

# Canadian Churchman

ESTABLISHED 1871

A Church of England Weekly Family Newspaper

CANADIAN CHURCHMAN, LIMITED, CONTINENTAL LIFE BUILDING, TORONTO, CANADA.

Vol. 46.

THURSDAY, MAY 29th, 1919.

No. 22.

## CONTENTS

Christian Year . . . . .	Rev. R. C. Blgrave, D.D.
The Khaki College . . . . .	Canon Rexford
Social Service . . . . .	H. M.
The Girl of the Remake . . . . .	Miss E. M. Knox
When You Come to Think of It . . . . .	Downeaster
"The Historic Ministry and Reunion" . . . . .	Canon Plumtree
From Week to Week . . . . .	"Spectator"
The Bible Lesson . . . . .	Rev. Canon Howard, M.A.

### Established 1885

It pays to be neatly dressed whether from a social or business standpoint.

We are makers of fine clothing; always carry in stock

*A Beautiful Range of Woollens to select from*

Your order would be appreciated.

**Berkinshaw & Collier**

316 Yonge Street - Toronto

### CONDENSED ADVERTISEMENTS

**CHURCH EMBROIDERY**  
of all kinds done by Miss Going, 189 Earl Street, Kingston, Ont.

**Loch Sloy Rest Home.**—Ideal winter or summer home in the garden of Canada. Just the environment for rest. Country and city combined. Electric service to Hamilton. For descriptive pamphlet, Drawer 126, Winona, Ont.

**PRIEST**—Evangelical, desires temporary work. Toronto neighbourhood. Box 30, Canadian Churchman.

**WANTED**—Lady Principal for Ottawa Ladies' College. University training and residential experience required. Apply to Dr. J. W. H. Milne.

**WANTED**—A housekeeper for a small home for girls in Toronto. A churchwoman, capable of training them in all kinds of housework. Apply to Box 35, Canadian Churchman.

**GENTLEMEN**—wanted as assistant Masters at King's College School, Windsor, Nova Scotia, two, for general subjects in the Intermediate School, one mathematics man. Those accustomed to residential life and interested in boys preferred. Work to begin September. Apply to Headmaster.

**WANTED**—Organist and Choirmaster for Church of England in Toronto. Satisfactory terms. Box 33, Canadian Churchman.

**WANTED**—A Resident Language Mistress for a Private School. Box 36, Canadian Churchman.

**LADY**—Christian, a good needle woman, bright, active, business ability, seeks employment in Toronto. Box 34, Canadian Churchman.

**ORGANIST**—and Choirmaster available shortly. Graduate, fifteen years' successful experience with boys and men, Gregorian or Anglican Psalter, advanced services (Choral Bucharist) preferred. Box 37, Canadian Churchman.

**WANTED**—For Girls' residential school in Maritime Provinces, qualified teachers for Music, Art, Mathematics, Moderns and General Subjects. Apply box 38, Canadian Churchman.

**BISHOP CARMICHAEL PHOTOGRAPHS** (2 positions) 50c. In Memoriam 9 inch china maple leafed plate \$2.00. Postpaid. R. James, P. O. Box 176, Vancouver, B. C.

For condensed advertisements see also page 352.

## THE BRIDEGROOM'S PRESENT

LOVELY June, the ideal month of weddings—happy couples! Bridegrooms, we also congratulate you heartily upon the happiest event of your lives. The ceremony and breakfast over, you will proudly turn to the beautiful bridal presents. Your one precious gift—what shall it be? **The Groom's Life Insurance policy?** "I never thought of that," did you say? What so precious—so life-lasting, imparting so much true happiness, now and hereafter, as this love-token of your tender care and solicitude for your dearest, whom you vow to protect as long as she lives? Life, you know, hangs by a slender thread, and should you suddenly be taken, she must not be left to be cared for by friends? Life Insurance furnishes the only sure means of avoiding such a contingency.

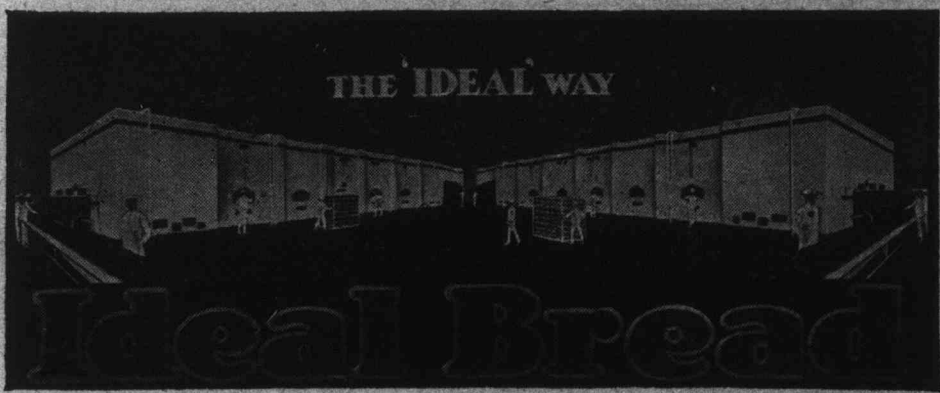
And "Papa's Gift?" What could so effectually add to her permanent happiness, Papa, as a Monthly Income Policy on your life, for whatever sum you elect, payable to her after your death? Make provision now through "The Continental Life," whose prompt payment of claims have not only stood the test of time but also of the world's greatest war and a world Epidemic. Delay is dangerous.

See your nearest Agent of the Company, or write to either of the undersigned at Head Office for full particulars, stating your age at nearest birthday.

**CHARLES H. FULLER,** Secretary and Actuary  
**GEORGE B. WOODS,** President and Managing Director

## THE CONTINENTAL LIFE INSURANCE COMPANY

HEAD OFFICE - - - TORONTO, ONT.



For the **Better Kind** of Kodak Developing and Printing, take your film rolls to



**KODAK SHOP**  
154 Yonge Street Toronto

### JUST PUBLISHED

## "Old Dad"

By the Author of  
"Molly Makebelieve"  
\$1.60 of all Booksellers  
or

**J. M. Dent & Sons, Ltd.**  
Publishers of Everyman's and  
Wayfarers' Library.  
27 Melinda Street, TORONTO

### INCORPORATED A.D. 1863

## BRITISH AMERICA ASSURANCE COMPANY

Fire, Marine, Hail and Automobile Insurance

HEAD OFFICES:  
Corner Front and Scott Streets  
TORONTO

## MENEELY BELL CO

TROY, N.Y. AND  
189 BROADWAY, N.Y. CITY.

# BELLS

### BOOKS

**Baptism, Confirmation and the Eucharist**

Together with a Brief Exposition of the Church Catechism. By John Gamble, B.D. The object of this book is to interpret the Church's Sacraments by the light of actual experience. Cloth. Net \$1.25 Postpaid.

**The Genius of the English Church**

By Alfred Fawkes, M.A. The Subject is viewed rather from the historical than the theological side. Cloth. Net \$1.25 Postpaid.

**The Hope of our Calling**

The Assurance of Life Hereafter. By the Late Rev. Prof. Robert Law, D.D., author of "The Grand Adventure," etc. Cloth. Net \$1.25 Postpaid.

**A Book of Instruction for Church People**

By W. J. Carey, M.A., R.N., author of "The Life in Grace," etc. Paper. Net 25 cents Postpaid.

**Confirmation**

By Dyson-Hague, Vicar of the Church of the Epiphany, Toronto. With a Preface by the Primate of the Church of England in Canada. Paper. Net 15 cents, Postage 2 cents.

