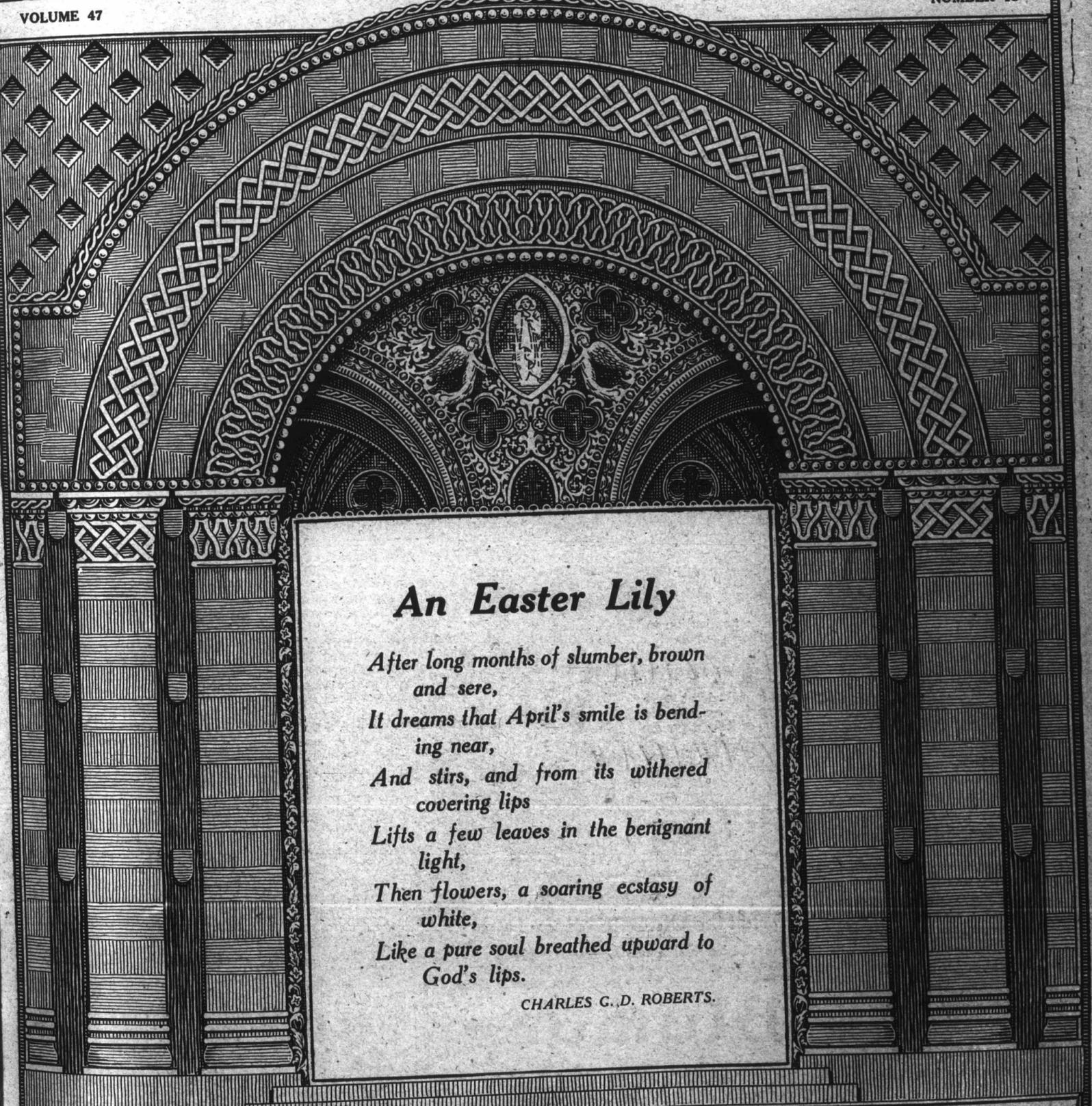


THE ISSUES OF SYNODS.—*The Editor*

# Canadian Churchman

VOLUME 47

NUMBER 15



## *An Easter Lily*

*After long months of slumber, brown  
and sere,  
It dreams that April's smile is bend-  
ing near,  
And stirs, and from its withered  
covering lips  
Lifts a few leaves in the benignant  
light,  
Then flowers, a soaring ecstasy of  
white,  
Like a pure soul breathed upward to  
God's lips.*

CHARLES G. D. ROBERTS.

TORONTO

APRIL 8, 1920

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**Personal & General**

Rev. Canon and Mrs. Matheson, of Battleford, are expected back from California at an early date.

Rev. Rural Dean Wickenden, of Moncton, Alta., is arranging to make a short visit to England and expects to leave in May.

Rev. G. W. Legge, of Mainville, Alta., has been granted leave of absence by the Bishop, and is leaving for England early in May.

Rev. E. H. Maddocks, of Edgerton, Alta., is sailing for Canada in April, accompanied by his parents and sister, who are going to make their home with him in Edgerton, Alta.

Rev. R. E. Cardwell, of Prince Albert, Alta., has left for Algoma diocese, having accepted work under Archbishop Thorneloe. Mrs. Cardwell and children are to follow later.

Mrs. Newnham, of Prince Albert, Alta., has recovered from her recent operation in Saskatoon and has returned to Bishopsthorpe, Prince Albert.

Rev. Canon R. B. McElheran, Rector of St. Matthew's, Winnipeg, has returned to his parish after spending the last three months in England on deputation work for the C.C. and C.S.

On a recent Sunday evening Canon Osborne Troop, who is staying in the Jamaica, preached at the Kirk of the Established Church of Scotland in Kingston with the consent of the Bishop of Jamaica.

A bronze memorial tablet to the late Hon. A. S. Hardy, formerly Premier of Ontario, was erected at the county court house at Brantford, Ont. Canon Fotheringham, of Brantford, dedicated the tablet.

Right Rev. H. J. Maloney, C.M.S., Bishop of the Diocese of South China, preached in St. Paul's Church, Bloor Street, Toronto, on the evening of April 4th. He is over seventy years old, and is on his way home to attend the Lambeth Conference.

John Moir, of Belfast, has been appointed a member of the Order of the British Empire for the world's record in driving 11,209 rivets in a standard ship in nine hours on June 5th, 1918. He is the first shipyard worker to receive this decoration.

At the request of many ministers and laymen the remarkable sermon by the Bishop of London, "The Christian League of Nations," has been reprinted. Free copies may be obtained on application to the Canadian Brotherhood Federation, 405 Kent Building, Toronto.

Miss Helen Chandler passed away at her home in Belleville on April 4th of paralysis at the age of eighty-five years. She was one of the oldest natives of this city, and came of a family prominent in Belleville's early life. She was an Anglican, and a member of the Belleville Historical Society and of the Women's Christian Association, which controls Belleville General Hospital.

Rev. E. C. Earp, L.Th., formerly of Regina, Sask., who served overseas as Military Chaplain, has been appointed senior curate at Holy

Trinity Church, Hull, England, where Rev. G. L. Buchanan is Vicar. Mr. Earp was at one time curate at St. Paul's, Toronto, and later, Rector at Dunnville, Ont., and Condie, Sask., and earned the reputation of being an able preacher.

Bishop Charles E. Woodcock, of Louisville, Kentucky, U.S., sails from New York on June 19th to attend the Lambeth Conference. Mrs. Woodcock accompanies him to England. Bishop Woodcock is a strong advocate of "Church Unity," and to this end it has been his custom, upon the Sunday afternoons during Lent, to invite, in turn, the ministers of the different denominations to address meetings held in the Parish Hall adjoining the Cathedral at Louisville, each taking as the subject of his address, "Why I am a Presbyterian," "Why I am a Methodist," "a Baptist," "a Congregationalist," etc.

The wedding of the Lady Dorothy Cavendish, daughter of the Duke and Duchess of Devonshire, and Capt. Maurice MacMillan, will take place at St. Margaret's, Westminster, on April 21st. The officiating clergy will be the Bishop-Suffragan of Derby, the Rev. Canon William Temple, the bride's cousin and son of the late Archbishop of Canterbury, and the Rev. John MacMillan, the bridegroom's cousin. The Duke will give the bride away. The best man will be Mr. Arthur Penn, and the bridesmaids, Lady Anne Cavendish, a sister of the bride; Lady Diana Cavendish, and Lady Katherine Fitzmaurice, the bride's cousin, and Miss Jean MacMillan, the bridegroom's cousin. A reception will be held at Lansdowne House, and the honeymoon will be spent at Bolton Abbey, in Yorkshire.

On March 29th the death took place at Orillia of Alice Elizabeth, daughter of the late Rev. Alexander Stewart, in her 73rd year. Miss Stewart was born in St. John, N.B., where her father, a native of Aberdeen, Scotland, was a curate. Her mother's name was Maria Jarvis, daughter of Ralph Munson Jarvis, Esq., of Loyalist stock. From her early years Miss Stewart took a great interest in the deeper things of life, and while in Kingston, Ont., where her father ministered after leaving St. John, she began, at the age of fourteen, her life-long work of Sunday School teaching. In St. James', Orillia, of which her father was Rector for more than twenty-five years, Miss Stewart has given of her ability and strength unceasingly. The congregation celebrated her fiftieth anniversary in Sunday School work by many loving tokens. The money for life membership in the W.A., of which she was one of the first members, was earned in an interesting way. Among her father's letters she found some valuable stamps, and from these realized a large amount, part of which paid for her life membership, and the rest was given for missionary purposes. Her success in teaching was due in a great measure to her full knowledge of the Holy Scriptures, and her literary ability was turned to good account in work for the literature department of the W.A. Her funeral took place from the rectory.

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## OUR NEW MISSIONARY FOR HERSCHEL ISLAND

Mr. William Archibald Geddes, B.A., has volunteered to the Bishop of Yukon for the vacant post in missionary work at Herschel Island and has been accepted. He will continue the work which Rev. W. H. Fry has had to lay down on account of ill-health. Mr. Geddes is a native of the Magdalen Islands, spent his youth in Halifax, a member of Trinity Church, and graduated in Arts from Dalhousie University in 1915. He began the study of theology at Wycliffe College, Toronto, which he continued until October, 1917, when he enlisted as a gunner in the Heavy Artillery. He went to France in April, 1918, with the 8th Canadian Siege Battery, and was with the Army of Occupation on the Rhine for three months. Returning to College last fall, he graduates this year and will be ordained by Bishop Stringer before leaving for



W. A. GEDDES, B.A.

the North. He will spend two weeks with his parents at Halifax, and expects to sail from Vancouver on May 8th. The earnest prayers of the whole Church will follow Mr. Geddes in the difficult work in such a distant part of the Master's vineyard. He joins a succession of noble men, Bishop Stringer, Archdeacon Whittaker and Mr. Fry, who have surmounted difficulties in heroic fashion, not for name or fame, but for the love of the scattered sheep.

At first it was thought that Mr. Geddes should take up work among the Indians and White people of the interior, but when the need of the Arctic Coast was presented to him he volunteered for the more remote and difficult northern field.

His headquarters will be Herschel Island, but he will have several other places to visit. One tribe of Eskimos live among the mountains to the south of Herschel Island. They were visited by Mr. Fry who found them degraded and altogether heathen. There are also a number of Eskimos living to the west of Herschel Island, partly in Alaska, who trade at a post near Demarcation Point just over the Alaskan boundary forty miles west of Herschel

Island. This tribe is not reached by any missionary on the Alaskan side. Archdeacon Stuck made one trip along the coast to this place, and he and Bishop Rowe have requested Bishop Stringer to do what he can for these people who would otherwise remain unreached.

Another locality to be visited by Mr. Geddes will be Shingle Point, about fifty miles east of Herschel Island. There is already one trading post established at this place, and the Hudson's Bay Company propose to establish headquarters here also. The Eskimos assemble here more and more each year. Plenty of driftwood is found along this part of the coast, and this simplifies the fuel problem.

## ARCHBISHOPS' WESTERN CANADA FUND.

The Archbishops of Canterbury and York issue the following with regard to the closing of the Western Canada Fund:—

Ten years ago we appealed to the Church and people of England on behalf of the urgent and unprecedented needs of Canada. Tens of thousands of immigrants from Europe and from the United States were pouring into the Western plains, and the Canadian Church, through the Primate, besought our aid in the accomplishment of a task far beyond local powers. The effort was to be limited to a period of ten years, and its purpose was the special and well-defined purpose of opening new work in the new world into which the settlers were flocking.

