge to the Synod which assembled on June 2nd was the most important item of business the first day. Enumerating the diocesan changes, seven clergymen had left and five had come to the diocese since the last Synod, 8 new churches, 4 parish halls, and 5 parsonages have been built, 4 churches have been consecrated. The Archbishop went on to say, "I feel that we have to acknowledge the good hand of God, not merely in the material progress of the Church during the past year. I wish to state that in no single year in my episcopate have I witnessed greater apparent results of their earnest spiritual work and labours of love than I have done during the past year. No year has ever recorded as many communicants as Easter. In the churches in Winnipeg alone no less than 6,000 approached the holy table on Easter Day. No year in the past has had as large a number of candidates confirmed, the total for the year reaching over 1,200 or over 300 above the largest previous number in any previous year and almost double that of other years. I refer to the cheering evidences of blessing upon the work of the Church and its consequent success as an antidote to the pessimism which seems to be abroad in some quarters in regard to the influence of the Church in our city and country. One sometimes reads gloomy references to the Church as having lost all hold upon the people. One observes suggestions for the importation of novel and sometimes questionable methods for supplementing the efforts of the Church. I desire to say frankly that I do not share in this spirit of exaggerated pessimism either about our social and moral conditions or the importance of the Church in coping with them. The Church was never more alive and active than it is to-day and I am convinced that wherever it has an earnest ministry and works on the old lines of presenting faithfully the word and sacraments and the simple gospel message of salvation through Christ, the Church can, and not only can, but it does wield a power and that the only real power for the regeneration of humankind. All else is only subsidiary and while the Church may rightly encourage social and moral reform work, it must be careful not to so absorb its efforts in that direction as to forget that its primary work is not simply reformation but regeneration.

"For that reason I am one of those who believe that the clergyman who labours quietly but faithfully in his parish and seeks the 'cure of souls' and to remedy wrongs by personal and individual effort is doing more for the real and lasting good of his day and generation than the man who spends most of his time in the limelight of a public repudiation and denunciation of the evils of the day. For that reason, I still cling to what may be termed the old-fashioned methods of religious work—plain and earnest preaching, faithful pastoral visitation by which the power of the gospel may be taken to the homes of our people which, after all, are the springs whence flow sweetness or bitterness, purity or poison, weal or woe, into the stream of our national life." The Archbishop also refers to question of women voting in the vestries and remarked on the fewness of the answers from parishes which had been received to the Synod's question on the matter. He hoped with the support of the Synod to have the new St. John's Cathedral ready for the centenary of the diocese in 1920.

Among the other notable features of Wednesday morning's work of the session was the report of Rev. W. W. H. Thomas, Rural Dean of Selkirk, general missionary of the diocese, which was received with every sign of approval. In it was shown the remarkable improvement that has been made in the general missionary work, as well as the advances made in the collecting and distributing of the stipends for the clergy working in rural fields. The report was so satis-

factory that several speakers urgently pressed the necessity of having Mr. Thomas remain in charge of the work if it can possibly be arranged.

The reports of the field secretary for Sunday schools in the diocese of Rupert's Land, 1913-14, and of the Church of England Sunday School Association were discussed by the Synod Thursday morning, motions to adopt the reports being carried. The report of the field secretary contained reference to the two year's course of 24 lectures on the principles and methods of teaching arranged to be delivered in Regina and Winnipeg, 209 teachers and pupils were examined last Advent, eight rural deaneries being represented. The field secretary made house to house visits in several parishes, also assisting in other branches of the Church's ministrations. In the afternoon the Sunday school conference was held. Rev. W. B. Heeney spoke on "The Sunday School and Citizenship." Dr. H. M. Speechley, of Pilot Mound, on "Our Boys." Rev. Rural Dean McElheran, "Missionary Clubs for Boys," Rev. M. Loucks, of All Saints, "The Sunday School as Preparatory to Confirmation," and Rev. Prof. Ferguson, of St. John's college on "Fresh Helps to the Interpretation of the New Testament." The total Sunday School membership is 14,000; home department, 800; Bible class, about 1,560; Young People's societies, 1,639. There was raised for all purposes in Sunday Schools, \$13,560. The discussion of the various reports brought out that the financial aspect, although fairly gratifying, could be much better.