**Upper Canada Tract Society**

JAS. M. ROBERTSON, Depository  
2 Richmond Street East, Toronto



## Personal & General

Principal Vance, of Latimer Hall, is visiting in Ottawa, Montreal, and Toronto.

Principal O'Meara, of Wycliffe College, has gone for a couple of months' visit to England.

The Right Rev. Dr. Harding, the Bishop of Qu'Appelle, is visiting Eastern Canada.

At the annual meeting of the S.P.G., held lately in London, the largest income it has ever administered was reported, namely, £266,166.

Miss Wade sailed for England on the "Scotian," leaving Montreal on the 22nd May. Mrs. F. S. Ford and her children will be fellow-passengers.

The Bishop of Athabasca was one of the four chief speakers at the recently-held annual meeting of the Colonial and Continental Church Society in London.

The Rev. W. L. Archer, M.A., a returned Chaplain, and for the last six months a Master at Ridley College, has been appointed Rector of St. James' Church, Hamilton, to succeed the Rev. E. M. Hawkins.

Miss Carrie Bowman has been appointed lady principal at Edgemoor School, Windsor, N.S., succeeding Miss Gena Smith, resigned. Miss Bowman is a member of one of the best known Church families in the province.

Archdeacon MacKenzie, for many years Rector of Grace Church, Brantford, and for the first three years Rector emeritus, paid a touching farewell to the congregation last Sunday evening. He will live in Toronto for the future.

Archdeacon Phillips, of Fukien, China, with his son-in-law, Rev. F. Duke and Mrs. Duke, and Miss McCully and Miss Dalby, a party of C.M.S. missionaries, are spending a couple of days in Toronto, en route to England.

Mr. J. Miller McCormick, who has done such wonderful service for Canada in the Church Camp Mission, has been called to work at Headquarters in London, England. He will do remarkable service for them there, but now a good man must be found to take "Mac's" place here.

Princess Marie of Croy, who assisted Edith Cavell in her work in Brussels during the war, has secured signed photographs of all the young Belgians whom Nurse Cavell helped to escape. These, it is understood, are to be bound together in an album and presented to Miss Cavell's sisters.

Mr. Walter Spencer died in Hamilton on May 21st, aged 78. He was born at Portsmouth in 1853, and came to Hamilton 45 years ago. He was organist and choirmaster for many years at St. Luke's, Hamilton. He is survived by his wife, a son and a daughter, and a brother, the Rev. Canon Spencer, also of Hamilton. His funeral took place from St. Luke's Church on May 23rd.

Rev. Dr. E. A. Langfeldt, who has been Rector of St. Paul's, North Battleford, Sask., for the last four years, is going to Maple Creek, Sask. After his last service at St. Paul's the congregation presented him with a purse of gold and an illuminated address, which spoke in the highest terms of his work and worth. He was Rector of St. Luke's, Ashburnham, for many years before going west.

Rev. Canon Bliss recently celebrated his tenth anniversary as Rector of St. John's, Smith's Falls, Ont. He was ordained to the priesthood 36 years ago by Archbishop Lewis, in St. Alban's Church, Ottawa, and has been a zealous and successful worker. He is a ready, forceful

speaker, an able administrator, and is regarded as one of the outstanding preachers of the diocese. Under his ministry, St. John's has attained a splendid standard of efficiency, with a church membership of over seven hundred. Canon Bliss takes an active interest in the life of the town, and in everything that tends to its uplift.

The death of Mr. Herbert Waddington, Toronto, managing director of the Standard Reliance Mortgage Corporation, occurred unexpectedly last Saturday morning. He was 57 years of age. He had always taken an active interest in the Church, attending St. Clement's Church, having been associated with that parish from the time when it was a mission. He was on the property committee of the Synod of Toronto. He is survived by his widow, Mrs. Edna Dell Waddington, and three sons and three daughters. One son, Flight Lieut. Melville Waddington, returned from overseas service only a short time ago.

A wedding of unusual interest was solemnized in Christ Church, Dresden, on May 15th, when Mary, youngest daughter of the late Arthur Smith, Dresden, and Mrs. Morris, of Sombra, was united in marriage to Capt. Fred. Shoemaker, son of Mr. and Mrs. W. J. Shoemaker, of Mount Clemens, Mich. Quite romantic is the fact that the bride's grandfather, Rev. Thos. Hughes, was sent out by the Bishop of London, England, in the early sixties to establish a mission church in Dresden, and in this church all his own children were baptized, confirmed and married, and now, on May 15th, the last of his grandchildren had been baptized, confirmed and married.

The tenth party of teachers from the Fellowship of the Maple Leaf arrived at Quebec from England on April 25th, and are now at work in schools on the Prairie. The majority of these have gone to Regina, but a few have gone to other centres, Vancouver, Calgary, Edmonton, and Battleford. The Rev. Dr. Lloyd is now busily engaged in forming the eleventh party which will leave England on or about August 15th. Many of those already accepted are fully qualified teachers, while others will go into the Normal School at Regina. The Premier of Saskatchewan says they had to issue over 1,000 permits last year because of the shortage of qualified teachers, and Dr. Lloyd's object is to supply some of this shortage by good British and Christian blood from England.

Mr. Thomas Edward Moberly died suddenly in Toronto, Sunday morning, as he was preparing for church. He has conducted for several years "The Flaneur" in "The Mail and Empire," and was connected with the "Canadian Churchman" for many years, when the late Frank Wooten was editor. Mr. Moberly was born in Cheshire, England, a descendant of the Moberlys, of Moberly Hall, in 1849. He married Miss Jeane Hooper, eldest daughter of the late Rev. T. A. Hooper, of Kent, England, in 1891. In 1896 the deceased became a barrister, and was for a time private secretary to the late Goldwin Smith, and was subsequently editor of "The Week," a paper founded by Dr. Smith. He was a member of St. Michaels and All Angels' Church, Toronto, and a delegate to the Synod, always taking a deep interest in the welfare of the church. He was also secretary-treasurer of the Church Club. His first wife having died several years ago, he married in 1916 Miss E. Wrenshall. His widow and two daughters, Mrs. H. Greene, whose husband is a Chaplain now overseas, and Miss Margot, who is studying in New York, survive.

## You be the judge

PEOPLE of good judgment—shrewd buyers—are our oldest and best customers.

The evidence—the facts in the case carefully weighed show that we have satisfactory coal, and deliver it just when wanted.

## The Standard Fuel Co. of Toronto LIMITED

Tel. M. 4103.

## NURSING

Nurses earn \$15 to \$25 a week. Learn without leaving home. Send for free booklet. Royal College of Science, Dept. 72, Toronto, Canada.

## 5<sup>10</sup>/<sub>4</sub>% to 6<sup>10</sup>/<sub>4</sub>% With Safety!

WE have some attractive Government, Municipal and Industrial Bonds, yielding income from 5<sup>10</sup>/<sub>4</sub>% to 6<sup>10</sup>/<sub>4</sub>%. These bonds also offer reasonable chances of appreciation in value of the principal.

Write and we will tell you what they are.

## C. H. Burgess & Company Bank of Hamilton Bldg TORONTO

## White Shoes

EVERY woman should be provided with a pair of white pumps or oxfords for summer. They're just the right shoe for so many purposes, and always comfortable.

Many styles to choose from.

HOSIERY AS WELL.

## H. & C. Blachford, Limited 286 Yonge Street, Toronto

## Balancing Debts by Life Insurance

Do you ever think of Life Insurance as a means of counterbalancing unavoidable debts?

There are bushels of ways in which debt may creep upon a man, unavoidably almost, legitimate debt in many cases.

He may undertake to purchase a home, secure credit to extend his business. Ill-health may hamper him and swallow his savings. Crops may fail and business losses occur.