The work which has been done during these ten years has been continuous, and, we are assured, invaluable. Clergy and laity have gone out to minister to the needs of the new and scattered populations; churches have been built, missions have been established in the great dioceses of Calgary, Qu'Appelle and Edmonton, while substantial help has been given to Saskatchewan and Athabasca. The Bishops and people of Western Canada have borne abundant testimony to the splendid service which has been rendered. The war's upheaval has, perforce, broken into our plans. But the need is now going to be as great and possibly greater than ever.

This year the ten years are complete. The closing service of the fund will be held in Westminster Abbey on Tuesday afternoon, June 8th, when the Archbishop of Rupert's Land will preach. At this service the capital sum raised is to be presented. That gift will subsequently be taken out to Canada by the Bishops of Oxford and Worcester, chairman and vice-chairman of the council of the fund, and presented to the Church in Western Canada at the great centenary service which is to be held in Winnipeg on October 13th, when the Bishop of Oxford will preach the sermon.

From its depot at Jerusalem the British and Foreign Bible Society sent out, last year, nearly 10,000 copies of the Holy Scriptures. These books included versions in no fewer than forty-eight different languages.

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- THE QUIET HOUR ..... Canon G. Osborne Troop.
- ON THE RUE DU BOIS ..... Canon F. G. Scott.
- THE BRIDGE OF TRUTH ..... Archbishop Du Vernet.
- THE MONKS IN MT. ATHOS ..... Rev. W. H. H. Sparks.
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## FROM WEEK TO WEEK

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

THE people of Ontario are about to witness a very extraordinary experiment in representative and responsible government. It amounts to this: When a government desires certain legislation, and has publicly expressed its desire, and then finds that it is doubtful whether it can rally a majority of the House to its aid, it hands the proposed legislation over to a private member and denies responsibility therefor. Perhaps the word "denies" is too strong a word. This new form of governing is with the "knowledge and consent" of the government, but with the distinct understanding that there is to be no martyrdom. Canada has had governments that refused to touch legislation that appeared to be desired by the people. It has had governments that went down to defeat in supporting what had not the approval of the country. Here is a government, however, that "consents" to legislation, but refuses responsibility therefor. This government is too full of "sincerity" to suggest that it would think of running with the hare and hunting with the hounds, but it leaves its friends uncertain whether it is running, hunting or just looking on.

The passing of responsible government in the British sense should not be allowed to be consummated without very careful reflection. The essence of that form of government, as "Spectator" sees it, is not merely to ascertain what the people think they want and to transform that desire into legislation. Public opinion is a very nebulous, and often a very ill-informed thing. A responsible government has a mandate to rule as well as to obey. It is placed in a position where its information on all sides of a question far transcends that of the public that placed it in authority. The public knows this, and expects it to act upon its best judgment. If that judgment cannot be justified before the public as wise and sound, then the government must give place to one that will fill the requirements. It would seem clear from the recent referendum that the people of Ontario desire the effective prohibition of intoxicants for merely pleasurable requirements. They do not, and they cannot, say just how that effectiveness may be reached. The general desire has been made known, and the responsibility for giving legislative expression to that desire is placed on the shoulders of the government. Nowhere else can the people look for the fulfilment of their expectations. If the government thinks the people have gone too far in their requests, if it believes that modification or reversal is necessary, then it must act. But if a government neither rules nor obeys the people, we have reached a strange position, indeed. It is a precedent that ought not to be crystallized into law without the most careful consideration of law-givers.

Certain signs have been forthcoming from Germany indicating that the people of that extraordinary country are not yet convinced that they are unable, ultimately, to conquer the world, and realize the dreams that so long obsessed them. This conviction has not been eradicated from the minds of Germans who have taken up their abode in foreign lands, become formal citizens of the country of their adoption, and are receiving its protection and benefits. Many of these latter people are still ready to be unfaithful to their oath of allegiance, to stand under suspicion and contempt of their

neighbours because of a hope that present disaster may one day be changed to triumph. But what are the prospects of such an eventuality? On what do the Germans in Germany and their dupes in foreign lands base their hopes? Let us see where they stand to-day as compared with July, 1914. Then they had forty years of careful preparation behind them. To-day, that preparation has evaporated. Then the world wouldn't believe that Germany contemplated an outrage on humanity. To-day, she has been found out. Never again will the fair words of peace that put the nations of the earth off their guard be accepted so long as there is the semblance of war preparation. They fooled the world once, but that can't be done again. If they failed to succeed when the advantage was all on their side, how can they hope to succeed when the position is reversed, or, at best, when they fight on equal terms? They thought they had studied all the weaknesses of their enemy, but they found that they could be matched at every game. To-day, their guns, their navy, their aeroplanes, their submarines are in the hands of the Allies. Their fortresses are dismantled; their colonies are no more; their finances are mortgaged for years to come, and, above all, the world knows them—knows that they cannot be trusted. Never again will credulity suffer such things to be done in the name of peace and self-defence. Besides all this, the spirit of democracy in Germany was showing strength six years ago. Can any sane man believe that that spirit can longer be kept down by the fools that brought about such ignominious disaster? We need never fear that the spirit of the British people and the enlightened spirit of the world will, when the occasion demands, rise in its might and strike down the bullies that would enslave the human race. Of all the fools that plot revenge for Germany, the most arrant are they who enjoy the hospitality of an adopted country and at the same time given encouragement and comfort to those who would destroy it. They do not stir our hatred. They invoke our pity. Let the world go on. Let us not waste our time in fears and forebodings. Our sons will not bow the knee to those whom we boldly faced and vanquished.

"Spectator."

### NEW WORKERS AT ST. JOHN'S MISSION, WABASCA.

In January two new workers were welcomed to this Mission, in the persons of Miss Moxom and Miss Masters. They came to Wabasca from England. The last stage of their long journey occupied four days. It was made in an open horse sleigh. Several days the thermometer stood at 50° below zero. But despite this severe weather they came through without suffering any ill effects. They came to take the place of Miss Millen, who now leaves for a holiday after five years faithful work at St. John's, Wabasca, and nineteen years' service in the diocese, with only two short holidays.

In the fall of 1919 there was harvested off the few acres of cultivated land attached to this Mission 90 bushels of oats, 320 bushels of potatoes and several bushels of other garden vegetables. Also animals raised on the farm supplied beef for the winter. Both the seeding and the harvesting were done by the missionary and the children of the school, excepting the cutting of the oats.



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# Canadian Churchman

Thursday, April 8th, 1920

## The Issues of Synods

OUR Synods meet 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 shall not be accused of taking ourselves too seriously if we show 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. We do not say that the Synod should become a social or a political club. But 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 things up, 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, and always was.

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 our 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

## What the "Canadian Churchman" Does for the Church

Dear Mr. Editor:—

*I thought you would be interested to know that in response to the appeal in "The Canadian Churchman," I have had applications for work in Canada from British Columbia, Regina, Ontario, Montreal, and a Nursing Association in London, England. It is certainly a splendid testimony to the breadth of your circulation and the interest of your readers.*

With grateful thanks,  
Very sincerely yours,

Candidate Secretary W.A.

its pulpits and Synods, must be heard aggressively combatting these un-Christ-like 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.

The Church, wholly seized of the emergency of the hour and completely captured by the spirit of adventure for the Kingdom of God, utterly open to the spirit of God—that would be our best distinctiveness. For distinctiveness to our message can come, not by our claims, but by our performance. The strong passages in our Church's history, of which every son is proud, were when our fathers proclaimed and lived Christianity. 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. Worthy of our great past we shall be when we gird our loins for the pressing tasks of to-day. Thank God for the mighty impulse of our Forward Movement! Let our Synods see to it that neither precedent nor routine lock the gates against the great tide moving in the hearts of all our members.

## The Quiet Hour

Rev. Canon G. OSBORNE TROOP, M.A.

"EVERY MAN IN HIS OWN ORDER."

THE Resurrection of the Dead is inseparably bound up with the Return of our Lord, and the Scriptures teach us that, while "the hour is coming when all that are in the tombs shall hear His Voice, and shall come forth," Yet they shall not all rise at the same time. St. Paul tells us that the Resurrection follows a stately Order. Let us now examine that Order.

1. "Christ the first-fruits."
2. "Then they that are Christ's at His Coming."
3. "Then Cometh the End."

We see here three majestic events following each other at long intervals. First the Resurrection of Christ. Then the Resurrection of His friends. Lastly, what is solemnly called "the End." The great majority, who think at all of Christ's Coming confuse His Coming with the End of the World. But the Coming of our Lord and the End of the World are two distinct and widely separated events. Just as Christ's Resurrection and His Return to His friends are separated by centuries of time, as His return to His friends and the end of the world are separated by a period of time the length of which is known to God alone. What is called the last Day, or Day of Judgment, is not an ordinary day, but a long period. It is like the Day of Grace, or Day of Salvation, which has been going on ever since Christ came into the World, and in which we are living now. That Day of Grace is to be followed by the Day of Judgment, and, as it were, the dawn of that long Day is the Return of our Lord for His friends. The Coming of our Lord will bring in, not the End of the World, but the End of this Age or Dispensation.

It is this which St. Paul has in mind when he says to the Philippians—"I count all things to be loss for the excellency of Christ Jesus my Lord. . . . that I may know Him, and the power of His Resurrection, and the fellowship of His sufferings, being conformed unto His death; if by any means I may attain unto the Resurrection from amongst the dead." It is obvious that St. Paul had no need of this supreme sacrifice in order to share in the general Resurrection, in which all men must have their part, whether they will or no. His noble ambition was to be numbered amongst those who "are Christ's at His Coming."

It is the friends of Christ, whose "citizenship is in heaven; from whence also they wait for a Saviour, the Lord Jesus Christ, who shall fashion anew this body of our humiliation, that it may be fixed in the permanent form of the body of His glory, according to the working whereby He is able to subdue all things to Himself."

As St. John also beautifully puts it—"Beloved, now are we the children of God, and it doth not yet appear what we shall be; but we know that when He shall appear, we shall be like Him, for we shall see Him as He is. And everyone that hath this hope set on Him, purifieth himself even as He is pure." We see, then, that we are discussing no mere abstract question of theology, but a matter vital to our spiritual development. The more earnestly we look for the Saviour, the more faithfully shall we discharge our duty here below.

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## The Bible Lesson

Rev. CANON HOWARD, M.A.,  
Montreal, P.Q.

Second Sunday after Easter, April 18th, 1920.  
Subject: The Feeding of the Five Thousand,  
St. Luke 9:10-17.

1. A desert place was sought by our Lord when he received from the Apostles their report of what they had done. This is one of many instances in which Jesus went to a quiet place to commune with them. The place was near Bethsaida upon the opposite side of the lake from Capernaum. The word desert only signifies a place of quiet apart from the ordinary haunts of men.

2. The people followed Him. It was a journey on foot of six or seven miles at least to go round the head of the lake in order to find Him. They had that much appreciation of His goodness and sympathy that they took the trouble to seek for Him. It is a practical lesson for ourselves that we should consider it worth while to seek to find Him. It has its application to the employment of our Sundays and the use of our Church as well as private seeking of Him in prayer and meditation.

3. Four teachings from this miracle may be considered.

(1) **The Lord's Divine Compassion.** It was not only that Jesus cared for their hunger and fed them in the desert place, but His compassion is even more indicated in the way in which He taught them and healed those who were in need of healing. He looked upon them as sheep not having a shepherd. It was that yearning love with which Jesus always regarded a multitude. They had broken in upon the quiet which he sought but He had only feelings of sympathy and pity. We love to dwell upon the thought of the Saviour's sympathy. Human needs appeal to Him. That is why we think of Him as our Friend.

(2) **The Lord's Divine power** is also seen. He blessed and brake the break and in His hands it became enough, more than enough, to feed five thousand men. Only Divine Power could have done it. It is just the same power which at all times sustains our lives. He multiplies the bread for us in the harvests of every year. In that way we consider that there is no miracle but only the process of nature. In the miracle He took a shorter way to the same end. It was Divine power manifesting care for men and providing for their needs. By its unusualness the miracle calls our attention to that care which is being exercised all the time. It should inspire us with thankfulness and trust.

(3) **The Divine love of order** is also shown. The men were seated by the Lord's direction in companies upon the grass. So orderly were their ranks that they looked, as St. Mark indicates, like garden beds. As Jesus multiplied the bread He sent the Apostles up and down the rows of seated men to distribute His bounty to them. "Order is Heaven's first law." It is a lesson to be remembered in these days. It is impossible to have government or Church or any proper society without recognizing the need for order. The Kingdom about which the Lord spoke to that multitude has as one of its necessary constituents this principle of order. We don't need to apologize for order in either the constitution or the Services of the Church. The mind of Christ approves of order.