Canon Matheson said that the Sunday School commission were proceeding on a basis which no diocese who respected the decisions of their bishops and their clergy, could give into. The Sunday School commission brought in the proposal to extend the system of field secretaries over the whole of Canada; the House of Bishops at the same time saying they would prefer to encourage the dioceses maintaining their own secretaries, so that by some chance confusion of thought, the Sunday School commission put in their report and the General Synod of Canada accepted as the Sunday School policy, two alternative policies absolutely and entirely irreconcilable. No man could believe that a policy which said that a committee of the Church shall dominate text books and the teaching in the Sunday Schools, is reconcilable with the teaching of the clergy. If any part of the Sunday School work in Canada was an integral part, that of the Diocese of Rupert's Land was one.

The general missionary, Rev. W. W. H. Thomas, in his annual report, said that, largely owing to the effort of Chancellor Machray and his Diocesan committee of laymen, they had been able to raise for the Home Mission fund \$19,843 of the apportionment of \$26,695, which, considering the peculiar financial situation during the year, could be considered very gratifying. To this there should be added \$1,000 from St. Luke's church, Winnipeg, and a similar amount from All Saints, Winnipeg. The general missionary submitted for consideration the following suggestions for a special campaign in the fall in that Thanksgiving service offerings go to Home Mission fund; that two special weeks be set apart in October or the beginning of November, for this campaign; that special efforts be made at Rural Deanery meetings; that special literature be circulated, prepared by Canon Matheson; that publicity be given the campaign through the public press; that during the campaign every member be approached in every parish; that the offerings in Sunday School during Advent be given to the Home Mission Fund.

In accordance with resolution at the last Synod re the increased stipend to married clergymen the necessary guarantee had been obtained from every parish where the stipend is less than \$1,000, so that they had secured a minimum of

\$1,000 and free house to every married clergyman with an increase in the Mission fund of only \$1,200. On the total increases in the Diocesan clergymen's salaries being only a little short of \$6,000, so generously had the people responded to the appeal. A similar effort is being made for unmarried clergymen.

The Synod decided to memorialize the General Synod regarding the bringing of foreign immigrants into close association with Canadian life and ideals. The Archbishop remarked that the Church of England did not interfere with the Greek Church.

(To be Concluded).

**CALGARY.**

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

SYNOD OFFICE.—The annual Synod will be held in Calgary, June 16th-18th.

RED DEER.—ST. LUKE'S.—At the evening service on May 24th, the Bishop held a Confirmation service at which eight woman and one young man received the rite of Confirmation. The Bishop's address was of a most instructive nature. He laid down the fundamental truths of the Gospel of Salvation by faith in Jesus Christ and the cleansing power of His Blood upon all who believe in Him and accept Him as their Saviour, Lord and King.

On Sunday morning the annual Church Parade of the Sons of England was held in St. Luke's Church. The Rector, Rev. C. W. G. Moore, M.A., who is also Chaplain of the Lodge, conducted the service. The address based on Isa. 62: 10, was a most inspiring one. The preacher set forth the duty of the members as citizens of this great and growing nation and their responsibility to the coming generation as well as those who come to our shores from other countries, where the privileges are not so many or so great as ours. The church was crowded at both services and the offertories for the day amounted to over \$42. On the three Rogation Days service was held in the church at 9.30 a.m., and on Ascension Day, Holy Communion was celebrated at 7.30 a.m. and Morning Prayer at 10.30 a.m. At a special parish meeting early in the week the following gentlemen were elected delegates to the diocesan Synod:—Messrs. J. A. Carswell, E. Wilton and F. Billingham. To be held in Calgary on June 16-17-18th.

**COLUMBIA.**

**J. C. Roper, D.D., Bishop, Victoria, B.C.**

COLUMBIA W.A.—The tenth annual meeting of the Diocesan W.A. was opened May 13th, with Holy Communion and sermon by the Bishop of Columbia at Christ Church Cathedral. There were over one hundred communicants, and the sermon was from the nineteenth Psalm. The noontide address by the Rev. F. A. P. Chadwick was from the verse: "At midnight, O King, I saw the light." Mrs. Doull read Mrs. Luxton's address, in the absence of the latter. Letters of greeting were read from six eastern dioceses. On the 14th inst., Mrs. Charles Clarke read a paper, and the noontide address was delivered by the Rev. W. H. Dawe. After the noon luncheon the election of officers took place. Miss Roper gave an address, and the Ven. Archdeacon spoke. At the evening session there were addresses by Archdeacons Scriven and Heathcote, and the Rev. Harold G. King, Rector of St. Paul's, Vancouver.