All manner of call tug at a man's purse strings, and do their best to make the domestic balance sheet a poor exhibit.

But Life Insurance will restore the balance.

## THE GREAT-WEST LIFE ASSURANCE COMPANY

DEPT. "C" HEAD OFFICE - WINNIPEG

## THE HOME BANK OF CANADA ORIGINAL CHARTER 1854

66 Travellers' Cheques issued at all offices, more convenient and safer than carrying money. Good anywhere in Canada and the United States. 99



Full compound interest paid at highest Bank rate on Savings Deposit of One Dollar and upwards.

Branches and Connections throughout Canada.

Head Office and Eight Branches in Toronto.

## Union Bank of Canada

310 Branches in Canada

Total Assets - \$110,000,000

D. M. NEEVE, Manager

Main Branch - Toronto

## Toronto Carpet Telephone Main 2686

Altering Carpets a specialty Cleaning Co.

67 LOMBARD STREET



TORONTO OPTICIANS LIMITED

6 BLOOR ST. E.

TORONTO

## Milnes Coal

Quality and Service of Very Best

HEAD OFFICE - 88 KING STREET EAST

TELEPHONE MAIN 5596



# Canadian Churchman

Toronto May 29th 1919.

## Editorial

**A**NATION honours itself when it honours the devotion of its citizens. The impressive services and reverent street scenes in connection with the bringing home of the body of EDITH CAVELL is a tribute to the spirit of England. Throughout the empire the same admiration has been expressed in various ways, notably by the memorial tree planting in Sault Ste. Marie, in which the Archbishop of Algoma took an active part. With the thought of her heroism and our reverence, is there no way of preventing the commercial use of her name? Many citizens in Toronto have expressed indignation that her name is prominent there only on the sign board of a candy shop, on a main intersection. It flicks on the raw to see such an honoured name debased to commercial purposes.

**S**TURDY independence is the spirit of the Bill to abolish titles which passed the House of Commons last week. When a young country feels that it cannot accept as the basis of its social life an institution which has been so fruitful of unrest, it is a good sign that it has the courage of its convictions. The irritation of one or two inexplicable baronetcies has, no doubt, contributed to the determination. We do not think that "bogus aristocracy" is any objection against the Canadian variety because the origins of their titles would bear quite favourable comparison with the origins of many titles held in England. If bearing of arms or service to the state qualify for an honourable title, then it was quite as creditable to bear arms under George V. as under William I. It is of more real, though not quite such antique, interest.

Titles in Canada might have lived much longer if only they had openly carried their claim to distinction in some picturesque phrasing. For instance, the Lord of Lardvale, would not only help us to remember any unctuous origin, but would display to all and sundry the sphere of noble service. Or perhaps it would be better if the College of Heralds bore the matter in mind and used more sign language in their art. A porker couchant, a newspaper rampant, a dexter forearm grasping a soap-bar, all proper, would be a return to the ancient custom of a country whose first titles smacked of plain speech. But unfortunately in the increasingly common class of "Sirs," we lose sight of the cause whether it be in the sphere of arms, learning, discovery, or in the atmosphere of soap, cocoa, tea, beef, pork, etc.

It is odd that sometimes the further a man goes from home, the more value his title acquires. So we have the principle at last: the value of some titles vary as the square of the distance from the home town, therefore, to reach its greatest value a title should be projected to infinity, which is exactly what the Canadian House of Commons has done.

Another thing that added to the irritation of the House and the whole country was the action of the leader of the Union Government some time ago in making the crusade against titles the occasion of a threat of resignation. It was difficult to avoid the impression that his hands were tied and the subsequent honours list did not lessen the difficulty. The House would scarcely be in the mood to stand such a threat and besides it would not look well with the rumour of a Baron of Grand Pre, which we have heard of, but which we have, no doubt, is only some ghost of a French title seeking the habitant of its ancestors.

Of course, some Canadians will feel queer when they go to the European countries. At court some will look as ill at ease as a matron

trying to disown her tousled-headed, unruly child who has invaded the drawing-room. But never fear, there are truer titles to respect, which all the world admits, than the size of a man's land, his house or his purse.

If the Senate balks the evident will of the House it will add another reason for the reform of more than titles.

**C**OMPLETELY puzzled we are on the matter of Church Reunion. In March, 1918, the Bishop of Oxford signed the Interim Report of the Archbishops' Committee, which suggested Episcopacy "in a constitutional form," with the acceptance of the fact of episcopacy and not any theory asked for, as a hopeful basis of union. In May 1919, the Bishop presented to the Upper House of Canterbury a petition, framed at Pusey House, Oxford, by fourteen clergymen. After expressing thankfulness for the movement towards Reunion and recognizing "the nobility of spirit" and "the reality of the sacrifices" which leading Non-conformists are ready to make, it sets forth certain conclusions embodying certain principles of Faith and Order essential to the Church. It admits that "it is not inconsistent with our principles" to join in meetings for public discussion with the Non-conformists and that unessential details of worship and religious practice should be treated with freedom; but:

"We ought not to take part in united services either in our own places of worship or in those of non-episcopal bodies."

"There are no circumstances in which we can invite non-episcopal bodies to minister or preach in our Churches."

"It is not permissible to admit members of non-episcopal bodies to Communion *except in the case of a dying person who has expressed a desire for reconciliation with the Church.*"

The signatories to the Petition include Revs. H. P. BULL, Superior General of the Society of St. John, Oxford; B. J. KIDD, Examining Chaplain to the Bishop of Oxford; T. A. LACEY, H. L. PASS, Principal of Chichester College; G. C. RAWLINSON, W. J. SPARROW SIMPSON, DARWELL STONE, Principal of Pusey House.

At first it might seem that the zeal of the Petition was for episcopacy "without any theory being asked for," but the clause which we have printed in italics seems to suggest otherwise. We are unable to interpret this Petition except as demanding the conformity of Non-conformists to the Church of England. If this attitude at all represents Anglican thought, it completely emasculates of real meaning any approach or utterance which looks toward the reunion of Christendom.

**P**OPE Benedict cordially received Bishop Anderson, Bishop Boyd Vincent, Bishop Weller of the Protestant Episcopal Church in U.S.A., when on May 16th, they requested him to send representatives to the World Conference on Faith and Order. He said: "as successor to St. Peter, the vicar of Christ has no greater desire than that there should be one fold and one shepherd." He earnestly desires and prays that "those who take part in the conference may by the grace of God see the light and reunite with the visible head of the Church."

These statements have at least the merit of definiteness. Is it not strange how everybody is yearning for church unity—on their own terms? Approaches which are only ultimata, whether open or veiled, cannot advance the cause in hand. We are all prepared to laud the spirit of sacrifice of non-essentials—of the other side—and we don't mind telling them what are their non-essentials. Deeds are the clearest commentary on prayers as well as compliments.

## The Christian Year

### Pentecost in Modern Terms (WHITSUNDAY)

**T**HE Pentecostal gift is the Church's spiritual charter. It is that which gives to the Church her unique character. It is imperative that the full meaning of Pentecost be kept before the mind of the Church to-day, when the challenge which comes from unsettled conditions in social and industrial life is so urgent and pressing.

#### A DEFECTIVE VIEW OF THE CHURCH.

There is a view of the Church very commonly held, according to which she would, indeed, be in a serious dilemma. According to this view the Church is an organization of faithful men and women, who are guided ideally by the teaching of the Word of God, and who have a passion for righteousness among men. The duty of this Church is to witness to the reality of God, the soul and eternal life; and this witness is to be borne out by social and philanthropic works of helpfulness and service. This seems a worthy programme indeed, and so it is. It constitutes the full conception many Christian denominations have of their own office and functions in the world. Now if this is an adequate conception of the Church the call from the ranks of labour will rightly claim to be both needed and supported. For labour, too, with all its dangerous elements, and, at times, indiscriminating claims and demands, has a fine passion for social betterment. Such a Church, in a time like this, must inevitably come to think of itself as a religious organization indeed, but also as one which, to be consistent, must exert a political force, and so to make the choice between capital and labour, to the great disadvantage of all concerned.