(4) **The Divine use of human means.** From St. John we learn that the barley cakes which were brought to Jesus, and which under His blessing were multiplied, were given by a young boy among the crowd. He must have been glad and proud to offer them for so great a use although he could have had no idea at the time of the way in which his offering would be blessed.

Simple and practical is the lesson. Our gifts of service or of anything useful which we can offer may be blessed far beyond any hope or dream of ours. It is our duty to offer the best we can and to trust God for results.

## A Letter That Was Never Written

SUPPOSE ST. PAUL HAD WRITTEN THUS:

"Dear Sir and Brother:

"Doubtless you recall the invitation you extended me to come over to Macedonia and help the people of that section. You will pardon me for saying that I am somewhat surprised that you should expect a man of my standing in the Church to seriously consider a call on such meager information. There are a number of things I would like to learn before giving you my decision, and I would appreciate your dropping me a line, addressing me at Troas.

First of all, I would like to know if Macedonia is city or country work. This is important as I have been told that once a man begins in country work, it is well nigh impossible to secure a city parish. If Macedonia embraces more than one preaching place I may as well tell you frankly that I cannot think of accepting the call. I have been through a long and expensive training; in fact, I may say with pardonable pride, that I am a Sanhedrin man—the only one in the ministry to-day.

"The day is past when you may expect a man to rush into a new field without some idea of the support he is to receive. I have worked myself up to a good position in the Galatian field, and to take a drop would be a serious matter.

"Kindly get the good Macedonian brethren together, and see what you can do in the way of support. You have told me nothing beyond the implication that the place needs help. What are the social advantages? Is the Church well organized?

"I recently had a fine offer to return to Antioch at an increase of salary, and am told that I made a very favourable impression on the Church at Jerusalem. If it will help the board at Macedonia, you might mention these facts in Macedonia, and also that some of the brethren in Judea have been heard to say that if I keep on, in a few years I may have anything in the gift of the Church. I will say that I am a first-class mixer, and especially strong on argumentative preaching.

"Solicitously yours,

"PAUL."

—Vacancy and Supply.

\*\*\*

## On the Rue du Bois

O pallid Christ within this broken shrine,  
Not those torn Hands and not that Heart of Thine  
Have given the nations blood to drink like wine.

Through weary years and 'neath the changing  
skies,  
Men turned their back on those appealing Eyes  
And scorned as vain Thine awful Sacrifice.

Kings with their armies, children in their play  
Have passed unheeding down this shell-ploughed  
way,  
The great world knew not where its true strength  
lay.

In pomp and luxury, in lust of gold,  
In selfish ease, in pleasures manifold,  
"Evil is good, good evil," we were told.

Yet here, where nightly the great flare-lights  
gleam,  
And murder stalks triumphant in their beam,  
The world has wakened from its empty dream.

At last, O Christ, in this strange, darkened land,  
Where ruined homes lie round on every hand,  
Life's deeper truths men come to understand.

For lonely graves along the country side,  
Where sleep those brave hearts who for others  
died,  
Tell of life's union with the Crucified.

And new light kindles in the mourner's eyes,  
Like day-dawn breaking through the rifted skies,  
For Life is born of life's self-sacrifice.

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For Life is born of life's self-sacrifice.

Sailly-Sur-Lys, France.  
Holy Week, 1915.

CANON SCOTT.

## When You Come To Think of It

By "DOWNEASTER"

The fact is we have always had the professional pessimist with us, who is never happy unless he is miserable and trying to make other people miserable, and to whom "borrowing trouble" is clothes and board and lodging and spending money. Isn't it time we eased up on trouble borrowing, and got on our jobs and took chances? Things have a way of settling down and righting themselves of their own accord. At least, this is my reading of history. As Emerson says: "Think in the centuries, not in the years," which reminds one of Lord Salisbury's sayings: "Study geography with large maps." Give Providence a chance. "God takes time."

There are just two classes in the world to-day, those who will and those who won't wait. As regards general principles we are all in substantial agreement as to the necessity for certain reforms or developments. Ninety-five per cent. of us are anxious to see "Labour" have a square deal, to have a more even and equitable distribution of wealth, the radical and sweeping betterment of conditions for those whom we used to call the "lower classes," cleaner government, and more direct and expeditious methods of legislation and eventually a good deal of "nationalizing." But some want all this and more overnight, others believe in taking time to digest and assimilate it.

The best way to estimate the real value of anything, is not, as is generally done, to balance up its good and bad points against each other, but to try and imagine what we would do without it. It is proverbially easy to find fault, for every human creation is the work of faulty beings, and not of angels or demi-gods. It is easy, for instance, to find fault with all established systems of civilized governments and to demonstrate their absurdity and inaptitude, but what would we be without them, and this is true of all established institutions and their methods, of schools, banks, railroads, etc. And so it is of the Church on its human side. It is easy to find fault with the Church. People sometimes say of Christianity that it has a very slight influence on humanity, and that it counts for very little in the affairs of mankind. But did you ever try and picture to yourself what the human race would be without the Christian Church, and its standing witness to truth and righteousness? You may be sometimes inclined to discount its influence upon yourself, personally; you are tempted to think, perhaps, that you, or some people you know, are very little the better for religion. But try and imagine yourself, and others, without it. How many otherwise "impossible" people have we known, who have been tamed and made tolerable by religion. It has not made them attractive or lovable, but it has enabled them to live decent, creditable lives, and to curb and keep within bounds propensities and tendencies, which allowed their fling, would have rendered them insufferable. To bring it right home. I ask again, what kind of a man would you yourself have been without your religion? You are very far from being "a plastic saint," you have your ugly moods, you are not always easy to live with, your spiritual vision is limited, and yet religion, you must acknowledge, has done a lot for you after all. It has made you a decent member of society, it has given you a vision of better things, ideals, and the hope of eternal life. It has revealed to you what your fundamentals are and may be, it has enabled you to keep your temper within decent bounds, to curb your appetites and to be conscious that there are other people in the world besides yourself. It has changed you from a contented to a struggling sinner, and best of all, it has made you discontented with yourself.

Friendship multiplies joys and divides griefs.  
—Anon.

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## Letters from Armenia

[Miss Sophia Newnham went to Bardezag in 1897 and built the Favre Boys' Home which she managed till war broke out. In December, 1918, the Lord Mayor's Relief Fund Committee asked her to superintend their work in the district. Miss E. L. Newnham, of Prince Albert, Sask., has kindly sent these letters.]

It is all very well to say "You can't have an omelet without breaking eggs," but in Turkey they break eggs and no omelet materializes! I was looking at a display of fruit and vegetables just filling the angle between two streets, vivid green of beans, oranges, brilliant scarlet peppers and in centre a flat wicker basket of white eggs. At that moment a black bundle rolled out from a side street, much the shape of an Easter egg (in mourning), head black veiled, black shalwars drawn in at the feet, middle undefined with any line. Also at that same moment arrives a small horse weighted with gigantic bundles at each side and balanced on the top of these a white sheeted bundle with a tiny boy clinging on behind her! The white bundle did not trouble to steer, the horse miscalculated the size of his load which came with an unexpected bump right against the Easter egg which spinning round on its axis, fell prone on the tray of eggs! Two odd little feet waved helplessly in the air; out dashed the owner of the wares, like a spider from his web and seizing the prostrate one dragged her up, whilst she was wailing that it was quite unintentional! On being released she rolled away, the tokens of her disaster dripping brightly down her sombre garments, whilst he dashed off again and catching the horse's bridle dragged number two back to gaze at the result of her apathy. *No one enjoyed an omelet from those broken eggs.*

Adana is now a dirty, very hot town, streets narrow and cobbled with the cobbles missing in many places the gaps filled with mud and evil smelling water. The houses have flat roofs of stone or cement on most of which can be seen skeleton erections, bedsteads for the family, with uprights to support mosquito netting. As no bedding is left out by day the impression of scaffolding is left on the mind.

Of old, Adana was a prosperous commercial centre with many cotton factories, the plains around producing heavy crops of fine cotton. Sleepy-blundering buffalo are still met blocking the narrow way, whilst the loads of cotton-bales are being stored. Women are sitting in their courtyards picking the snowy fluff from the hard shell but in the factories fully half the looms are still for the Turks stole or broke the machinery in their usual way. The eggs are broken but *no omelet is forthcoming.*

The city is girdled with vineyards, green sugar plantations and gardens. Scattered among them for miles, are houses of various styles and sizes. There is the well-built, comfortable abode of the rich man with space for Oriental hospitality; the modest cottage of the ordinary trader; the bungalow of the poorer family who yet could enjoy the refuge from the stifling city heat and eat their bread and watermelon in the cool, when day light faded. They required but little, the small room on the ground where the bedding and waterpots might be kept, the flat roof on which to sleep, and a fig tree under the shade of which they might eat and smoke. There were acres of low growing vines, weighted down with refreshing fruit, dotted with peach and orange trees, and it was easy to raise the vegetables for their simple life. But the *smasher of eggs* passed through the land. At two hours notice, every Armenian, which means the most industrious of the community, was ordered to leave the district. Brave missionaries who have faced such dangers in the effort to teach and help this suffering people, tell with tearful indignation of the sorrow and patience with which they were obliged to obey the inexorable decree.

Driven from their homes, whatever their condition of life or health, they could carry but a trifling amount with them, they had neither time nor opportunity to sell their belongings. And the "gentlemanly Turk" entered into possession. Possibly, he may have used some of the forsaken things but, for the most part he destroyed what he could not understand. Now, when you ride through the plains the houses are falling to pieces, the vines are dried up for want of cultivation, the fruit trees are destroyed. *The eggs are broken but no omelet.*

When after the armistice, the French took charge, the refugee remnant were encouraged to go out to gather the cotton harvest, they were given blankets and a few indispensable pots and started work; very shortly there was an outbreak of so-called brigands, possibly in touch with Mustafa Kemal. They began a massacre of the Armenians and the rest of the defenceless people fled back to the city, leaving everything behind. They arrived trembling and exhausted to live in misery and want in the camps and ruined factories, still clinging to life.

The French caught some 37 brigands and proceeded to execute two a day as a warning. What effect will this have on those who have the passion for smashing?

As long as the British military remain, the British Government has allotted some £20,000 per month for repatriation, many devoted workers are labouring for reconstruction. The camp of mud built huts is a marvel of order and cleanliness, only women and children are received, workshops are opened where they are employed in making Turkish rugs, the sale of which will gradually help towards expenses. The acting superintendent is an Armenian who has learnt modern methods in America and is most zealous in his work. He holds a commission in the French Legion.

Food allowance is half a loaf each day, of such poor quality that its effect is not merely negative but, positively injurious. Any addition must be supplied by personal exertions and as there are thousands for whom there is no possible work, it is evident that the winter season must bring the greatest distress.

Just one more picture, from many, this time it was the smashing of families; fathers struck down before the eyes of their little ones, mothers struggling along the road of death giving to the children anything that could be scrapped up or dug from the earth, parched with thirst and dying at last beside the track. A little sister placing the baby on her back and toiling on in the hope that GOD would raise up some help. Indeed, doors were opened to many stragglers, sometimes Christians whose huts had been overlooked; may times a Turk who coveted for his people the brains and industry of the Armenians would take in destitute children, tattoo them as his own and keep them in his family. Now, these waifs are being gathered back by Christian Societies, but *who can gather the broken egg into its shell again?*

These waifs are found hundreds of miles from their birthplace, for four years they have been called by Turkish names and many have forgotten their mother-tongue, parents dead or lost, brothers and sisters scattered far and wide, the smash has been most complete.

The English party visited the Orphanage put up by the Turks after the great massacre to show their kind hearts and skill in using the material at hand. But after the Turkish manner all is for show, wide stone passages with pillars, broad staircases and much display, but little comfort for the children. Nearly 1,000 orphans from tiny tots to the age of 15 were drilling, marching and singing in the yard at sunset and the Armenian Society, into whose hands they have come are hoping to rebuild the nation from these remnants. But "Whence shall we buy bread that these may eat?" In modern phrase, it is "up to us" to provide the means to make *a good omelet out of these broken eggs.*

Four British friends visited the Near East to see some of the work done by the Relief Committee of the Lord Mayor's Fund late in the fall. Amongst other places they went to Bardezag to see what had been done by Miss Sophia Newnham and Miss Joseph who had gone out under auspices of this Fund. The poor village people

(Continued on page 242.)

## The Bridge of Truth

The Most Reverend F. H. DuVernet,  
Archbishop of Coledonia

THE principle of the cantilever bridge may be applied with good effect not only to a material structure to span some Niagara gorge, but also to a mental structure to bridge the chasm between the finite and the infinite.