On the 16th nearly 150 girls were present at the Juniors' meeting. Mrs. Luxton's address to the girls was read by the Bishop, and contained as her special message the W.A. motto: "The love of Christ constraineth us." A letter was sent to Mrs. Luxton expressing regret that she had been unable to be present. Mrs. Toller, on behalf of the Diocesan W.A. board, presented to Miss Lyda Sill, leaflet secretary for the diocese, the badge of life membership. Excellent reports were read by the delegates from the various branches. Miss Andrew gave a paper on what constituted a good member of the W.A. In reply to the question presented for reply: "Why should we work for missions when there is so much work to do at home?" several very thoughtful replies were given, two girls from each branch rising to the debate. An address on the subject of the opportunity for work among the Jews was given during the evening by the Rev. Robt. Connell, who pointed out that there were in Montreal alone 50,000 Jews.

A great deal of Church news has been held over until next issue, on account of the Synod reports taking so much of our space.

## Correspondence

## THE SPIRIT OF SOCIAL SERVICE.

Sir,—In reading the article of May 21st by Rev. R. L. Brydges, I found difficulty in entering into "the spirit" of it. The purport of the article seems to be an advocacy of man's morality to take the place of the Gospel of Jesus Christ. It is not the Gospel of Christ who came to earth bringing the glad tidings of joy to the world, heralded by angels saying, "Peace on earth, goodwill to men," to which we are to look for an universal brotherhood, for "social reform is a science," and the greatest results can only be achieved by working out this science into practical terms of legislation and social reconstruction. "There is so much religion in the labour movement that some day it will become a question whether the Church will capture the labour movement or the labour movement capture the Church," and so we are face to face with a religion that works on practical lines of legislation and social reconstruction instead of a Gospel extending the Kingdom of God in heaven through the hearts of man on earth, and by the power of the blood of Jesus Christ, uniting into one body with Christ its head, one Church which the labour movement we are told may some day "capture." The sentiment of the whole article is found in those words attributed to the deeds of one Hillman, "The world is my country, to do good is my religion." "My country." "My religion." God nowhere. It reads like the rich fool, Luke 12: 20, who spoke of my barns, my fruits, my soul, etc. Is this "the Spirit" of Social Service? A Chicago man might "swing the crowd" with it, but is it Scriptural?

John B. Spurr.

## PRAYER BOOK REVISION.

Sir,—I should like to offer a few remarks on one point in reference to the Litany. I am glad to see the Committee recommend its use as a separate Service, and allow the introduction of a hymn, a Lesson and sermon at the discretion of the Minister. But they make no suggestion as to the most suitable place for this to be done. After the invocation of the Trinity the petitions of the Litany are addressed to our Lord, ending with the appeal and its response, "O Christ hear us." Now it seems to me that this is the place where the Rubric permitting a hymn, etc., should be inserted. It has always appeared to me that it is rather confusing than otherwise, when that appeal to Christ, closing the suffrages to Him, is at once followed without pause or explanation by the Lesser Litany and the Lord's Prayer, which of course marks what follows as addressed to the Triune God. Then after the hymn, Lesson or sermon, the Lesser Litany, the Lord's Prayer and the versicles would be a most appropriate ending of the service. I am sorry, too, that they suggest the omission of the versicles and their responses; for to my mind they afford the best example of perfect rhythm, which the Prayer Book contains, excepting possibly the Gloria in Excelsis. I see the American Prayer Book has made the mistake of placing a Rubric before this final appeal to Christ, thus cutting it off from its proper place at the end of the suffrages to our Lord, and attaching it to the Lesser Litany, where it is wholly out of place. Said or sung with the proper intonation it is a most effective ending of these suffrages to Christ; and the Lesser Litany, and the Lord's Prayer without the Doxology, are no less a most suitable beginning for the closing part of the Litany. I have always thought that we make too little of our incomparable Litany. I remember some years ago taking a thoughtful Nonconformist to our Morning Service, where the Litany was said; and he was more impressed with the completeness and beauty of the Litany than with any other part of the service. It was evidently intended to be and once was a most effective service. And, as a separate service, with the additions, now proposed, if inserted in a suitable way and place, would again become so.