#### AN EFFECTIVE VIEW.

The conception of the Church which drives her to such a fatal decision, while right as far as it goes, falls short in the most important essential of all; which, when once it is recognized and admitted, changes her entire attitude and character. The Pentecostal birthright of the Church transforms her into an institution infinitely beyond an organization of Christian people bent on a programme of social betterment. It gives her a life and a spirit which does not, and cannot inhere, *per se*, in an organized body of people, no matter how worthy or exalted may be their motive. It is something entirely unique, and can only inhere in that which, by Divine commission and appointment, has a right to be called "The body of Christ." Pentecost never occurred before that great day and can never occur again, except in so far as it is always and forever occurring in the life of the Church. The function of the Comforter is not only to call to remembrance, to witness and to guide, but, as the Third Person in the Trinity, to be the life, and breath, and being of the Church. The event of Pentecost lifts the Church above all worldly controversies and class wranglings and gives her a status of her own absolutely independent of all sectional interests in the world. Her relation to world questions must be determined by the high leading of the spirit, unchanged in its eternal witness by the evanescent and kaleidoscopic exigencies of social and economic movements. The Church is the medium of worship, the school of the soul, the hospital of the sinner, the revealer of God, the dispenser of Heavenly things, the

(Continued on page 347)

29, 1919.

bits by  
e

of Life In-  
of counter-  
debts?  
f ways in  
upon a man,  
legitimate

purchase a  
extend his  
day hamper  
his savings.  
business losses

at a man's  
their best to  
ance sheet a

restore the

ST. LIFE  
MPANY

WINNIPEG

BANK

ORIGINAL  
CHARTER  
1854

issued at all  
nt and safer  
od anywhere  
d States. 99

mpound interest  
highest Bank  
on Savings De-  
of One Dollar  
wards.

branches and  
ctions through-  
ut Canada.

Office and  
at Branches  
Toronto.

Canada

Canada

110,000,000  
anager

Toronto

Telephone  
Main 2686

aning Co.

STREET

KEEVIL

PTICIANS

ST. E

RO

al

est

ET EAST



## The Khaki Theological College

CANON ELSON I. REXFORD, LL.D.

WHEN the Khaki University was organized, it had in view several objects. In the first place, it endeavoured to provide means whereby those men who had interrupted their school and College courses, should use their spare hours during the war for refreshing their memories, and preparing in some measure for their life's work. In the second place, they desired to provide for the younger members of the Overseas Forces, an opportunity of getting some experience and taste of educational work, in the hope that it might lead them to continue their intellectual training after they had returned to Canada. The Khaki University also had in view the strengthening and reinforcing of the attitude of the overseas soldier towards the great conflict in which he was engaged, by giving him clearer ideas of the causes of this conflict, and of the objects for which they were continuing this cruel struggle.

But the Khaki University also had in view the period of demobilization, and they believed that during this period, the members of the forces would have a large amount of time on their hands, which could be employed to great advantage for educational purposes. The authorities of the Khaki University therefore planned for a concentration camp during the demobilization period, where those desiring to follow out intensive work in study classes could be gathered for this purpose. When the demobilization period came upon us, it was found exceedingly difficult to adjust this educational scheme to military requirements, but after much delay, it was finally agreed that a concentration camp should be established at Ripon, in Yorkshire, for this purpose, and that those desiring to take up serious study in College classes for the few months before they return to Canada, should have the opportunity of doing so. In accordance with this arrangement, about 400 students have already gathered at Ripon and are engaged in regularly organized classes in Arts, Applied Science and Law, and are looking forward to the completion of the work of a regular session of the first and second years before they return to Canada.

The Khaki University discovered that there were a good number of Theological students who desired to avail themselves of the correspondence department for the continuation of their studies, which had been broken by their enlistment. This led the authorities of the Khaki University to the conclusion that during the demobilization period it would be desirable to establish in connection with the Khaki University a regular theological department. As this department would require to provide theological training for the students of the various Canadian churches, they naturally turned to the scheme of co-operative work which has been carried out in Montreal with marked success during the past six years. The executive board of the Khaki University, therefore, requested the joint board of the Co-operating Colleges in Montreal to undertake the organization and conduct of the theological faculty of the Khaki University. The joint board asked each of the Theological Colleges of Montreal to set free one representative to form a nucleus of the theological faculty to proceed overseas to take up theological training in connection with the Khaki University. Each of the Colleges agreed to co-operate, and the joint board agreed to provide the additional expenses arising from transportation and maintenance.

A special calendar was prepared, outlining the work to be taken up in the theological courses, and a copy of this calendar with a covering letter was sent to every theological College in Canada, asking for their co-operation. Replies were received from nearly every College in Canada, promising hearty co-operation and wishing the new movement every success.

On arrival in England, much difficulty was experienced in organizing the plan of regular educational work in connection with the scheme of demobilization. After many delays and interviews, the military authorities finally decided that the concentration camp for educational purposes should be established at Ripon, in Yorkshire, and on February 1st regular classes in all faculties were organized at Ripon for these purposes. The theological faculty was fortunate in securing possession of the old College building,

formerly occupied by the Ripon Clergy College. This building provides four good class rooms, a library and office, with residence for four members of the staff. The library contains about 1,000 volumes of theological works, well adapted to the work which we have in hand.

The ecclesiastical authorities at Ripon gave us a cordial reception and the Lord Bishop of Ripon invited the members of the staff to his palace, and offered them the freedom of the diocesan library, which has a large annual revenue, and is, therefore, well stocked with modern theological works. We have 40 students in attendance on the theological classes, and they are taking up 1st, 2nd and 3rd years in the regular theological course. All the leading Churches of Canada are represented in the student body, and the students represent all parts of Canada, from the Atlantic to the far West. We trust that we shall be able to continue these classes to the end of June, and in doing so we shall be able to cover the work of a full session in each course provided.

Our staff consists of six members as follows: Rev. Professor Welsh, Presbyterian College, Montreal; Rev. Professor Gifford, Wesleyan College, Montreal; Professor Greaves, Congregational College, Montreal; Rev. Dr. Eakin, of Toronto; Rev. Professor Ferguson, of St. John's College, Winnipeg; and the Rev. Dr. Rexford, of the Diocesan College, Montreal, who is acting as Dean of the Faculty. We have also arranged for a lecturer in Practical Sociology and Rural Community Betterment.

In order to meet the requirements of senior and advanced students, arrangements have been made to place at least 200 selected students from the different battalions in the different British Universities. These students have been already selected and large numbers of them have been at work in their respective Universities since February 1st. This is a great privilege, as it enables these men to come into touch with the privileges and outstanding personalities of British University life, which very few would have had the opportunity of doing in other connections.

We propose to organize in connection with our theological course, a series of lectures by representative scholars from the different British Universities, in order to bring our men into touch with the great leaders of thought at the present time.

There is one feature in connection with our Khaki student life which has been quite a surprise to us all. The men find that they have a better grasp of literary work than they had before they enlisted. This testimony comes to us from so many different quarters, that it seems to be established beyond question. This is a great encouragement, as we were repeatedly told that if we did succeed in gathering any number of soldier students together, we should find their mental condition and attitude was such that it would be impossible to get them to do any satisfactory work. We feel now, that if we have the opportunity of continuing our scheme, which we are working out at Ripon, a very satisfactory piece of work can be done with these men by the end of the present session.