Taking our stand on the left bank of the river, we watch the construction. There is, first, the work of excavating to get a firm foundation as far out in the river as possible. Then there is the massive concrete pier erected on this foundation. Then the steel fabric pivoted on this pier with one end securely anchored to the shore, and the other stretching into the air midway across the chasm. It seems to lead nowhere but into space. Presently there comes from the right side of the river a steel structure which exactly fits the part which has been projected into space from the left side of the river. The two interlock, each helping to support the other, and the bridge is complete.

In trying to span the chasm between the finite and the infinite it is best for us to begin on the human side. We must first dig deep to get a firm foundation. Let us begin with what we can prove to be true in our personal experience. This we shall find out not so much through metaphysical reasoning as through studying the working of the human mind and the developing of human society. Through the scientific observation of repeated experiments we arrive at a practical certainty regarding the laws of the human mind and the principles of social life. Here we have a mental structure built upon the firm foundation of experienced fact; but, as we follow in the direction indicated by these principles and laws of human personality and human society, they seem to lead us out of ourselves to something beyond ourselves. All great psychologists frankly admit this tendency of the human mind to externalize and objectify inward feelings and desires; but they stop here, for this is as far as the human side will take us. We are left, as it were, suspended in mid-air. Presently, from the Divine side, there come moral and religious truths which seem to exactly fit in with the higher thoughts and deeper desires which have been projected from the human side. The marvellous interlocking of these two parts, the human and the divine, the mental and the spiritual, gives us the bridge which spans the chasm between the finite and the infinite.

There are some religious enthusiasts who want to stake everything upon the principle of authority—"Believe this because the Church says so," or "Believe this because the Bible says so." If this principle of authority is sufficient for them, let them rejoice in it. We have no wish to shake their faith, but let them not be so foolish as to think that they can convert the world to their way of thinking either by declamation of dogma or by denunciation of criticism.

The principle of bare authority unsupported by human reason is not sufficient for a vast number of thinking men and women in this age of intelligence. The laws of the human mind are the laws of God, and by following up in the direction these laws lead us we can best appreciate the Divine truths which correspond to our human needs.

No words can express how much Christianity will gain by this rehabilitation of religious faith through the psychological approach. Many are now crossing by this bridge.

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A devoted Christian lady, the wife of an American Bishop, beautifully expressed herself thus: "The poor torn old world, needs Christianity more than anything else. I think that the Church has caught the vision, and we all feel the individual responsibility, as never before."

## The Monks in Mount Athos

Rev. W. H. H. SPARKS, B.A., Toronto

Major Sparks was Hospital Chaplain at No. IV. General Hospital, Salonica from October 1915 to December, 1916.

(Continued from last issue.)

OUR cavalcade then returned to St. Andreas, now swelled by the addition of a second guide, Father Peter. We then had our mid-day meal, myself installed in an armchair at the top of a long table, and a select group, composed of the abbot and half a dozen of the best (I can't say best-looking) monks. It was a soupy, fishy repast, washed down with wine that looked like claret and tasted like ink. I was then marched off to see the hospital, mostly filled by grumbling old men. A few were cases of malaria, while one younger man had advanced phthisis, with a tuberculous knee-joint.

Early in the afternoon we sallied forth once more on our mules. If the road thus far had been bad, this new one was ten times worse. It was simply a matter of clinging tight to a rough pack-saddle whilst the mule scrambled up and down hill, over stone and fallen trees. We clambered high up the forest hills and tottered down the far slopes, zig-zagging back and forwards for three hours, losing our way time and again. None of the party had the slightest idea of the road. There was, in fact, no proper road, and we often had to turn on our tracks when we came to blind alleys in the forest. Even Peter, towards whose monastery we were struggling, had no idea of how to get there. A solitary life is made doubly easy for an Athonike monk by this difficulty in getting about. . . . Most monasteries obtain their provisions by sea, directly landed on little boats.

Athos is a sort of monastic republic, formerly under the suzerainty of Turkey, and at present under Greece. Whether it will remain so seems highly doubtful, in view of the international European situation. Moreover, the Russian monks, who outnumber the Greeks, have, nevertheless, only one vote out of the twenty which make up the Hiera Kinotis, or Holy Synod. This anomalous condition of affairs is not likely to continue indefinitely in the future.

The peninsula of Athos is the most eastern of the three long prongs which jut out into the Ægean from the basal peninsula of Chalcedika. The other two prongs of the trident are Palleni, or Cassandra, to the west and Langos in the middle. The huge, sharp southern peak of Athos, 6,349 feet high, is 110 miles south-east of Salonica and about 80 miles north-west of the Dardanelles. The Athos peninsula is 40 miles long and about four miles broad. At its northern neck, where it joins the mainland, Xerxes cut a canal 2,400 years ago, of which the remains are still to be made out.

### PROHIBITION TO THE LIMIT.

The first monastery, founded on the peninsula by St. Athanasius at Karyes in the year 963, was gradually succeeded by others within the next half-century, which seems to have had a fervent outburst of monastic zeal. Some of these monasteries are now in ruins, others are well preserved. Many have been repeatedly harried and partially destroyed by pirates, and rebuilt over and over again. Last century the Russians had a great invading wave of monks, which is still surging over the peninsula. They have completely swamped the Greeks, numerically, but, so far, have only secured one seat in the Holy Synod. The Bulgars and Serbs each have one seat, while the remaining seventeen are held by the Greek monasteries. Some of the Greek monasteries have only twenty monks, all told, and none has more than 200, while the Russian monastery has 1,200 monks, not counting numerous dependencies scattered over the countryside, some of which have several hundred brethren.

None but monks may reside permanently on the peninsula. No female, human or otherwise, may set foot on it. Owing to the prohibition of cows and hens, milk and eggs have to be im-

ported, and are, therefore, very scanty, more especially since the war.

The general parliament, or synod, has a small, governing cabinet of four, elected annually. Each member of this inner ring (or Hiera Epistasis) possesses one-quarter of the monastic seal. The whole seal is evidently not to be trusted in the hands of one man, even though he be a monk.

There are two classes of monasteries, according to their mode of regulation. The first group is the cenobitic, in which the monastery is ruled by an abbot, or archimandrite, who retains his office for life. In such a community there is not private property, and the monks dine in a common refectory. The second class is the idiorhythmic, where each monk has his own set of rooms and his own private property, whilst the monastery is managed by a council of elected overseers, and the rest of the monks are sort of shareholders. Out of the twenty monasteries, eleven are cenobitic.

Besides the main monasteries, possessing votes in the general synod, there are also kelle, or individual hermitages, and groups of hermitages, forming skiti, some of which make up quite large villages. Thus a monk coming to Athos has the choice of practising solitary monkery in his own little cell, or kella (which may be as ascetic or otherwise as he pleases), or he may join a democratic idiorhythmic monastery, where he will be only partly his own master; or, as an intermediate, he can enlist under a cenobitic abbot, whereby all responsibility, spiritual or otherwise, is taken off his shoulders.

### MIRACULOUS IKON.

After three solid hours of increasingly uncomfortable travelling we reached the small Greek monastery of Philotheos, founded in the tenth century by a saint of that name. This is a quaint old building, erected around a rectangular, stone-paved, grass-grown courtyard. It houses forty-five monks. The little church is decorated with gaudy frescoes of saints, last judgments, etc. The monks eagerly displayed their sacred treasures. One of these was a large mediæval ikon of the Madonna and Child, which floated miraculously direct to Athos from Constantinople. A bright light was seen at sea. Out went the monks and rescued the ikon, floating mysteriously on the waves. I was also shown a fragment of the True Cross, the mummified left hand of St. John Chrysostom, heavily mounted in a golden wrist-piece and enclosed in a silver box, together with the mummified left thigh of a lady, Santa Marina, the radius of another divine, and the vertebra and cuboid bone of still other holy men. These were devoutly kissed by two monastic guides.

After jam, water, liqueurs and coffee in the abbot's sanctum, I was taken to see another monk who had symptoms of chronic gastric ulcer. His present vegetarian and only fish diet is entirely unsuitable, but they cannot obtain milk or eggs, so I am afraid the old chap will soon be wearing the halo for which he has prayed so long.

We clambered stiffly on our mules once more and pressed through the forest to the Greek monastery of Karakalu, the institution to which my friend, Father Peter, belongs. He gaily foretold a journey of half an hour. One optimistic Philothean brother put it at ten minutes. As a matter of fact, it was an hour and more before we dragged ourselves to the monastery gates. The abbot, as usual, was most hospitable. Jam, water, liqueurs and coffee were produced, and presently I found myself engaged in endless conversation about Greek politics and the European war. Our journey to-day, by the way, was livened by the sound of big guns far away along the coast from the region of Kavalla.

I escaped to my bedroom to write up my journal, pulling tight my belt to assuage the pangs of hunger. I have written up all to-day's doings, and still no food is in sight. A brisk conversation, however, goes on in the corridor outside my door. I am lodged in an eleventh century room, with clean, whitewashed walls, with windows overlooking a precipitous slope running down to the sea, half a mile away. The islands of Lemnos, Samothrake and Thasos are plainly visible across the blue sea.

The meal we have just had is the worst I have struck yet—salt fish, greasy salad, French beans (fried in oil), shrimps, hazel nuts and grapes. The only item I could tackle, despite my hunger, was the nuts. Accordingly, the abbot took pity on me, and I had a sort of omelette turned out for me (also cooked in oil), tough and tasteless, but still something to stick one's teeth into. I am almost sure now that I shall not become a monk.

### SPLINTERS OF THE TRUE CROSS.

September 30th.—Up at six. After the usual parade of sick and blind, I was shown over the monasterial establishment by the abbot, Father Quadratus. The little, red-walled church, in the middle of the courtyard, is decorated in every foot of its walls and roof with primitive mediæval frescoes, like a jig-saw puzzle. Saints, devils, apostles, sinners and martyrs jostle one another on the walls. Numerous valuable ikons, some of Byzantine date, are affixed to the walls, and the value of the mediæval treasures must be considerable. I was also introduced to the monastic relics, including two crucifixes, each containing a splinter, about one inch long, from the True Cross. Two silver-gilt, helmet-shaped caskets were also shown, each with a small, hinged flap which could be opened, to display part of the skull of St. Bartholomew and St. Mercurio, respectively. A large silver box contained various bits of bone. The gem of the set was a sacrum of St. John Chrysostom. There was also a mummified hand of St. Theodore, "miraculously" preserved from decay, mounted in a silver gauntlet, with the usual lid, opening on the back of the hand, to receive the kisses of the devout.

From the church we clambered up a narrow, stone stair to the library, containing a number of priceless MSS., including an Evangel of the seventh century and several others of the thirteenth century. I was also shown the sword and steel-chain helmet of St. Mercurio, a soldier-saint, who was martyred in the third century. His skull I had seen only a few minutes ago below in the church. We then climbed the lofty, square tower, with its curious balcony near the top, a stone platform with large gaps in its floor, through which boiling oil, molten lead and other hot stuff could be poured on any pirate crew that besieged the place. This tower has evidently had some peculiar kind of lime in its construction, for everywhere one sees stalactites and stalagmites in process of formation, the stalactites being very brittle and of a chalky consistence.

Having had no true nourishment this morning beyond a teaspoonful of jam, a liqueur glass of raki and a small cup of Turkish coffee, I managed to secure a handful of hazel nuts, ready cracked to eat on to-day's march. I shrewdly suspect that my Russian guide, Father Pima, had a square meal to himself whilst I was improving my mind in the church and library. Abbot Quadratus presented me with an ancient oyster shell on which was a mediæval drawing of the birth of Christ, with the star of Bethlehem suspended by a string from the heavens between Joseph and Mary. I tried to buy an old ikon, but he would not part with any, although there were lots of them lying about, dusty and decaying in odd corners.

(To be continued.)

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Friendship is love without wings.—French Proverb.

That inexhaustible good-nature, which is the most precious gift of Heaven, spreading itself like oil over the troubled sea of thought, and keeping the mind smooth and equable in the roughest weather.—Washington Irving.

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## Chats With Women

**S**PEAKING of Movies do you ever pass the "waiting line" in the evenings? If so, you have seen the fathers and mothers there, one or each holding a young child in arms, and usually one hanging on to its mother's skirts.