J. M. B.

## KIKUYU IN SASKATCHEWAN.

To the Editor:—  
The oldest congregation of Presbyterians in the city of Saskatoon recently moved from their wooden church, which has been repeatedly enlarged since 1902, into a fine new church built on the banks of the Saskatchewan River and called

the New Knox Church. The pastor is the Rev. Wylie C. Clark, B.D., formerly of Quebec, and to mark the opening of the new church, an invitation was extended to the Rev. Principal Lloyd, M.A., of Emmanuel College, Saskatoon, to preach the sermon at one of the opening services. This was done on May 17th, 1914. A large congregation of Presbyterians were present and a warm welcome was extended to the preacher and a representative Anglican. So far no one appears to have been seriously injured at all and there is no word of a minor edition of Kikuyu. Subscriber.

## THE CHURCH AND AMUSEMENTS.

Dear Sir,—I most heartily agree with you in your criticism of a whist-drive and dance, held under the auspices of the Church. Amusements that may be perfectly innocent in themselves, may become a stumbling block if held under Church auspices. To-day, when there is such a craze for amusement, when it is so difficult to get our young people out in week evenings, even for choir practice, it does seem to me that higher ideals should be set before our young people. So many of our young people seem to shrink from anything that entails thought, self-denial, culture and courtesy. I speak as an admirer and well-wisher of the A.Y.P.A., and as one who has a valued branch of it in this parish.

St. Mary's.

W. J. Taylor.

## FRESH AIR FOR THE MOTHERS.

Dear Sir,—It was at the close of a hot sultry day that in response to a request of a neighbour we found ourselves climbing a narrow stair, blocked by a board at the top. "May I come in?" "Come," replied a weak voice, and we entered a hot stuffy attic room, where there existed not a breath of fresh air.

In the corner, on a tumbled bed lay a woman, evidently very ill indeed, a baby of 18 months, tossing in her sleep by her side. Sorrowfully the tale was told of abuse from a drunken husband, "the doctor said I must not stir out of bed, but I just reached a few potatoes and peeled them on my elbow, I could not get out to cook them, and he carried on so when he found he had to get his own supper. The baby, bless her! she is my only comfort, she gives me a drink of water when I am very thirsty."

The poor woman was exhausted with the effort to talk, and lay back on her pillow, whilst we told our Heavenly Father of the need of one of His children. We left her comforted not a little, and rejoicing in the scent of a large bunch of lilac which had that day been donated to the Deaconess House. The gift of an American Beauty rose the following day quite overpowered her. "To think anyone should send such a thing to me!"

Some practical aid in the form of a breakfast, a tidy room, and a few clothes washed out for her, left her a grateful woman, behind the willing workers. For such as these we ask your help. A week in the country would mean so much to them, but alas, it must remain a dream unless some dollars and cents are forthcoming.

Our annual excursion for the members of our Mothers' Meetings is coming on, and the severe winter has exhausted our savings, and left us penniless, many of these women are very poor, one of the number has not had a holiday for ten years.

Will those who are planning a change of air for themselves think of their less fortunate sisters, and provide them with the opportunity of seeing the works of the "Mighty Sun which shines upon the evil and the good" and for the poor as well as for the rich. Any contributions sent will be thankfully received.

T. A. Connell,

Church of England Deaconess House,  
179 Gerrard St. East, Toronto.

## PRAYER BOOK REVISION.

Sir,—In connection with the first instalment of the Bishop of Kingston's statement on Prayer Book Revision, etc., you ask for discussion.

In the Litany (15) in the third Rubric it is directed that when the Litany is not used as a separate service, certain omissions may be made, except the St. Chrysostom and Grace. This is surely unusual. When the Litany is used along with the Holy Communion Office, the St. Chrysostom and Grace are not said; as, for instance, in the Ordination Service. The Scottish book makes the same mistake. The Rubric evidently should read, "When the Litany is used with Morning

Prayer, etc." There is no reference in the Litany to "travel by air." The time has come when we should pray for those who daily risk their lives to open up the air to navigation.