THE "Church Army Year-Book" contains an admirable summary of the widespread operations of this great organization. In the spring of last year there were no fewer than 800 huts, tents, clubs, and other centres at work for our sailors and soldiers, about 200 of these being under shell fire on the Western front. During the German advance, which began on March 21, the Church Army had the misfortune to lose more than a hundred of its huts and centres, a few of which were afterwards reoccupied. It is satisfactory to know that, in spite of the danger to which they were exposed, all the workers, with the exception of two slightly wounded, have returned safely and unhurt, though in some cases with nerves much shaken. During that terrible period there was only one death amongst those connected with the huts, and that was of a soldier acting as storekeeper in a building in a town, who was killed by a shell. The "Year-Book" also tells that although the evangelistic side of the Church Army's work, as carried on before the war, has necessarily been much circumscribed, owing to the calling up of so many of the evangelists and other circumstances, it has by no means lapsed. On the contrary, the evangelists are still busily and usefully at work in numbers of town and country parishes; and the work of the parochial mission-sisters has increased considerably, both in the numbers at work and in the volume and variety of their activities.

## Social Service Notes and News

THE situation in Winnipeg is greatly to be deplored, and it is high time that something quite drastic should be done to find a way out of the almost impossible state of affairs that has arisen. Starting with a not very important or serious strike of metal workers, who demanded recognition of their union, it has spread to all organized and semi-organized labour throughout the whole city, and we are presented with the spectacle of Winnipeg isolated and paralyzed, with no daily papers, no telegraphic communication, no bread or milk delivery and only a volunteer fire brigade, no street cars and no telephones, in fact, the general strike carried to its logical conclusion. I do not think that the assertions of a "Soviet" being formed, is really correct; at least, it has been strenuously denied by competent authorities, and anyway, the word "Soviet" is in the nature of a frightful bogey, the meaning of which very few of us really understand. But however that may be, the strike committee seems undoubtedly to be carrying things with a very high hand, so high indeed, as to be alienating a good many people who were, at least at first, not unfriendly to their cause.

The strike seems to be following closely the course of the late one at Seattle, which was broken by the vigorous measures of the Mayor of the city. At least such was the ostensible cause of the failure of the strike, but really, to read between the lines, is to perceive that the strike died a natural death. It became top-heavy; its success in tying up Seattle was too complete, and life became impossible in the city. Public opinion, which at first was not without a little sympathy for the strikers, became embittered, and the bold front put on the situation by the Mayor simply finished the business, and "Soviet" government, so called in Seattle, died in a tempest of scorn and bitterness.

It seems to me very likely that the same will happen in Winnipeg, probably within the next few days, in fact I should be surprised if the affair is not over by June 1st. The men are being badly lead and advised, and are making tactical mistakes which are apparent to everyone. For this I am most sincerely sorry, as it will only lead to further bitterness in the future. When organized labour in England has gained recognition of the unions, it is only a matter of time before Canada must follow suit. There is no observer at the present time who is not convinced that the only way out of the most serious labour troubles is a frank and full acceptance of the principle of collective bargaining, which is, of course, the root of all trade union principles. But at the same time a recognition of the justice of collective bargaining does not imply that society is to be victimized by such tactics as have been followed at Seattle and Winnipeg. Cutting off a city's milk supply does no good at all to the cause of the strikers, and does do it a lot of harm by exasperating the populace. The fact seems to be that neither in America nor Canada have we any labor leaders of vision or executive ability, such as are to be found in England, where a tradition of statesmanship has grown up.

Reflection upon the whole situation leads one to see very clearly that to allow the immensely complex problems of the relations of capital and labour to drift along, taking such courses as the exigencies of the moment and the fortunes of war decide, is to jeopardize the whole social fabric. Indeed it will be realized that in Winnipeg society, as at present organized, has broken down, at least temporarily. The general strike means in actual fact that the ordered life of the community is shattered, and since the dwellers in cities are absolutely the creatures of their environment, dependent for all their daily needs on the smooth working of the economic machine of production and distribution of necessities, the general strike means unbearable temporary inconvenience, and if prolonged the total breakdown of the modern economic order. In other words, the general strike holds a pistol at the head of society; and sometimes even that pistol is discharged—witness Russia. The conclusion is undeniable. The state cannot allow these disputes to reach such a pitch. Before the situa-

(Continued on page 347.)

T  
by  
BUT  
ar  
st  
your m  
why yo  
parties,  
You coi  
ern rou  
But yo  
She kne  
day be  
as to tl  
which y  
Now  
high id  
calcula  
man co  
the sta  
themse  
and tr  
But th  
had no  
love ar  
Thei  
foolish  
of you  
club, e  
an old  
discus  
dallyir  
But  
men.  
upon t  
as "to  
specie  
determ  
she fi  
lucky  
to his  
The  
But  
desig  
know  
mome  
tion i  
acter  
she i  
neces  
know  
that  
a bo  
when  
hood  
It  
and  
may  
gifts  
her  
man  
sibil  
are  
cong  
quet  
shie  
will  
misa  
Ind  
her  
"Yo  
crie  
at  
stru  
V  
tern  
wr  
gro  
you  
wa  
as  
mo  
fro  
unc



## The Girl of the Remake

by Miss E. M. KNOX, Principal Havergal College, Toronto.

CHAPTER XIV.—(Continued.)

### The Question of Boys

**B**UT if marriage begins to loom in the distance? You were fretted in your growing stage at what you were pleased to term your mother's fidgetiness. You could not see why you might not amuse yourself at endless parties, and take your fling of life generally. You could not see why she objected to the modern rough, not to say, coarse, style of dancing. But your mother was older and saw further. She knew that the question of marriage might any day be in the wind, and was naturally anxious as to the men and boys you met and the way in which you dealt with them.

Now there are men who seem incapable of a high ideal of marriage. They may be cold and calculating, like Bacon, who marvelled how a man could "kneele before an idoll," and thought the stage got more out of love than the lovers themselves, for the stage found endless comedy and tragedy, but the lovers mischief and fury. But this showed that Bacon, clever as he was, had not learnt the Alpha, far less the Omega of love and marriage.

Then again, there are other men who are foolish and shallow. Sir Roger de Coverley tells of young fellows who used to come into their club, each with a piece of ribbon, broken fan, or an old girdle, which they played with as they discussed and criticized the women they were dallying with.

But women can be as cold and as shallow as men. Sir Roger de Coverley is just as clear upon this point, and speaks of women in general as "too much given to the draperies of their species," and of a woman in particular so undetermined in her choice between two lovers that she finally decides upon the man who had the lucky inspiration of adding an extra row of lace to his liveries.

Then again, other women are mercenary:—

"Some men have a family tree  
And loud of it descant;  
But I shall wed a man who has  
A good-sized business plant."

But take it that you are neither shallow nor designing. Your mother is still anxious, for she knows that people's tongues can run fast the moment a man begins to pay the slightest attention to you, and she knows again that your character is changing rapidly with your growth, and she is afraid that your friend of to-day will not necessarily be your friend of to-morrow. She knows, further, that you must be on your guard; that you have no right to arouse the affection of a boy who is giving you of his best, and then when you tire of him, break his ideal of womanhood by casting him aside forever.

It is said that there are "angels of two kinds, and both sorts are charming in their way." You may have a natural charm which is one of God's gifts, and naturally attract men to you. "Set her on the Tintock Tap. The wind will blow a man to her." But you have to take the responsibility of your influence upon that man. There are women who are perpetually boasting of their conquests and whose memory seems like a banquet hall, surrounded with little else save the shields of their vanquished lovers. These women will recount the names of those lovers and the misery they have caused them as calmly as an Indian recounts his scalps, and congratulates herself upon the lives which she has ruined. "You little know the mischief you have done," cried Sir Isaac Newton to his poor little terrier, at the sight of the charred papers and the destruction of priceless years of work.