Let us follow those fathers and mothers into the places of amusement, and there we find the little children facing a brilliant screen for an hour or so, going off to sleep, and waking up again to face the same light, and moving pictures, and then to be jostled around among a crowd, on the way home, finally to be put to bed, at about twelve o'clock. A well-known medical authority says: "The importance of Child-Welfare is paramount, and cannot be over-estimated. Failure to care for the young life is not only folly, but an offence against humanity." Do you know of a much greater crime than this against these young lives? What kind of kiddies are the result of such living? Dull-eyed, pale-faced, and peevish. And what kind of parents? You can imagine what they must be like to commit such sins against their own children, whom they are sacrificing on the altar of their love for cheap amusement. These parents are not capable of having the final say about their children. How can this be remedied? How, but by the women who are working in Welfare organizations, approaching the theatre managers, and asking them not to allow children in the theatres in the evenings? Much good might be done, too, by all women who have charge of Mothers' Meetings in the Churches, trying to impress upon these mothers the harm they are doing to their children, physically and morally, in keeping them up in the evening. The many Local Councils of Women throughout Canada would find ample scope for work during the summer, if they got busy about this very serious matter.

We read that Manitoba is to have two women candidates at the next provincial election. It is too bad that these women were not endorsed by the Local Council of Women, or some more representative body that the *Political Education League*, a new name for the old *Political Equality League*. Some women in this League, in other places, have preached pacifism during the war, have "knocked" military training, and have rung the changes on the wickedness of "making munitions for killing human beings." They did not say they were on the side of the Hun, but how could they be neutral? We want to get women into the parliaments, but we want the right sort, endorsed by patriotic organizations. Mrs. Pankhurst, who is touring Canada now, fought and suffered to gain the franchise for women, but as soon as war came, she showed her British spirit, and put all thought of rights for her sex, behind her love for her country, and threw all her wonderful energy and ability into winning the war. We hope the Winnipeg *Political Education League* was actively patriotic during the war.

Some weeks ago, the papers stated that Scotch women were to be asked to come to Canada to take up a special line of nursing. Instantly protests were heard from all over the country, that Canadian girls should not be displaced by those from another country. These young women from Scotland would, without doubt, be an asset to our land, being physically and mentally fit. Moreover Canadian girls did not respond when asked to undertake this line of nursing. Now, we read that one hundred and fifty-five Barnardo children have arrived from the old country, who, Dr. Clark, the Immigration department mental specialist, says, are the "future mothers and fathers of Canadians." We are quite sure no protest will be raised about bringing these "future Canadians" here, and yet contrasting them with the young women who have to be in every way up to par in order to undertake the arduous profession of nursing, one wonders how Cana-

dians can be so short-sighted about this question of immigration.

Miss Edith Leach, an Englishwoman, a Church-woman, and a pioneer Social Welfare worker is becoming well known to Canadians, having lived in British Columbia, and at present is in Toronto. She has given out the information that she has been offered land in British Columbia, to carry out a settlement scheme for women. It sounds like a chance to get those experienced English land army women over here, but money is needed to start the farming, which might prove a boon at this time when greater production is needed. We rather think that Miss Leach is looking to the women's organizations for some help along financial lines.

"More domestic happiness is ruined by the cleaning-up mania than by cruelty or neglect. Let such women take this warning. Let them realize that a man wants not only to use, but to enjoy his home, and that it does not add to his happiness to have every atom of comfort and joy scrubbed out of it."

Such was the opinion of an Army officer who says he had ample opportunity for observing the internal economy of homes, by his special kind of work during the war. We should like to meet some present-day women who are so "crazy" about scrubbing up. They seem to be few and far between. We believe that women generally spend far more time out of the home than in cleaning it up. Of course, distinctions have to be made between homes in the country and city. Some families practically live in the kitchen, and keep the blinds down in all the other rooms for fear of the sunlight getting in, forgetting that moths and bugs love this atmosphere, and flourish in the dark. Then there is the home, if it can truly be called one, where there are no children. While these childless women, are no cleaner than the busy happy mothers, they are fussy, and they very often get their husbands into just such old-maidish ways. They do not really enjoy their home, for they are too concerned with having every stick of furniture polished up to the last rub. But we really thought the day had gone by when women made life miserable for their men-folk. By the way the bake shops and movies are patronized, both by women who ride in limousines, and those who go by tram, one might infer that they are not much concerned with domestic affairs. If they will not stay at home long enough to cook nourishing meals, there is not much danger of them spending their time in the cleaning-up business. So we can scarcely believe this statement about super-cleanliness being a reason for domestic troubles.

JEAN ACADIENNE.

## CONTINUATION COMMITTEE

### Anglican Forward Movement

The Bishop of Montreal, Chairman of the Continuation Committee has issued the following official statement:—

"The Committee was unanimously of opinion that PRAYER was the first essential if the Church is to conserve and utilize the spiritual forces of the Anglican Forward Movement, and they have arranged that the Cycle of Prayer should be re-drafted and issued for use throughout the Church. The Bishop of Ottawa was also asked to prepare a prayer in conjunction with the Primate for use at the Church services and other assemblies.

"The Committee also were of the unanimous opinion that all parochial and diocesan organizations in connection with the Anglican Forward Movement should be kept intact as far as possible, that these might be used for the purpose of visitation and fellowship and for other parochial activities.

"The Committee is carefully considering the various suggestions which have been made and would be grateful for any further suggestions which the members of the Church may desire to offer. Conditions vary in different localities, and much must be left to local Diocesan initiative."

At the first meeting of the Committee which was appointed by the Executive Committee of the A.F.M., the Bishop of Montreal was elected Chairman and Rev. Dr. W. E. Taylor, Secretary.

## Wide Open Doors

**T**HE following circular has been telegraphed all over China according to instructions by the Ministry of the Interior: "It has been noticed that almost everybody in the country has indulged in the use of cigars or cigarettes, which will become a worse curse to the nation than opium in former days, unless some restrictions are imposed. It is hereby decided, that before taking up any measure for the total prohibition of its use, the following restrictions shall be imposed: 1. No boy or girl under 18 years of age shall be allowed to smoke cigars or cigarettes; 2. any military or naval man using it shall be punished; 3. the use of cigars or cigarettes in all government schools and colleges shall be strictly prohibited."

The Chinese authorities are in various places ordering the unbinding of women's feet. Mrs. Falls writes in "China's Millions" that in Kihsienu, Shansi, they sent two lady teachers in the girls' Government School, accompanied by two policemen, to visit all homes in the city and later those in the villages. All women were ordered to wear flat-sole shoes such as the teachers had on, on pain of fining. Those who demurred were summoned to the magistrate's yamen and ordered to pay a dollar with a warning of higher fines to come. Thousands of feet have been unbound in this place.

A door in the far north of Canada has been left open by a devoted worker who will not go through again, that which leads to the Eskimos at CORONATION GULF.

Another door has also been left open, inviting workers to come in, that which leads to the Eskimos in BAFFIN'S LAND. Surely there will be found stout hearts who will not only be willing, but eager to go to these precious souls, who are just beginning to realize a little of what Christ and His Gospel can do for them. They need to be taught, not the kind of stuff that might come from an explorer, but the truth and life as lived by the devoted missionaries of our Church. Stefansson says that contact with civilization has "affected" the Eskimos, and they are dying off. Whether he puts himself as typical of civilization, we know not, but he has not ranged himself alongside the Christian missionaries, for which we are thankful, nor do we think he would ever be taken for one.

The Eskimos want and need Christianity, not just civilization. Our theological colleges are well filled with men who have not feared anything when fighting to save our country from the Hun. Will there not be found some among them who will "carry on," now that Mr. Gilling has gone, and that the workers on the East side at Baffin's Land have had to give up their plans for future work?

If God made and rules the world, then that which is right, good and true is all-powerful and in the end must conquer. To believe in God is to believe in the final triumph of Righteousness. Right will always win.

## POOR PALEY

The following extract is taken from a letter written May 20th, 1835, by Mrs. Paley, of Easingwold, regarding Paley, the author of the noted "Evidences for Christianity."

"His daughter sold all her father's sermons for waste paper at 1½d. a lb. to wrap butter and bacon in, at a shop in this town, and many of the inhabitants out of respect to their old vicar gave 2d. for a whole sermon."

## Letters to the Editor

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BIRTHS, MARRIAGES,  
DEATHS

Notices under this head will be inserted at the rate of 25 cents for each insertion.

## DEATH

**LANGMUIR**—At her residence, 2 North street Toronto, on Thursday, April 1, 1920, Margaret (Madge), wife of A. D. Langmuir and youngest daughter of the late Wm. Ince.

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**READERS** of the "Canadian Churchman" can help extend its circulation by sending names of possible subscribers to the Editor. Sample copies will be mailed gladly to all names and addresses sent in.

## DAYLIGHT SAVING.

To The Editor, Canadian Churchman.

Sir,—Will you permit me to ask your correspondent, "Jean Acadienne," who denounces daylight saving for its demoralizing effects on the young, how the mothers of Scotland have brought up their children for many generations, and what is going to happen in our Canadian West? In these higher latitudes darkness does not come in June and July till long after the hour when children should be asleep, even without daylight saving. In Ontario and more southerly climes, daylight saving is simply a plan for getting the full benefit of the sunshine provided in the summer by a kind Providence, of which mankind has, in a measure, been deprived by the artificial conditions brought about by clocks, standard time and industrial organization.

Johnny Canuck.

## "PROTESTANT AND CATHOLIC."

[Abridged.]

To The Editor, Canadian Churchman.

Sir,—When I stated in your issue of the 26th ult., that from her foundation in A.D. 597, until the year A.D. 1534, "the Church of England was a Papal Church," I expected to be criticized in your correspondent columns, nevertheless, that statement was correct, as anyone acquainted with, and appreciating the facts in the case fully understands.

When Pope Gregory the Great sent the monk Augustine to convert the English in Britain in A.D. 596, he ordered him, if successful, to at once repair to Arles for consecration as "Bishop of the English" by Vergilius, the Bishop of that See and Papal Vicar for Gaul. In A.D. 601, Gregory sent the pall to Augustine, thereby constituting him the Papal Vicar for Britain, placing under him all the Bishops then in Britain, that is to say, the Bishops of the ancient British Church still existing outside of the realm then occupied by the English.

It was Gregory's plan that the Church of the English should be constituted into two Provinces, north and south, with a chief Bishop having other Bishops under him respectively, a Bishop who should be entirely independent of the chief Bishop of the other province, but taking precedence according to the respective dates of consecration. This plan was not carried out until A.D. 734, when Egbert became the chief Bishop of the Province of York, appealing to and receiving from Pope Gregory III. the pall for that object.

From Augustine to and including Cranmer, all the Archbishops of Canterbury received the pall from Rome but two, Laurentius and Mellitus, neither of whom consecrated any Bishops, Stubbs assuming that it was owing to their not having received the pall.

The Primary dispute between Canterbury and York has lasted to this day, often bitterly fought in the past. Lanfranc tried to settle it in A.D. 1072, in the presence of the Conqueror, who, without remonstrance heard his Archbishop say that York was subject to Canterbury as Canterbury was subject to Rome, further adding, "The Roman Church is, as it were, the sum of all Churches, and all other Churches are, as it were, its parts."

In A.D. 1534, Papal Supremacy over the English Church, which had lasted from her foundation until that date, was abrogated by the clergy themselves, although unwilling, since it is well known that they never

would have so acted had they not been compelled to do so by Henry VIII.

The great mistake made by second class writers on Anglican Church History, and their name is legion, is the confounding England's continuous quarrel with Rome over temporal matters, with Rome's spiritual supremacy over the English Church never disallowed by her until A.D. 1534, and then unwillingly.

What I have now adduced as evidence in support of my original assertion are facts, facts which show plainly that from her foundation in A.D. 597, until A.D. 1534, the English Church was a Papal Church, that is to say, a Church under Papal supremacy in all spiritual matters, matters which very frequently included temporal affairs in which Rome more frequently than otherwise obtained what she desired. Anyone still doubting this conclusion in both instances may consult Gairdner's History of England, and his other writings, when they will see that my conclusion is supported by the highest authority.

And now, to point out certain mistakes or misunderstandings of the matter in hand as these appear in the letters of my good critics, whose strictures on my original assertion are prompted I am sure by love for the truth, loyalty to our particular branch of the Church, and with all kindly feeling personally. Nine arguments in two letters are advanced against my said assertion:

(1)—The Roman Liturgy was not used in England until after James II. A Council of Cloveshoo to correct abuses in the English Church and to bring about a greater state of unity was called in A.D. 714. Canon 15 reads amongst other things that nothing is to "be said or sung which is not allowed by common use; but only what is derived from the authority of the Holy Scriptures and what the custom of the Roman Church permits."

(2)—Theodore ignored the Roman Bishop's decisions concerning Wilfrid. Of Theodore's action Bishop Stubbs and Canon Raine both admit that it was "uncanonical and unjust." This whole matter is one extremely complicated, and little understood. Wilfrid, however, was restored after being deposed by Theodore and exiled by the king. Theodore was finally reconciled to Wilfrid, and the latter died as Bishop of his loved Hexham and in possession of his full property all through the intervention of Rome. These are the facts.