The Morning Prayer in (9) it should be noted that the word "clergy" includes "Bishops," as in the title. Why not leave the word "curates"? In (10) it should be noted that Prayers for All Sorts, General Thanksgiving, etc., are not intended for regular, but occasional use, and they should not be inserted in the daily office without some explanatory Rubric. The sermon (12) in Morning or Evening Prayer, should be permitted at the discretion of the minister, after the Third Collect, or after the Second Lesson (probably the correct place), and not necessarily at the end of the service.

Many clergy have pleaded for a little more leeway in the evening service, but the new book by closely following the "morning service" would seem to have stiffened rather than relaxed the Rubrics.

In the publication of Banns why not permit the clergyman to conform to the provincial law (publication of banns once on Sunday and a delay of seven days thereafter) in Canada? The present Rubric simply embodies the marriage law of England.

In the Burial Office there does not appear to be any provision for cremation, and it does not seem necessary to provide that the Committal shall always be said at the grave!

There is no reference to the removal of the redundant sentence in the Gloria in Excelsis. This has been done in the Scottish Office. These remarks are offered simply by way of suggestion and not in complaint or fault-finding. The Revision has meant hard work and there are many things in the Proposed Prayer Book for which the Church in Canada will be most grateful.

T. G. W.

## JAPAN FAMINE FUND.

We have received word from Bishop Hamilton that the famine needs are now within the control of the Japanese Government, and that further Canadian contributions are not required. The Bishop will use the money so generously already sent in, among the many needy famine sufferers in his diocese.—Editor, Canadian Churchman.

## Books and Bookmen

"The Later Evangelical Fathers." By M. Seeley, (London, England: C. J. Thynne, 2s. 6d. net).

Sketches of the lives of some of the best-known Evangelicals of the end of the eighteenth century and the beginning of the nineteenth century, including John Newton, William Cowper, Thomas Scott, William Cecil, William Wilberforce, Charles Simeon, and Henry Martyn. To this second edition the Bishop of Durham writes a brief but pointed preface, and all who have read the book will join with the Bishop in his wish that this new edition may speak and work afresh far and wide. The sketches provide a truly helpful insight into one of the most striking periods of Church history, and as the quotation on the title page says, "We reverently hail these Evangelical Fathers as the restorers and witnesses of the Faith."

"Books to Read." A reference list of inexpensive literature for students of Christianity. With a prefatory note by the Archbishop of York, (London and New York: Longmans, 6d.).

In addition to the Archbishop's preface, the Rev. W. Temple contributes an introduction, showing that this list is the result of the work of 15 men. It covers the Bible, Christian Doctrine, Church History, Foreign Missions, and Social Questions. No book was to cost more than 36 cents, and every volume is supposed to be of value. While nothing subversive of Christianity is included there is also an entire absence of "books that wholly ignore the results of criticism." This means that conservative scholarship is regarded as unworthy of attention. There are some very significant omissions from the list, which is far too one-sided to be of universal helpfulness, and in the light of the introduction it is a puzzle to know why any books over 36 cents are included. The bias against orthodox scholarship is far too pronounced, and books of an extreme kind, ecclesiastical and rationalistic, are included without any counsel or warning. Thus the list can only be of service to those who know how to distinguish.

**Personal & General**

King George celebrated his 49th birthday June 3rd.

The Mansion House fund for the relief of those suffering from the loss of the "Empress of Ireland" now amounts to \$140,000.

Rev. Dr. Symonds, Chairman of the Protestant Board of Education of the city of Montreal, has been appointed to a seat on the Corporation of McGill University.

Snow fell in several parts of the Province of New Brunswick June 3rd. Campbellton reports a white mantle over the fields and hills at the rising of the sun.

The marriage of Miss Kate Forneri, daughter of the Rev. R. S. Forneri, Rector of St. Luke's, Kingston, to Mr. C. E. Robinson, C.E., took place June 2nd.

The marriage of the Rev. George Gillespie Wright to Miss Charlotte Madeleine Dykes was celebrated last Thursday at St. Thomas' Church, Toronto, the Rev. Charles B. Darling performed the ceremony.

In sixty-nine countries and colonies two hundred thousand soldiers of the Salvation Army spoke thirty-four different languages on Sunday in the memorial services which were conducted the world over in honour of those of the "Empress" dead who belonged to that organization.

Martin Luther's Bible, bearing the autograph of the great reformer on the title page was sold at auction for \$1,570 in Berlin last week. A rare edition of the writings of Frederick the Great brought \$490. A manuscript poem by Heinrich Von Kleist was bought by the Dresden Museum for \$200.