Women, such as these, are as incapable as any terrier of understanding the mischief they have wrought, the ideal they have dashed to the ground, and the bitter "no Sir," with which a young man looks at women from that time forward. They are as hard as nails, as unabashed as an unfortunate girl in jail at the present moment for murdering her two lovers, and far from repenting, spends her time dressing and undressing a doll in a cradle in the corner of her

cell. They have the sang froid of Thackeray's heroine, of German origin:—

"Charlotte, when she saw her lover  
Borne before her on a shutter,  
Like a well-conducted person,  
Went on cutting bread and butter."

Think of the gnawing consciousness all your life long of knowing that you have injured the man who would have given his life for you; the despair of feeling that the influence of other women will never entirely restore his lost ideal, any more than the goodness of a good egg will make up for the badness of a bad one.

Then there is a tragedy of remorse at making yourself too cheap. It may be all very well for Jenny Wren

"To pinch her waist and rouge a bit,  
With a sigh for the eye of her gay Tom Tit,"  
and a trifle if she is crestfallen when "her plan does not work a bit," and "he sneers, as I feared, does that gay Tom Tit." But you would be desperately crestfallen and care more than a bit.

And lastly, there is the folly, to say the least of it, of seeming other than you really are; of seeming truer, straighter, purer. That, too, "does not work a bit," for the atmosphere of your personality inevitably betrays itself, if not before marriage, still more fatally after marriage. But you say that is only part of the game, and that a wound of disappointment of that kind heals itself. But in men worth while it does not heal itself, it merely skins over.

It may be that men are as selfish and careless as girls. I am not disputing that. All I am disputing is your responsibility in letting them flutter around you like a moth around a candle and caring nothing for the lasting singeing of their wings. You would hate to pray as you step across into Eternity: "O God, bury my influence."

The truth is the boy of to-day amuses himself, but down at bottom he is intensely practical, intensely matter of fact, and most keenly conscious of the weaknesses and inconsistencies in the character of his girl friends. He is very far advanced compared with his predecessors in the days when women were so few in Canada and the mere fact of being a woman counted. To-day, there are crowds of girls and, owing to co-education and the general change of tone, being a girl counts comparatively little. A boy still idealizes his mother, but if he is to idealize his girl friends he will require something more than prettiness. He looks for the qualities of good comradeship, unselfishness, generosity and, above all, playing the game, before he goes in for genuine friendship, genuine love.

If I were a fairy godmother, and could waft you three gifts, the first would be that you might discover in your own life the joy of Seneca's saying: "True friends are the whole world to one another," and that you might be "in nothing else so happy as in the heart remembering a good friend."

Secondly, that in all your dealings, and most especially with men and boys, you may be free from flippancy and affectation. For flippancy ruins true love like blight on a field of corn, and affectation ruins a fair face far worse than smallpox. And thirdly, that when your day for marriage comes, you may meet your lover with "grace in your step, friendship in your eye, truth and love in your every gesture." Your price will be above rubies as:—

"Men at your side grow nobler, girls purer,  
And through the whole town the children are  
gladder  
That pull at your gown."

(To be Continued.)

### LAY HOLD ON LIFE.

(At the unveiling, in St. Paul's Church, of a memorial tablet to Lieut. Gordon F. Ross, R.N.V.R., killed at the blocking of Ostend Harbour, May 10th, 1918, there was sung the familiar hymn—"Fight the Good Fight," in which occurs the words—"Lay Hold On Life.")

"Lay hold on life." Yet these flung life away,  
And, in the flinging, made it ever theirs;  
Left us a name that challenges decay,  
Mocks at our shadow-life, our idle cares.

These were full young; they knew their days complete,  
They knew grim paths their fathers never trod;  
They paid for ours the life all men find sweet,  
Theirs was the selfless giving that is God.

So, while the gracious anthems swell and break,  
In solemn sound about the pillared height,  
We know those gallant loving spirits take,  
From distant lands their yearning, homeward flight.

And, as we read these tales in marble told,  
We hear them crying: "O, lay hold, lay hold!"  
—Millicent Payne.

Havergal College.

## When You Come To Think of It

BY DOWNEASTER

**T**HERE are three periods in every man's life,—the constructive, the critical and the synthetic. At first he accepts, or constructs a system for himself and holds it against all comers. He has a positive belief, few doubts, strong convictions and a well-rounded-off faith. Then in middle life comes the critical age. He begins to lose his positiveness about things and people; to have doubts about the permanence and universality of his philosophy of life. He finds that there are other theories of life just as plausible and just as satisfying to those holders as his own is to him. He has arrived at the cynical age, which questions everything, and wherein he has outlived the enthusiasm and optimism of youth. Then, later on, he comes to the synthetic stage, when, with the mellowed vision and wider tolerance of age, he realizes the fact that all systems have their place in the general scheme of things, and so he constructs with more or less success, a philosophy of life which co-ordinates all systems. Nations go through the same experience.

There are some books in the English language that never seem to get antiquated in their phraseology and are always easy reading. Such books, for instance, as the Bible, Shakespeare's, Bunyan's "Pilgrim's Progress," "Robinson Crusoe," the "Vicar of Wakefield." The number of obsolete words in these books is so small as to be negligible, and the construction of the sentences quite modern. Again, there are old and standard works of which this can hardly be said. You certainly cannot say it of Bacon and Milton's prose works, Clarendon's "History of the Great Rebellion," Locke on the "Human Understanding." These great works are full of long, laboured, involved sentences and obsolete words, and are difficult reading. You cannot dip into them as you can into the former class. They have to be studied and cogitated over. The reason of this can only be guessed at. It may be due to the fact that the learned men of that age were so "nourished and swaddled" in the classics, that it imparted a certain pomposity and stiffness to their style. If I am not mistaken, most of Bacon's, and some of Milton's prose works, were originally written in Latin. But the comparatively "uneducated" men, who wrote for the general public, used a phraseology that has changed very little in the course of the last three or four centuries. Pepy's Diary is another instance of the substantial identity of the familiar everyday speech of the seventeenth century with that of the twentieth.

The penalty of an analytical mind is chronic doubt. You see far too much of the subject. You instinctively distrust final statements. The more strongly a case is stated, the stronger your suspicion that there is a weak spot somewhere, and that there must be another and equally strong side to the question. Certainty is always relative, never positive; and is only a balance of probabilities. There is no "last analysis."

In connection with the present controversy about titles in Canada, it should be borne in mind that all titles were originally official, and carried with them certain duties, and they were not hereditary, but gradually became so on account of the almost universal tendency in those days for the son to follow his father's occupation. In fact, at one time, boys were bred as a matter of course, to their father's trade. It has been claimed, and with much show of reason, that the enforced celibacy of the clergy in the Middle Ages, prevented the ministry from becoming an hereditary caste. But the curious thing was that titles survived while the office passed to some other person. For instance, the "Duke" (or dux), was originally a general commanding a large military force, the Earl was the governor of a county, the Viscount was his deputy. When I come to think of it, I seem to remember that in some parts of Germany there are, or were, hereditary bishops. All hereditary titles, it seems to me, are indefensible. Everywhere, and especially in Canada, they perpetuate in the most odious and irrational form the privileges of the accident of birth.



## "The Historic Ministry and Reunion"

by CANON H. P. PLUMPTRE, M.A.  
Rector of St. James' Cathedral, Toronto

THERE are many small points in the long article recently written by the Archbishop of Algoma upon the above subject, to which reply might be made. But the issue before the Church of England to-day, in relation to reunion, is a large and clear one and every effort must be made to keep to the main problem, and to save ourselves from being "side tracked" by questions which are relatively small and unimportant.