(3)—William the Conqueror rigidly maintained the Royal Supremacy. William the Conqueror brought the English Church into closer union with the Roman Church than it had been even before his time (Overton—His. Ch. Eng., Vol. I., p. 156f). This is the view also of Stubbs, and of the leading Anglican Historians.

(4)—Hildebrand was the real founder of the papacy. How could the Anglican Church be a "Papal Church" five hundred years before a real Pope appeared? Gregory the Great claimed to preside in the Universal Episcopate, affirming that he would die rather than relinquish that claim (Collins—The Beginnings of English Christianity, p. 128). Says Bishop Collins, "Gregory's Papacy is an innovation against the whole spirit and constitution of the Catholic Church, quite as much as that of later days" (ib., p. 149). Further comment is unnecessary.

(5)—Archbishop Langton and the barons fought the Pope and King John, winning, in 1215, Magna Charta, which declares the Anglican Church is free."

Archbishop Langton was a loyal and obedient son of Rome, and went

to Rome at the order of Pope Innocent III., where he remained until the death of Innocent. The clause in Magna Charta about the English Church is an old one, appearing in many previous charters, and in the Constitutions of Ode in these words, "The Catholic Church is free from all royal taxation" (A.D. 943). The clause had nothing whatever to do with Roman supremacy, but with royal tyranny.

(6)—Grosseteste often fought the Pope, and refused the Pope's nephew a canonry. Grosseteste it is, says Prof. Maitland, commenting on the Bishop's own utterance, "who will preach with fervour the doctrine that the whole of a Bishop's power is derived from, or at all events through, the Pope and thus make all thought of freedom an impiety. The Bishop shines with a reflected light which will pale and vanish whenever the papal sun arises" (Canon Law in the Church, p. 116; of Grosseteste, Epistolae, p. 389). Further comment is unnecessary.

(7)—Archbishop Sewall, of York, continued to act as Archbishop, although excommunicated by the Pope, and was still excommunicated when he died."

Says Overton,—"Sewall, like Grosseteste, was so far from denying the authority of the Apostolic See that he wrote a humble remonstrance to the Pope justifying his conduct on distinctly Roman principles" (ib., Vol. I., p. 233).

(8)—The English Parliament through the statutes of Provisors and Praemunire forbade Papal appointments in England, and the introduction of Papal bulls. As Green says, both statutes finally failed of their purpose, and the Popes continued to make appointments and to issue bulls in England.

(9)—In 601, and for centuries thereafter, the doctrine of Papal supremacy, as we know it, was unknown to the Christian world.

Gregory the Great, as we have seen, introduced in his pontificate, A.D. 590-604, a papal supremacy of as full a character as any Pope ever explained it.

Arthur E. Whatham.

St. George's Parsonage, Haliburton, Ont., March 19th, 1920.

[Abridged.]

To The Editor, Canadian Churchman.

Sir,—It seems to me that certain statements made over the name of "Arthur E. Whatham," should be answered, and can be answered without appeal to any very rare tomes.

It is surprising to find anyone dating the foundation of the Anglican Church from A.D. 595, and proclaiming without qualification that she was a Papal Church from 595 until 1534 and adopting as his own the opinion that her independent existence dates from the Reformation.

It is admittedly a difficult matter to fix exactly the dates of the foundation of most of the ancient Churches. But it is pretty well agreed that the foundation of our Church dates from the early days of the Roman occupation of Britain. There certainly existed a flourishing British Church, which never died out. We may truthfully say that the "British" Church became the "English" Church, as Britain became England. As Augustine spread his mission from Kent inland, so did the British Church spread its work from the north and west to meet him. In some cases one failed where the other succeeded. The two worked side by side, and if the Roman mission spread over a wider area and ultimately gained the upper hand in matters of government and order, it did not thereby interrupt the continuous existence of Christianity—(i.e. of the Church)—in the country. Thus the continuous existence of our

(Continued on page 241.)

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## The Late Judge Savary

THE death of Judge Savary, of Annapolis Royal, N.S., full of years and honours, removes a very remarkable, and in some respects an almost unique figure, from our midst, not only in Nova Scotia, but the Dominion at large. As the last surviving member of the first Parliament of Canada, he stood in a class by himself as the one remaining living link between us of to-day and an era that has now become purely historical. Gifted with a remarkably retentive memory and in the fullest possession of his exceptionally vigorous faculties, the Judge's impressions of that stirring and fateful period, remained fresh and vivid to the last and were always at the service of anyone interested. But he was a man who "moved with the times," and although a born antiquarian, and in one sense a dweller in the past, he was emphatically a man of vision, and took a profound interest in present-day affairs and was in close personal touch and sympathy with all that was rational and truly progressive in the spirit of the times. A Churchman of the old-fashioned Evangelical type, exemplary in his churchgoing, and the observance of all the obligations of membership, his loss will be keenly felt in his own parish. In the Diocesan, Provincial and General Synods, of which he was an active, useful and honoured member, he will be greatly missed. In the Synod of the Diocese of Nova Scotia, of which he was a member for a period reaching far back into the last century, his departure will be especially regretted. Judge Savary was a man of many gifts and accomplishments. He was a forceful, ready speaker, one of the foremost lawyers in the Province and a writer on a variety of subjects of more than average ability. He was a prominent and very active member of the Nova Scotia Historical Society, whose meetings he continued to attend and whose discussions he participated in till within a short time of his death. A voluminous writer to the Halifax press on the early history of the Province, on which subject he was an universally acknowledged authority, he will chiefly be remembered by the "History of Annapolis County," which he edited, added to, and completed and published from the notes of W. A. Calneck. His published works also included "The History of David Fanning" and the "History of the Savary or Severy Family," which is of Huguenot origin and was for some generations settled in England. A distinguished graduate of King's College, Windsor, Judge Savary was a man of fine presence and of the dignified and engaging bearing and manners, which are generally associated in one's mind with those of "a gentleman of the old school," of which the old Province can still boast some typical examples. I account it a privilege that for some months he was a resident last year in my parish, and that I was enabled to enjoy some very pleasant and profitable hours in his company and to listen to his reminiscences of the statesmen of the Confederation period, of some of the original U.E. Loyalists, and of old times and ways and customs in this historic Province. With the departure of Alfred William Savary passes a very distinguished Nova Scotian and Canadian, and one whose place will not be readily or easily filled.

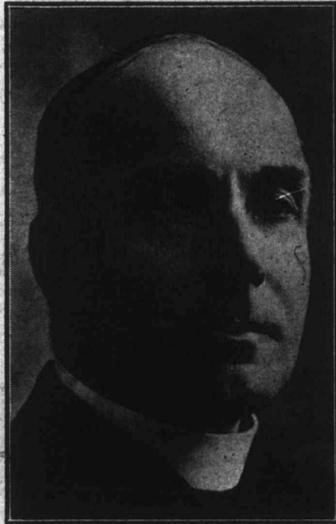
R. F. DIXON.

## ST. JOHN'S COLLEGE HONOURS CANON MURRAY

A striking expression of appreciation of the work of Canon J. O. Murray during the eighteen years in which he has been connected with St. John's College, was finished on March 26th, when, during the annual distribution of prizes, the occasion was taken advantage of to confer upon him an honorary degree of D.D. and to present him with a handsome gold watch.

His Grace Archbishop Matheson, who presided, emphasized the great loss which St. John's will suffer as a result of Canon Murray's departure for the Old Country. His Grace, in speaking very eulogistically of the Canon, both as a member of the faculty and as a citizen and friend, in feeling terms made reference to his own appreciation of the character and worth of Canon Murray.

Sir Charles Tupper spoke of the departure of Canon Murray as "the loss to Canada of a great man. He ranks among the best of our scholars and men," said Sir Charles. The speaker assured Canon Murray that he would find a very warm welcome awaiting him should he ever return.



CANON J. O. MURRAY.

It had been his great kindness which had been largely responsible for his finding the warmest place in the hearts of all those with whom his numerous activities had brought him in contact.

Canon Murray, in response, said that words failed to express his appreciation of the honour which he felt at the words of thanks which had been extended to him. "It is eighteen years since I arrived," he said, "and I was taken in and kindly treated by His Grace. Since then I have received nothing but friendship. St. John's will forever be near my heart.

He especially thanked his colleagues at the College, the members of the council, the clergy of the city and other friends, who had presented him with a gold timepiece as a mark of their esteem and appreciation of his work.

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### A.Y.P.A.

The A.Y.P.A. of Grace Church, Arthur, Ont., under the leadership of the Rector, the Rev. H. G. L. Baugh, B.D., is going along in fine shape, holding excellent meetings every two weeks and also assisting the parish financially. Last Sunday, the Rector dedicated the new Estey organ, which has been presented to the church by the A.Y.P.A. The money was chiefly procured by the members putting on a play entitled "Cranberry Corners." The organ cost \$275.

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## All Over the Dominion

On the afternoon of Good Friday, at a special Children's Service, the Rev. Canon Seager gave an address, illustrated by limelight views, on the last scenes in the life of Our Lord, and appropriate music was given.

The Bishop of Toronto held a Confirmation service in St. Clement's, North Toronto, on March 30th. The candidates, numbering thirty-seven, were presented to the Bishop by the Rev. Canon A. J. Fidler, the Rector.

The Rev. W. Netten, M.A., Rector of Cornwall, who was unanimously urged by his congregation not to leave them, has declined the offer of the rectorship of All Saints' Church, Ottawa, and is continuing his work in Cornwall.

Sir John Stainer's "Crucifixion" was splendidly rendered by the choir of St. James' Cathedral, Toronto, on the afternoon of Good Friday under the able conductorship of Dr. Ham, the organist of the Cathedral.

Rev. A. J. Warwick, missionary at Shoal River, Man., will conduct the new school which the Indian Department is building on the Pelican Rapids Reserve, according to the arrangements made between the Church and the Government authorities at Ottawa.

Rev. Canon MacNab took the Three Hours' service at St. Barnabas', Danforth Avenue, Toronto, on Good Friday, the Rev. F. E. Powell, the Rector, assisting. In the evening an illustrated lecture was given in the schoolhouse on the "Passion of Our Lord" by the Rector.

The clergy and workers of the Church of the Epiphany, Toronto, are tendering shortly a banquet to the men and women of the congregation who served overseas in the war. Over 250 of the congregation joined the army, and of these, about fifty were killed or died overseas.

Owing to the increasing membership of St. Barnabas' Church, on Danforth Avenue, Toronto, the churchwardens have had under their consideration for some time past the question of extending the building, and it is proposed that the extension shall cover the entire Danforth Avenue frontage.

For the second time within the past twelve months the church at Blackstock has received gifts from its members. In July last, the Bishop of Toronto dedicated a handsome retable, given by Mrs. Matthew Smith as a thankoffering for mercies vouchsafed during the war, and now Mrs. Robert Spinks has given two brass vases as a memorial to be first used this Eastertide.

The historic Trinity Church, St. John, N.B., added to its store of treasured memorials on Easter Day during the morning service in the presence of a congregation that taxed the capacity of the church, when a brass tablet in memory of nineteen members of the congregation who gave their lives in the Great War was unveiled by Lieut.-Col. Alexander Milan, D.S.O.

The first christening service to be held in the new Church of the Ascension at Ottawa was that which took place on March 28th, when the infant daughter of the Rector, Rev. Robert Jefferson and Mrs. Jefferson received the name of Dorothy Kathleen. Rev. R. Jefferson officiated, and the godparents of the child are Brig.-General Griesbach, D.S.O., M.P., Mrs. Griesbach and Miss Strong.

An autographed photograph of H.R.H. the Prince of Wales, given as a memento of H.R.H.'s visit in October last, was formally presented on April 4th to the Mohawk Church. This chapel, known officially as His Majesty's Chapel Royal "St. Paul" of the Mohawks, is the oldest church in Upper Canada, and still cherishes with pride the Communion set which was presented to the church by Queen Anne.

Two hundred and fifty Church Army emigrants, mostly ex-soldiers and their families, sailed for Canada by the "Empress of France" on March 27th. The King sent a farewell message to them, expressing "the hope and the desire that each one of you may prosper, and by showing true pioneer spirit and brave endeavour help in building, on strong and lasting foundations, the mighty Dominion of the West."

The interesting ceremony took place at Kingston recently of turning the first sod for the new schoolhouse of St. James' parish, which will be built in memory of the late Archdeacon MacMorine, who was incumbent for many years. The Rector, Rev. T. W. Savary, gave a short address, followed by Mr. Fred. Welch, after which Miss Dupuy was presented with a silver spade with which she turned the sod. She is one of the oldest Sunday School teachers in the church, and was a warm friend of the late Rector. Short addresses were also given by Mr. Dalby, superintendent of the Sunday School, and by Mr. George Hague.