Lord Mersey left London June 6th for Liverpool to sail on board the "Mauretania" for New York, on his way to Quebec to act as chairman of the investigation commission in charge of the enquiry into the wreck of the "Empress of Ireland." Lord Mersey was accompanied by several officials of the Board of Trade, who are to assist at the enquiry.

"Here, sir," said the antique dealer, displaying a huge sword to a clerical-looking collector. "Ever see anything more interesting than that? That's Balaam's sword." "But, my good man, that cannot be," said the dominie. "Balaam never had a sword. He only wished for one." "Quite right, sir," said the dealer, "This is the one he wished for!"

Dr. Gore, the Bishop of Oxford, is endowed with a keen sense of humour, and is rather fond of telling the story

of how, at a diocesan examination, one of the questions ran thus: "Name the three evils mentioned in the Litany from which the Church prays to be delivered." Judge of the examiner's astonishment when instead of the answer, "False doctrine, heresy, and schism," he read the words, "Bishop, priests, and deacons."

One of the finest carpenter's workshops in London is at Buckingham Palace, the Carpenter says in the "Express." A little while ago the King had this workshop entirely refitted, and it now contains all the latest devices in the way of carpenter's tools, including a splendid electrically-driven turning plant. In many of the bedrooms, waiting-rooms, and offices at the different Royal residences may be seen substantial, well-made pieces of furniture that are the handiwork of the King's carpenter. All the packing-cases in which the Royal gifts of flowers, fruit, and game are dispatched to various friends of their Majesties and charitable institutions are also made in the workshop at Buckingham Palace, where about 3,000 packing-cases are turned out every year.

Fully 15,000 people assembled on Sunday afternoon in Dundurn Park, Hamilton, to attend the memorial service for victims of the "Empress of Ireland" disaster. Five minutes before the service was to commence, however, a heavy electrical storm broke. The 13th and 91st Regimental Bands had already taken places on the platform, and the Salvation Army Band, wearing white bands of silk out of respect for their departed comrades, was marching slowly to their seats when the indications of a severe storm became noticeable, just as Mayor Allan arrived, followed by Rev. Dean Abbott, who was to deliver the address of the afternoon. A downpour of rain compelled the crowd to make a hasty retreat. Mayor Allan was reluctantly forced to announce a postponement.

The Eiffel Tower, which has just celebrated its twenty-fifth birthday, has of late years become extremely useful to scientists. Its suitability for measuring variations of atmospheric pressure have enabled it to be utilized as a kind of barometer, while alterations in its height according as the temperature rises or falls have made it the most stupendous thermometer in the world. These variations in size have been carefully measured by M. Guillaume, and show surprising and remarkable responses to the interposition of clouds, sudden bursts of sunshine, or the cooling effect of showers of rain. In addition, it is now connected with the Paris Observatory, and from its summit Greenwich mean time is wirelessly sent out twice every day, for the benefit mainly of mariners, who are thus enabled to check the going of their chronometers, on the accu-

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racy of which depends the ascertainment of a vessel's position in the trackless oceans.

Dean of the Arches.—There are thirteen parishes in the City of London, England, which from very ancient times down to about sixty-five years ago did not form part of the Diocese of London, but had for their Bishop not the Bishop of London, but the Archbishop of Canterbury. They were called the Archbishop's Peculiars in the City of London. The chief of these thirteen parishes is represented by Bow Church—St. Mary de Arcubus, St. Mary of the Arches. It was originally built in William the Conqueror's reign on arches, the ground being marshy—hence, no doubt, the name. One can see the arches or "bows" to-day in the beautiful crypt under the church. The vaulting consists of a large number of intersecting arches springing from fine Norman columns and partly support-

ed by basement walls containing much Roman work. There was an official who exercised ecclesiastical jurisdiction over those thirteen parishes on behalf of the Archbishop of Canterbury. He held his court in Bow Church, and from that circumstance acquired the title of the Dean of the Arches.