### I. THE ISSUE STATED.

The issue before the Church is this: Are these communions which lack episcopacy so fundamentally defective in their organization, according to Christ's known will and purpose for His Church, that to negotiate with them with a view to reunion on anything like equal terms, is not only disloyalty to our own Church, but also to the Church's Head and Founder?

The answer of the Archbishop of Algoma and of those who think with him, is in the affirmative. However much on the grounds of general Christian brotherhood they might desire closer relations, they believe that episcopacy is essential to the very life of the Church, and that, therefore, non-episcopal communions are outside the pale of intercommunion either in its elementary or its more advanced forms. Practically, they ask for surrender rather than for conference.

The answer of others is that, while they prefer and have no intention of abandoning the three-fold ministry (indeed no such request has been ever made), nevertheless, questions of Church order are of secondary, not primary, importance, and that, therefore, to refuse to enter into schemes of Church unity with non-episcopal bodies, merely on account of their lack of episcopacy, is also disloyalty to Christ and an act of schism in His Body.

To some, the difference between these two positions, when thus stated, may seem comparatively small; probably most laymen will think so. But the difference really strikes at the very heart of the constitution of the Church; and the future policy of the Church in relation to reunion—the burning problem of the hour—will, undoubtedly, depend upon which answer is given to the above question. It is the Archbishop's clear recognition of this fact which has led him to make the strong appeal contained in his article.

### II. THE TEACHING OF THE CHURCH OF ENGLAND.

In support of his position the Archbishop lays great emphasis upon the opening words of the Preface to the Ordinal, which read: "It is evident to all men diligently reading the Holy Scripture and ancient authors, that from the Apostles' time there have been three Orders of Ministers in Christ's Church: Bishops, Priests and Deacons." He adds: "It makes no difference what the personal views of individual Churchmen may have been at various epochs of her history, or what distinguished and representative men may have said or done, under the strain of trying times, in regard to non-episcopal ministers; it makes no difference what Act may have been passed by the State in relation to the appointment or standing of ministers; from the beginning of her Reformation career, the Preface to her Ordinal expressed, with unmistakable clearness, the mind of the Church of England upon the Apostolic ministry; and that declaration defines her position to-day."

Does this Preface really bear the interpretation which the Archbishop puts upon it? Let us frankly admit that, taken quite by themselves, the words are patient of such interpretation; and also that Cranmer possibly put more emphasis upon the Scriptural authority for the episcopate than any modern scholar could do. In the last analysis, as the Archbishop of Algoma frankly confesses, the question is, not, what did Cranmer believe? or, even, what does the Prayer Book teach? but, what is true and Scriptural? But if the teaching of the Church upon any given subject is in question, let us remember that the Ordinal is not the only, and indeed, hardly the chief place where such teaching is to be found, and the warning of Art. 20 is equally applicable to the Prayer Book as to the Bible, that it is not lawful "so to expound one place that it is repugnant to another." Now the "Articles of Religion" were drawn up with the express purpose

of giving a complete summary of the teaching of the Church of England. It is, indeed inconceivable that any matter of first-rate importance in the doctrine or polity of our Church was omitted from them. And it is very significant that the Article on "the Church," No. 19, seems to have been deliberately framed so as not to tie the Church as a whole down to any particular form of government. There is a studied vagueness about that Article which cannot be accidental, and the inference that Cranmer's intention was to leave the exact form of Church government an open question is confirmed by the fact of its very close resemblance to Article 7 of the Augsburg Confession of the Lutheran Church, drawn up 23 years before our Article. It is surely unlikely that Cranmer inserted an Article as to the nature of the Church so closely resembling the similar Article of Continental Reformed Churches, yet intending it to convey quite a different meaning. Two other passages in the Prayer Book seem to point in the same direction. See Cranmer's Preface "Of Ceremonies," concluding paragraph: "In these our doings we condemn no other nations, nor prescribe anything but to our own people only. For we think it convenient that every country should use such ceremonies as they shall think best to the setting forth of God's honour and glory."

See also the rubrics in the Ordinal referring to the preaching of a sermon, where the direction is given with regard to the priesthood and the diaconate that a sermon is to be preached, declaring "how necessary that Order is in the Church of Christ," while there is no corresponding direction in the form of consecrating a Bishop or an Archbishop.

In fact, the teaching of the Prayer Book seems exactly to reflect what, from other sources, we

**O** GOD, who in thy providence hast appointed to every man his work, we humbly beseech Thee to put away all strife and contention between those who are engaged in the labours of industry and those who employ their labour; deliver them from all greed and covetousness; and grant that they, seeking only that which is right and equal, may live and work together in brotherly union and concord, to Thy glory, their own well-being, and the prosperity of this Dominion, through Jesus Christ our Lord. Amen.

gather to have been the mind of Cranmer and his fellow reformers. Strong pressure was being brought to bear upon them by their Continental friends to abandon episcopacy altogether, and to bring the Church of England into line with the Lutheran and Swiss Reformed Churches. This Cranmer resolutely refused to do, and in the Preface to the Ordinal he justified on historical and (as he believed) Scriptural grounds, the retention of episcopacy in the Church of England. But in other parts of the Prayer Book, he was most careful not to compromise the Church of England in her relation with the other Reformed communions, but to leave the gates wide open for the federation of the Protestant Churches, a scheme which was blocked by the Marian persecution and Cranmer's own martyrdom. Is it fair then to say, as the Archbishop of Algoma does: "It makes no difference what the personal views of individual Churchmen may have been . . . or what Act may have been passed in relation to the appointment of ministers?" Is it not much more reasonable to suppose that opinions at variance with the interpretation which the Archbishop puts upon the Preface to the Ordinal were really the orthodox opinions of the day, reflected, as we have seen, not in one isolated section of the Prayer Book, but in the general tenour and tone of its teaching? And if this is so, then the divergence is not between an Orthodox Preface and unorthodox private opinions and Acts of State, but between the interpretation put upon the Ordinal by the Archbishop of Algoma, and the interpretation put upon it by the leading Churchmen of Cranmer's day. Fortunately, we have abundant material available to inform ourselves what was the general attitude of the reformers to their brethren of the Reformed Churches on the continent and in Scotland. Full information on this point is to be found in Mr. H. A. Wilson's book, "Episcopacy and Unity," "An historical inquiry into the relations between the Church of England and the non-episcopal Churches at home

## King's College Encaenia

THE annual Encaenia at King's College took place during the second week in May. At the annual meeting and supper of the Haliburton Club, papers and addresses were given by Dr. J. D. Logan, W. C. Milner, Mr. Justice Russell and others.

At the annual meeting of the Alumni, Dr. M. A. B. Smith was elected president. The report referred to the fact that under Canon Vernon's leadership the subscriptions to the Advance Movement had now passed \$100,000. The Alumni decided to include in its report a full list of the King's men who had served overseas, with their rank, decorations and casualties. A special committee was formed with a view to erecting a suitable memorial to King's men who died in the service of their country.

At the annual meeting of the Board of Governors, one of the chief matters dealt with was the provision of increased accommodation for the King's College School, which, under the headmastership of Rev. W. W. Judd, has outgrown its present quarters. Provision is being made for the continuance of the Advance Movement, the work of which will be taken up by Captain Rev. A. E. Andrew, M.C. Professors Wardley and Sturley, who have been overseas on military duty, return to the College next term, while Professor Kingston goes for a year to Oxford.