During Lent at St. Mark's Church, Valleyfield, there have been two extra services in the week—an afternoon service for children and an evening service for parishioners in general. We are indebted to the Rev. Basil Bouchier, the Rev. D. H. Davison and Mr. Gordon Brock for coming to preach. A new Communion Table is to be erected as a memorial to Reginald Ivan Ross, priest in charge of St. Ursula Falls, who died a martyr to duty on the twenty-second Sunday after Trinity, 1918. In the last two months subscriptions have raised the parsonage fund from \$296 to \$882; Rev. Basil Bouchier has intimated that a collection will be taken up for this fund in the Church of St. Jude on the Hill; it is hoped that Mr. Bouchier will come to Valleyfield next winter to conduct something in the nature of a mission.

Apportionments to the parishes in the Diocese of Rupert's Land for the Home Mission Fund, the Missionary Society of the Canadian Church and St. John's College for this year total \$34,181, according to the allotments which have been sent out to the different deaneries for approval. The appeal, which is quite independent of the Forward Movement effort, aims at securing totals which are approximately the same as last year. Only minor adjustments have been made, and these changes were suggested by local conditions. The Deanery of Winnipeg has been asked for \$10,055 for the Home Mission Fund, while the allotment for the M.S.C.C. is placed at \$4,326, and for St. John's College, \$1,714. This does not include, however, the apportionments made to St. John's Cathedral. The diocese as a whole is being asked to raise \$21,335 for the Home Mission Fund, \$9,189 for the M.S.C.C. and \$3,647 for St. John's College. During the Church year of 1919, the totals raised for the three funds were as follows: Home Mission Fund, \$21,615; Missionary Society of the Canadian Church, \$3,626, and St. John's College, \$3,633.

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Dates of Synod Meetings

- Montreal—April 13th, etc.
- Fredericton—April 20th, etc.
- Huron—May 10th, etc.
- Nova Scotia—May 18th, etc.
- Niagara—May 19th, etc.
- Toronto—May 25th, etc.
- Saskatchewan—May 31st, etc.
- Algonia—June 2nd, etc.
- Calgary—June 15th, etc.

WORLD CONFERENCE ON FAITH AND ORDER.

The Spirit of God is moving over the chaos of the divisions of Christians and slowly, but surely, the world is coming to see, first, that only by universal obedience to Christ's new Commandment of Love is there any hope for the future of civilization and for enduring peace and righteousness, international, industrial or social. Next, that only the visible unity of Christians can convert the world to Christ and so establish that new Commandment. Then, that only through fervent and regular prayer can Christians obtain grace to surrender their wills to God's, that His Will for unity may be achieved and Christ, the one Way, the one Truth, the one Life, be all in all. Lastly, it has become clear that if Christians be truly filled with Christ's Love, they will seek unity through conference, not controversy, for in conference they can understand and appreciate one another and so help one another to a more complete comprehension of infinite Truth.

So the World Conference on the Faith and Order of the Church of Christ seems now assured, and a preliminary meeting to discuss how best to proceed further, and perhaps to fix the date and place of the World Conference itself, will be held, God willing, at Geneva, Switzerland, August 12 (western calendar), 1920. All the great family groups, save one (the Roman Catholic), of the Churches which worship Jesus Christ as God Incarnate and Saviour will be represented by delegates from every quarter of the earth, and of almost every race and every tongue. Invitations have been sent to, and been accepted by all Europe, Australia and America, all Christian Asia and Africa, and the islands of the sea. The languages of the various delegates will be English, French, German, Swedish, Norwegian, Danish, Dutch, Italian, Russian, Greek, Rumanian, Bulgarian, Serbian and perhaps Armenian and Arabic.

COLUMBIA W.A.

The monthly meeting of the Diocesan Board was held on March 19th, in the beautiful new Memorial Hall that has been erected by the congregation of St. Mary's, Oak Bay, as a memorial to the men of the district who have fallen in battle. Col. the Rev. G. H. Andrews welcomed the Board, and gave the Noon Hour address, the Bishop of the diocese giving the address at the afternoon session. As the Bishop, with Mrs. Schofield, is leaving for England early in April to attend the Lambeth Conference and to do deputation work for the British Columbia and Yukon Church Aid Society, this was in the nature of a farewell address, and the Bishop regretted that they would not be present at the Diocesan Annual Meeting which is to be held (D.V.) on May 6, 7 and 8, for the first time since they came to the diocese. Two visitors from the Diocese of Qu'Appelle were welcomed, Mrs. Brockman and Mrs. Skinner, also Mrs. Morkill, from South America and Miss Wright, who have recently come to

Victoria. The Special Appeal from the Dominion Board for clothing for the children of the Lac la Ronge School, was considered, and a bale will be collected and dispatched early in April.

The Corresponding Secretary, Miss Rye, reported having seen Miss Spencer on her way through Victoria to Japan, on February 21st. The Report of the Secretary for Oriental Work, Mrs. Gilbert Cook, was full of interest, and in order to encourage the work in the Chinese Mission in Victoria, a resolution carried unanimously asking the Dominion Board, when allocating the funds of the Forward Movement, to assist in meeting the requirements of the Mission for better equipment, more teachers and accommodation. The Diocesan Treasurer read a letter of thanks from Miss Strickland of Tarn Taran, India, for the sum of twenty-nine dollars from this diocese for the support of a girl in the Boarding School. It is feared that this refers to the Diocesan Life Members Pledge for a Bible Woman's Salary which left here as fifty dollars, and that the exchange has absorbed the difference! It is not surprising that our missionaries should ask the W.A. to make the subject of this terribly high rate of exchange a matter for prayer, as Miss Jessie Wade of Fu-Rien, China, does, in her recent letter to the Dominion Board.

PROTESTANT AND CATHOLIC.

(Continued from page 233.)

Church dates from long before A.D. 595.

As to her being a Papal Church, it is perhaps not widely enough known that it was the intention of Pope Gregory, who had sent Augustine, that the Church of England should be mistress in her own house, and not subject to the government of Rome. It was natural that Augustine should receive his pall, the symbol of his authority, from the Bishop who had sent him to England. Even so did Bishops White and Hamilton, of Honan and Mid-Japan, receive their authority from the Church in Canada. But that does not imply any intention on the part of the Canadian Church that the whole Church in those countries shall be subject to her. And a very little study of Church history will show that at no time during the period of the Papal usurpation was the authority of the Roman Church universally acknowledged in England. Such acknowledgment as it did receive came from Kings, courtiers and ecclesiastics who had wires to pull. Appeals to Rome, appointments by Rome and "Peter's Pence," were constantly opposed from one quarter or another, as being illegal.

At the Reformation the Church did but regain in practice the full independence which she had once enjoyed, and to which she had always (albeit feebly at times) asserted her right. And herein, it seems to me, we have good use for the term "Protestant." Can we not say that the Church protested against the usurped power of Rome, that she finally arose and threw it off, and that having thrown it off, she ceased protesting? We do not protest against heresy and schism, being done away. And if the Church of England is Protestant in that she protests against heresy and schism, so is the Church of Rome. We all protest against something, and the term thereby loses its power of distinction. It becomes usable only when given an arbitrary meaning. And the only way to give it a meaning is to say that it denotes Churches which are non-Roman and non-Catholic and non-Apostolic. This conclusion follows inevitably from the fact that the Churches which were first of all, and are before all others and before all else "Protestant," were

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and are the continental Churches which definitely separated themselves from the Apostolic and Catholic Church—and those which followed their example. The Church of England is non-Roman, but she is Catholic and Apostolic; therefore she cannot be called Protestant. At first the term was loosely used in England as meaning simply non-Roman. In this sense we find it in many State and even Church documents, and in the speeches of prominent men. The language of official documents is slow in conforming itself to the changed meanings of words. To argue from this use that the Church to-day should allow herself to be called Protestant is to forget that the use was loose, not to say incorrect. The term "Protestant," as used in connection with the Clergy Reserves, meant non-Roman (if not, indeed, Anglican). The use of the term in documents of some age proves nothing—especially when these documents were written in the age of high-backed pews and general somnolence in the Church.

Mr. Whatham says that "from the time of Bede, if not earlier, the term Roman in the West was synonymous with Catholic and Apostolic." I cannot refer to the chapter and book which he mentions, but although Rome was certainly Catholic, it is equally certain that there was plenty of Catholicism in the West, which had no connection with Rome until the later days of Rome's usurpations. Naturally King James II. uses the term Catholic as synonymous with the Roman Church, since he was himself a Roman.

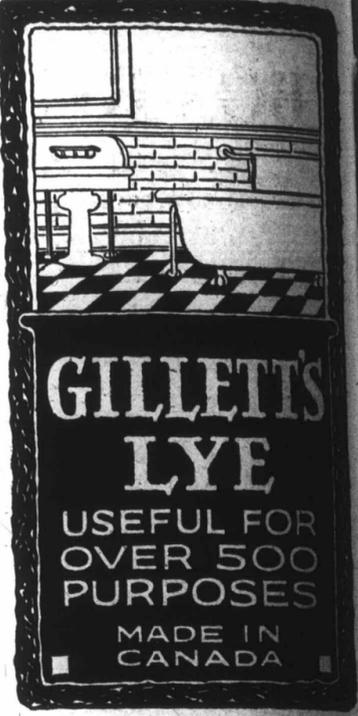
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**REPORT ON INDUSTRIAL PROBLEMS NOT UNANIMOUSLY APPROVED.**

To The Editor, Canadian Churchman.  
Sir,—Canon Plumtre's statement in his interesting article in your issue of March 11th on "Some Reflections on the State of the Church" that the report of the English Archbishop's Committee on Christianity and Industrial Problems "defined with definiteness and courage the Church's attitude to social and industrial problems" is a little too sweeping. It should be clearly understood that nowhere has the Church, as a whole, officially approved of this report. It was prepared by a number of leading Churchmen, clerical and lay, and carries whatever weight their names carry, but no more.

As a matter of fact, it has evoked sharp dissent from such leaders in the Church as Dr. Headlam (Regius Professor of Divinity at Oxford), Dr. Inge (Dean of St. Paul's), and the "Guardian." Indeed, Canon Plumtre recognizes this when he says, "The opposition to it has been the best evidence of its progressive character." It would, no doubt, be easy and satisfactory if we could always dispose of our intellectual opponents with a sharp phrase; but such leaders of modern progressive thought as the three above quoted cannot be so summarily disposed of. It was for this reason our own Toronto Council for Social Service declined to approve it.

One of the main points which provoked adverse criticism was the committee's opinion that competition was unchristian, and that co-operation was the only Christian method in trade. As against this, we have our own Board of Commerce recently declaring that competition is needed to relieve the present high prices, which manufacturers and others are co-operating to keep up. It would seem that co-operation may be unchristian in aim, spirit and method, while the aim, spirit and method of competition may be entirely Christian.  
T. F. Summerhayes.



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**LETTERS FROM ARMENIA.**  
(Continued from page 235.)

wished to give a warm welcome to these representatives from England, so the children assembled at the end of the village singing national songs, the leading men and women brought offerings of flowers and shook hands and on Sunday there was a large United Service. One day with a horse and three donkeys, also taking three armed men, the little party climbed up to a mountain village, where a visit had long been promised. As soon as they arrived, the Armenian Laz (tribe) greeted them and asked them to see the sights whilst dinner was prepared! A fowl was killed and the visitors went through the village calling on all the sick, lading out advice and medicine. (There was a doctor in the party.) At last the feast was served, chicken, eggs in butter, thick sour milk and excellent flat bread, which served as plates. During the meal, women were coming in with offerings, strings of chestnuts, beans, nuts, sour milk and pears, which, after presenting they joined the others standing round to watch! A few more patients were seen later before the return was made.

On Sunday all gathered in the Gregorian Church, where Mr. Buxton, much to his surprise, was invested with a gorgeous robe, stiff with gold embroidery! In this he preached to a crowded congregation.

When the National Service was ended, in the plain surplice of the Anglican Church, Mr. B. administered the Holy Communion, pausing at intervals for the teacher to translate. This service was followed by the baptism of a boy of 15 years, an American Presbyterian administering the rite.

The party then travelled into the interior, as far as to Adana they went in a bare truck, taking camp beds with them and provision baskets, to the surprise of others. "Why did they not travel in a car de luxe with the Fund behind them?" The Taurus Pass was magnificent; glorious views at every turn and wonderful sunset lights. The famous tunnel has cost the British months of hard work and great skill. Who will reap the benefit now?