On 31st May Ven. Archdeacon Mackenzie, Rector of Grace Church, celebrated his thirty fifth year's occupancy of the pulpit of that church. While also he and his wife are celebrating the golden anniversary of their wedding. Dr. Mackenzie is one of the outstanding figures in the Anglican ministry in this country, and locally is one of Brantford's most beloved and highly esteemed citizens. Regardless of denomination, he is respected by all who know him. Born in the Province of Quebec, at Danville, Archdeacon Mackenzie is a son of the late Major Alexander

Mackenzie, who was 40 years in the British army, and comes from a long line of military forefathers. He attended Trinity University, Toronto, and there graduated and was ordained into the ministry in 1869, 45 years ago. Fifty years ago he married a daughter of the late Dean Boomer of London and Galt, and they have six children, five sons and one daughter.

Advertising in  
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### British and Foreign

The fund for the restoration of St. Paul's Cathedral amounts to about £12,000 at the present time.

The Rev. A. M. Hill, M.A., Rector of Petersfield, Hants, has been appointed Vicar of Hove, vacant by the translation of the Bishop of Lewes to the new territorial Bishopric of Sheffield.

The new Bishops of Lewes and Northern Rhodesia were consecrated by the Archbishop of Canterbury in Westminster Abbey on St. Mark's Day (April 25th). The Bishop of Glasgow was the preacher upon this occasion.

In the old 12th century church of St. Mary's, Shinfield, Berkshire, an interesting brass has recently been placed containing the names of vicars since the institution of Sir William de Stratton, in 1280, and the present vicar, the Rev. H. L. Rice in 1908, an unbroken record of nearly 700 years.

The King has been pleased to approve the appointment of the Rev. G. A. Cooke, D.D., Oriel Professor of the Interpretation of Holy Scripture at Oxford and Canon of Rochester, to be Regius Professor of Hebrew and Canon of Christ Church, Oxford, in succession to the late Professor S. R. Driver.

The Bishop of Chichester has dedicated a new peal of bells at Brighton parish church. The new peal of ten bells, costing nearly £1,500, is the gift of Mr. John Thornton Richman, of Lewes, and takes the place of the lighter peal of eight bells, given by various donors in 1882. The donor's name is inscribed on the great tenor bell, which weighs 25½ cwt.

The death has occurred at Lichfield of Mr. Edwin Gallimore, at the age of seventy-five years. Mr. Gallimore had been ringer at the Cathedral for fifty-five years; for thirty-six years he was captain of the Lichfield bell-ringers. He started ringing in 1856, when the only illumination in the belfry was supplied by halfpenny tallow candles. His son and grandson are local campanologists.

A window from designs by the late Sir E. Burne-Jones, has been placed in Cains College, (Cambridge), Mission Church at Battersea, in commemoration of the young men connected with the Mission who were drowned off Rottingdean, Sussex, in August, 1912. Three of them lost their lives whilst attempting to save their comrade. The designs were given by Lady Burne-Jones who lives at Rottingdean, and represent self-sacrifice and consecration.

The Archbishop of Canterbury has consented to unveil the recumbent figure of the late Bishop Wordsworth—a part of the diocesan memorial—at Salisbury Cathedral, on Tuesday, June 9th. The completion of the figure was delayed owing to the discovery of an unexpected flaw in the marble, which necessitated the choice of another block. Sir George Framp-ton, R.A., the sculptor, states that the new marble is perfect in every respect, and there will be no more delay.

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## Boys and Girls

### CURIOUS FISH

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Mrs. Thos. Allan, R.F.D. 3, Sombra, Ont., writes: "Five years ago I suffered a complete breakdown, and frequently had palpitation of the heart. Since that illness I have had dizzy spells, had no power over my limbs (locomotor ataxia) and could not walk straight. At night I would have severe nervous spells, with heart palpitation, and would shake as though I had the ague. I felt improvement after using the first box of Dr. Chase's Nerve Food, and after continuing the treatment can now walk, eat and sleep well, have no nervous spells and do not require heart medicine. I have told several of my neighbours of the splendid results obtained from the use of Dr. Chase's Nerve Food."

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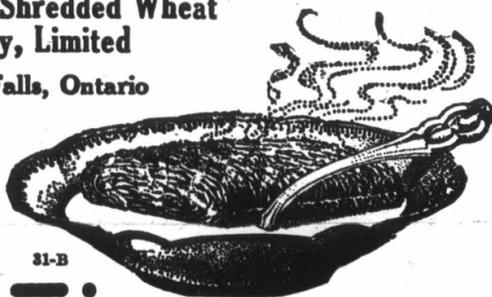
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31-B

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The greatest depth found by sounding was until lately 5,269 fathoms, or 31,614 feet—nearly six miles. This is a point in the Pacific ocean off the coast of Guam, about 100 miles or so. But a surveying ship of the German navy has recently discovered a deeper spot in the ocean, near the Philippines, about forty sea miles off the north coast of Mindanao.