The mountains are full of Turkish rebels, some 5,000; they are still murdering the Armenians. Widespread dismay is felt over the withdrawal of the British forces.

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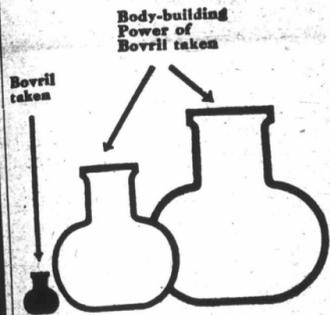
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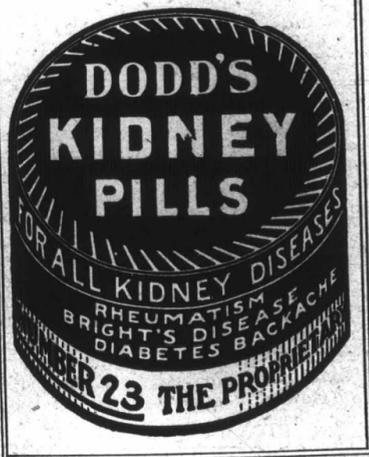
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# Birds of the Merry Forest

By LILIAN LEVERIDGE

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## CHAPTER III.

### Friends Tried and True.

**B**LACK-CAP the Chickadee felt very desolate indeed after the disappearance of his friend the Nuthatch. He knew Neddy was not to blame; Neddy would have stood by him through thick and thin if he had been let. But once in the clutches of that Teacher what could he do? What had she done to him, Black-Cap wondered. Whatever it was, she had not been long about it, for there she was back again in the school-room, looking up at him, and lying in wait for him, no doubt.

Round and round he flew, keeping up near the ceiling, striking now against one window, now another. Soon, however, his little wings began to grow tired, and he perched for a few moments' rest on the stove-pipe. It was pleasantly warm to his feet, but bless you, he was warm enough already, with his tiny, frightened heart beating, beating in his fluttering breast.

During that short breathing space he looked round him a bit. It really wasn't a bad looking sort of a prison—if only it were safe! There were six windows—those queer openings where you could see the sky and the trees and the snow, but where you bumped up against something you could not see, and made your head swim. There were framed pictures on the walls, one of a kind-looking lady with a crown on her head, and another of a nice-looking man with lots of funny buttons and things on his coat; and there were pictures of birds and animals, and of pretty trees and grass and blue water.

Black-Cap took another circling flight, and then perched for a rest on the picture of the lady with the crown.

He was beginning to lose his fear a little. After all, he was pretty safe up there, for a time at least. None of those people, not even the monster, Miss Miller, were tall enough to reach up to him. And thank goodness! people had no wings. So he ventured to look down quite calmly at the young people, sitting in straight, stiff rows and looking up at him, one and all, with such big, bright eyes.

"O joy," Black-Cap chirped suddenly. "There's Dimple and Boy Blue!"

He had quite forgotten his little friends, but there they were, smiling up at him so eagerly. Whoever else might be plotting against his liberty or his life, Black-Cap felt sure that he could trust the twins.

"Chick-a-dee-dee-dee!" called Boy Blue in his sweet little voice.

"Dee-dee-dee!" Black-Cap answered, and the smiles of delight that suddenly shone out on every face, even the Teacher's, were like a gleam of sunshine on a grey day.

"Please, Teacher, may I get some crumbs for the Bird?" asked Boy Blue.

"Yes, certainly," said Miss Miller. Boy Blue made a bee line for his tiny dinner pail and took out half a slice of cake; then he scattered some crumbs on the window sill near him and some on his and Dimple's desk—for the twins, of course, sat together.

Black-Cap suddenly discovered he was hungry. He looked longingly at the feast, but sat for a minute or two longer and faced the situation squarely. It didn't take him long to make up his mind what to do. It was very plain that there was no use try-

ing any more to get out through those strange squares of light, and he might as well make the best of it.

He was equally certain that Dimple and Boy Blue were not trying to trap him—they just couldn't be! And as for the rest, were they not all friends, tried and true? Couldn't he just see the love and gentleness and friendship shining in every face? The more he thought about it the more sure he felt, and in a very short time his last flutter of fear vanished.

Other boys and girls, having gained the Teacher's permission, were scattering crumbs on window sills and desks, and even the Teacher herself placed a few on her table. Seeing this, the Bird flew softly down to Boy Blue's desk and picked up a few crumbs, while the children sat perfectly still, their eyes shining.

"Dee-dee-dee," the Bird said for "Thank you." Then he sampled a few crumbs here and there on other desks; perched on maps, brackets, lamps, chairs—explored everything, in fact, and found the process most interesting. The day's work had begun by this time, but the Teacher made no effort to keep any pupil's eyes glued to his book. Her own were too apt to follow the antics of that Bird.

For Black-Cap was truly having a good time. Oh! he was enjoying himself immensely. And as for the children—well, some of them, Dimple and Boy Blue especially, felt as if they were living in a fairy tale.

A boy never knew what moment the Bird might alight on his desk and peep inquisitively into his lesson book. He would hear a soft little sound of wings behind him, and the next moment would feel the two tiny feet resting lightly in his hair—for the Bird thought that heads were the most convenient perching places. This startled some of the children, but most of them sat very, very still, pleased with the Bird's confidence and proud of the honour.

"Keep very still when the Bird comes near you," the Teacher advised again and again, "and don't try to catch it. Let it feel that it can trust you." For often a little hand would reach out toward it with the intent of having and holding. That would never do.

Several times Black-Cap alighted on the Teacher's own head, and then she would pause in her speech, or speak low, so that it might not be afraid. Whenever Black-Cap did this he would titter to himself to think how scared he had been of her, and what a story he would have to tell Neddy the Nuthatch.

At noon a feast was spread on the window sills, and Dimple filled her dinner pail lid with water for him. He drank the water very daintily, and chirping a sweet little "Thank you" to Dimple, pecked at the crumbs with renewed appetite. But by way of variety he would sometimes alight on a boy's hand and steal a bite or two of his cake.

Once during the afternoon a class was interrupted by an alarm cry, "Please, Teacher, the Bird is dying."

The Teacher looked up quickly, and seeing Birdie sitting with drooping head and closed eyes on the window ledge, she answered with a reassuring smile, "O no, Dimple, I think not. He is only sleeping."

The Teacher was right, and when his short nap was over, he took a little more refreshment, exercised his wings for a while, and then perched on the back of a chair beside Miss Miller. Again his eyes closed and his



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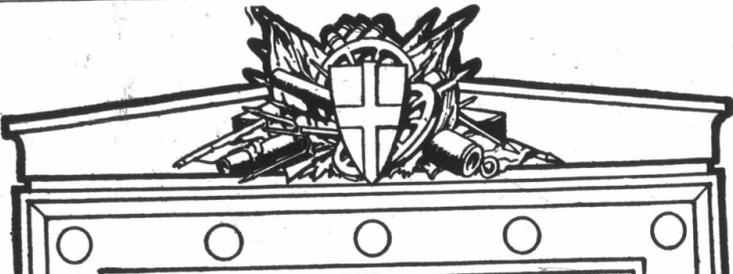
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little head went a-nodding, just like a sleepy child's when it is past bedtime.

Before closing time, Teacher and children agreed that they had better bid their small visitor depart in peace. What had been impossible in the morning was an easy matter now. While the teacher was trying to open a window which stuck, the Bird flew to her and perched on her arm. She tried another window with more success, took the Bird in her hand, and let him feel the out-door air again.

For nearly a minute Black-Cap sat on her open palm considering whether to leave his new abode or to remain. He had had such a good time. But the blue sky seemed to beckon, and the Merry Forest was calling him, and with a sweet little "Goodbye" away he flew—straight to his little Sweetheart in the old birch tree.

Sweetheart was overjoyed to see him safe home again. Pretty soon they flew together to the elm tree, and told Nedly Nuthatch the whole story.

"Well, it beats me," said Nedly at the end, "it certainly beats me. I thought you were dead and done for. Why, Black-Cap, when this wonderful story gets around you'll be the hero of the Merry Forest."

And so he was.

#### WHY DO BIRDS COME NORTH?

The reason of migration from the south to the north in the spring, said Prof. G. A. Cornish in Toronto the other day, was for breeding their young. Probably, because of the fact that the greater land bodies are in the north, the natural home of birds was in northern latitudes, and, therefore, although the birds went south in the winter, they returned north early in the spring and resumed their old habitations. They do not nest in the south, neither do they breed there; but their nests and their natural habitation is the northern part of the United States and Canada.

Illustrating further the remarkable homing instinct of birds, he stated that bluebirds, although they went far south in the winter, would return in the summer to the exact location they had left the previous year, and that all during the warm weather they would be found ranging within a circle of possibly half a mile. The flicker would remain even closer to its habitual abode during its sojourn in the north. Another instance was the English cuckoo, which he described as a parasite, which laid its eggs in other birds' nests and left them for other and smaller birds to hatch. These young, newly hatched birds, he said, would find their way to the southern habitation of their parents, even though their parents had gone long before they were hatched.

In the spring the birds return according to scheduled time. Their flights are governed, of course, by the advance of spring, but it might be safely said that on March 1st they would be due in Southern Ontario; that ten days later they would reach Hamilton, and that they should be due in Toronto a few days later.

There is no doubt that the most interesting and the most mysterious habit of birds is this migration. Their wings, although small, even in proportion to their bodies, are capable of transporting them over great distances in sustained flights, and their unerring sense of direction is a matter which students of bird life have never been able to explain.

Perhaps the most remarkable thing about bird migration, Professor Cornish said, pointing to a map of the North American continent, is that when they reach the Gulf of Mexico they do not go round by way of Mexico, but make a sustained flight of 800 or 900 miles across the gulf, and in many cases continue to the northern coast of South America, a

distance of 1,500 miles. In the smallest birds such a flight means that the bird must continuously support itself in the air and give itself forward impetus for sixteen hours.

#### Boys and Girls

Dear Cousins,—

Don't blame me because you didn't hear from me last week. Please, it wasn't my fault at all; it was the mailman's, and if you ask me, he's pretty slow sometimes. Would you imagine it would take a day and a half for my letter to get from my house to the office? But that's what happened last week. This week I'm going to be my own mailman, and see what happens then. (Good thing holidays are over for me, else I might sleep in, and—well, mail might be delayed once more!)

While I am writing this letter it is hailing and sleeting and lightning and blowing great guns outside—a queer kind of Easter day altogether. If I hadn't had a special message to the contrary yesterday, I should have thought that Mr. Winter hadn't left us yet. I guess he forgot his gloves or something on the way north and had to come back to get them. That accounts for the weather all right, doesn't it? But about that special message. I got it in a pet wood of mine yesterday, where I went for the first time since last fall. There it was waiting for me, in a very friendly fashion, too, for the door was wide open for me. In other words, part of the fence had blown down and I just walked in instead of crawling under barbed wire to the peril of my overcoat. In I went, and scrambled about over the leaves, and got into good, soft mud over my shoe-tops, and stumbled over roots and had a beautiful time altogether.

Then I came to a fallen tree, and sat down on it, leaning against another, when, after a minute or two, a queer thing happened. Do you know, I felt that tree breathing as I leaned against it! I did really! It was moving slowly, regularly, just the way your chest does when you breathe! Wasn't that strange? Then I saw what it really was, for the wind was blowing as if it wanted to sweep all the untidiness in the world away, and it was making my tree swing and rock, so that you could see the top branches moving, but only feel the thick trunk. I knew then that the tree was alive and trying to tell me so. Never you mind how I knew; I just did, and when you go out into the woods, you'll get messages like that too. They'll be much truer messages than if you stay playing around the house or the street all day, or go into a stuffy movie and waste all your beautiful Saturday afternoons there. If you can't get into a wood, go and talk to the trees in the park; they're always ready to greet a friend, and all you need do, is just rub your hand three times very gently on the bark and say softly, "Tree! Tree! Listen to me!" Then it will rattle its branches or rustle its leaves in answer, and you're friends for ever. Try it sometime.

I had another message, too. Even at this early date, I found too long green leaves, sticking out of the dead brown leaves, and when I scraped them clear, I found lots of little live plants pushing through the ground, getting ready for the sunshine. I guess they're glad of their leaf-blanket still, though, in weather like this. So, even though things still look dead and lifeless, I can tell you, they are pretty lively underneath, getting ready for the grand spring flower-show. It makes me feel as if I ought to set to work and be tremendously busy at something or other—What about you, all of you?

With much love,  
Your affectionate  
Cousin Mike.