\*\*\*  
**THE BUSY CHILD**

I have so many things to do,  
I don't know when I shall be through.

To-day I had to watch the rain  
Coming sliding down the window-pane.

And I was humming all the time,  
Around my head, a kind of rhyme;

And blowing softly on the glass  
To see the dimness come and pass.

I made a picture, with my breath  
Rubbed out to show the underneath.

I built a city on the floor;  
And then I went and was a War.

And I escaped from square to square  
That's greenest on the carpet there.

Until at last I came to us;  
But it was very dangerous:

Because if I had stepped outside,  
I made believe I should have died.

And now I have the boat to mend,  
And all our supper to pretend.

I am so busy every day,  
I really have no time to play.  
—[By Josephine Preston Peabody,  
"Singing Leaves."

\*\*\*  
**TALE OF A RAILWAY DISASTER**

I remember, when I was a little girl, my uncle, who has travelled in almost every country in the world, telling me about a railway accident which he experienced while in South Africa. He is a missionary, and at the time of the accident he was going to Putamayo, a mission station to the north of the Orange River Colony. This was the story he told me as I sat on his knee, fascinated:—

We arrived at Cape Town, after an excellent voyage, in very good spirits. Our health was good, and we were looking forward with great interest to our journey on the new railway. This was a new country and a new people. Blythe and I (Blythe was his companion, a medical missionary) said good-bye to our friends, and, having secured our luggage, we boarded the train.

What a train it was! Not like your cosy trains, dear, but a peculiar engine and light, fragile-looking carriages. The drivers were natives, but the guards were colonials. However, we did not despair, but took our seats, and ere long we were speeding along through a very beautiful country.

The train gradually gained speed, and we made friends with a little black boy who told us his name was "Boori." He had an illness, and was going to Bloemfontein Hospital to be healed. Blythe was greatly interested in him.

\*\*\*  
Night fell—and how beautiful it was! A wide river, calm sometimes, and roaring madly at other times, flowed along beside the line. The sky was a deep blue, and the moon was sending shafts of silver light down to the river's depths. Blythe and I got up and stood drinking in the beauty of it all.

Suddenly Boori stole up to us. His little thin body pressed close to us,

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and he said, "Can't thou not hear the river?"

He shivered as he spoke, and we stroked the trembling little hands, and talked to him reassuringly; but, even as we did so, the train whistle shrieked, and I felt myself being hurled somewhere. Then a fearful crash came, and the boards of the carriage knocked together. This was followed by a bang, accompanied by an awful scream.

A few moments later a voice said to me: "Well, are you better now?"

"Better," I said; "I am not ill." I raised my head and saw a mass, shapeless and weird, high above me. People were moving about, dazed and horror-stricken. I looked round me—I was lying on some grass on the border of a swamp.

Feeling better, I rose and climbed up a bank, and oh, the horrible sight! I saw parts of people—human bodies—lying in a confusion of débris. Mothers were wailing for their children—for a black mother is as fond of her children as any white woman. Little mites were crying for their parents—they had gone away for a little while, we told them. The accident was a tragedy, made up of numberless little tragedies. But there was one worse than all the rest. A

young white woman had been married, and, her husband being prosperous, she went to take her old nurse to live with them. I came upon Blythe, dear fellow, sitting beside the dead body of the girl, and trying to comfort the distracted old woman.

\*\*\*  
I looked for little Boori, and I found him, his suffering ended, lying with his little thin face turned up to the midnight sky.

We were all taken to a township near by, and, having recovered, Blythe and I sped on to the work awaiting us.

At length we learned the cause of the accident. The railway bank was artificial, and very high above the river. The river, which was dammed, so that the people of the township could get water, had dried up considerably, causing the dam to contract. After the rains, however, the dam burst, and the river rushed suddenly from the imprisoning wall, through the swamp to the railway, carrying everything before it. The railway bank, being new and scarcely set, had burst too, and without warning the engine plunged into the hollow fifty feet below. The noise little Boori had heard was the escaping of the torrent.

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