On Encaenia Day the Holy Communion was celebrated at 7.30 a.m. in the Hendry Memorial Chapel by the Archbishop of Nova Scotia, assisted by President Boyle and Archdeacon Vroom. At 10 the annual service was held at the parish church, the boys of the school, the students, graduates, faculty and governors going there in procession from the College. An excellent University sermon was preached by Rev. W. R. Hibbard, headmaster of the Rothesay Collegiate School.

At noon a luncheon was held at Commons Hall, presided over by President Boyle. The Chancellor, Sir Charles Townshend, and others, gave brief addresses. The public meeting of Convocation followed in the afternoon, the Chancellor presiding, supported by the Archbishop, the President of the College and the doctors and masters of the University. The degree of D.D. (*honoris causa*) was conferred on the Bishop of Toronto, honorary D.C.L.'s on Rev. W. R. Hibbard, headmaster of Rothesay Collegiate School, and Rev. Canon Smithers, Canon missionary of the diocese of Fredericton. The degree of D.D., in course, was conferred on Rev. Henry Smart, M.A., B.D. The degrees of M.A., B.A., B.C.L. and L.Th., in course, were then conferred on a number of candidates. A. E. Gabriel delivered a well-written valedictory for the graduating class, and L. A. Forsyth an admirable Alumni oration. President Boyle announced the various winners of prizes and distinctions, and brief addresses were delivered by the Archbishop and Archdeacon Forsyth.

There is nothing strictly immortal but immortality. Whatever hath no beginning may be confident of no end.—Sir Thomas Browne.

and abroad, from the Reformation to the repeal of the Occasional Conformity Act." (Pub., Macmillan, 1912, \$1.25.) Written by one who had previously "accepted without inquiry the common opinion as to the claim of episcopacy to be the one and only Divinely appointed system," and to whom "it came as nothing less than a shock to find how rickety was the platform upon which that theory stood," this book is one of special interest and importance.

It must, of course, be frankly admitted that the effect of the change of the Preface in 1662 was to raise the barrier between ourselves and the non-episcopal Churches, and the influence of the Oxford Movement has been wholly in the same direction. That movement, indeed, largely revolutionized the thought of the Church of England upon the subject. But the Archbishop rightly appeals to the title deeds of our Church at

(Continued on page 354.)



## From Week to Week

Spectator's Discussion of Topics of Interest to Churchmen.

A VERY unusual step has been taken by the House of Commons in petitioning the King, that he grant no more titles of honour to his subjects dwelling in the Dominion of Canada. Of course, there may be recognition of public service, but not in such a form as to entitle the recognized to be addressed by any distinguishing prefix. In the minds of many such titles have a tendency to accentuate class distinctions, and these are times when class feeling is a rather dangerous thing to accentuate. The Canadian people as a whole have probably no deep feeling on the subject, but such as exists will, in the main, support the action of the Commons. The chief objection, so far as the writer can ascertain is found in the impossibility of distributing these honours on a principle of fairness, such as commends itself to the great body of citizens. The idea of a man of outstanding attainment and service to the Empire or Dominion finding honoured recognition at the hands of his king is entirely acceptable to public judgment. There is enough of the old strain of knighthood in the blood of the race to desire to do special honour to the truly honourable. Whether the theory of kingly rewards was ever justified in practice in a kingly way, may be questioned, but the conviction grows that, in modern times, most of these knighthoods, baronetcies, earldoms, etc., have an entirely unkingly genesis. It isn't a case of the royal eye open to all the great achievements of his subjects, recognizing human values within his realm and placing his sword upon the shoulders of outstanding physicians, scientists, journalists, statesmen, scholars, inventors, benefactors of all estates and bidding them rise, honoured by his gracious favor. The reality is much more of the earth than that the kingly prerogative has for the most part been placed in the hands of advisers who are subject to the influences and wiles of the ambitious, and are, in turn, ready to offer these rewards to those that serve them. The commercializing of titles robbed them of value and respect, and a people that demand reality rose up and smote the whole procedure. Thus, through the abuse of an honoured practice the king himself is rendered powerless to bestow his gracious favor upon his notable subjects, and the just and the unjust stand unrecognized. While the picturesqueness of society may be limited, the earth will not abandon its revolutions, nor the sun cease to shine.

"Spectator" wonders if our M.S.C.C. realizes how ready and keen the government of Canada is to assume its full responsibility for the material and intellectual welfare of the Indians and Eskimos of this Dominion. He wonders if, in the preparation of the budget that includes the Church's needs for the promotion of the Church's work among these peoples, our missionary society has gone to the government with a clear, definite and reasonable policy, presenting the obligation of Canadians as a whole to provide educational, industrial, occupational and other facilities at their disposal. Is not the right of the aborigines of Canada to proper educational advantages an obligation resting upon all Canadians and not merely upon an ecclesiastical community? The Anglican Church does not feel itself responsible for the education of white children, nor would the state sanction such a course, even if it did entertain such a view of its duty. Why should it feel called upon to shoulder the responsibility of educating Indians and Eskimos? Governments are recognizing their obligation to provide technical and industrial education for the youth of our citizens in the settled sections of the country. Why should that responsibility cease at a certain point of north latitude? Huge sums are being loaned to municipalities to provide adequate dwellings for our people in industrial centres. Are the conditions of habitation among the natives of this country beyond government concern? In every direction the responsibility of the state to its citizens on the banks of the St. Lawrence, or the island of Vancouver, apply to the dwellers on the Yukon, or the shores of Hudson's Bay. In the old days of government neglect of the native, the Church, to its honour, stepped in and did the best it could for these people, but there is a new sense of governmental responsibility to-day. There is no reason or sense in the Church bearing a burden and bearing it ineffectively, when the government should, and is willing to bear it, if the case is properly presented.

The writer is aware that his advice is not often sought by M.S.C.C., but he is also aware that it is not always ignored. He therefore submits one or two suggestions for the consideration of that body, that has in its hands the administration of Indian and other missions of the Church in Canada. In the formation of a policy for handling the work so long carried on by the C.M.S. in this country, a new standard of efficiency ought to be the first consideration. The basic principle to be kept in mind is that these people are fellow citizens, and are entitled to the rights and privileges of fellow citizens. They may not, at the present time, have the privilege of the franchise, but that cannot and ought not to be withheld forever. We have let into Canada all sorts and conditions of European foreigners, and with unseemly haste admitted them into our citizenship. These people of whom we are thinking have known no other country than Canada, were in fact its original inhabitants. Many have fought most gallantly in the great war, while newcomers, preferred before them, have spent their time in internment camps. The State is bound in honour to fit them for citizenship and to grant them their rights, in due time. To this end the State is bound to educate them, furnish school buildings, equipment, teachers, and, if necessary, transportation of the children to school centres. It has the right to fit them for useful employment, such as agriculture, ranching, industrial trades, forest ranging, anything in short that will minister to their own wellbeing and usefulness to society. It is folly to load these things upon the Church and have them dependent upon the fitful generosity of our people. The Church's responsibility is for their spiritual instruction and enlightenment. The State must do the rest. What is more, the Canadian government through its Indian department is ready to do the right thing by these people. "Spectator" knows this, for he has been in close touch with the Minister of the Interior and the superintendent of the Indian department on a similar problem, and the whole attitude is that of a consciousness of responsibility and the desire to formulate a sound policy. The largeness and cost of that policy doesn't at all frighten them. What they do insist upon, is that they are assured of its soundness and efficacy. The government is responsible to the whole people of Canada and any policy that hopes to find acceptance must be conceived in the spirit of being justifiable to Canadians as a whole. It is not interested in the plea of a Church as such, but it is interested in a plea and policy for the wellbeing of the Indians and Eskimos. That is the only consideration that will be listened to, and the Church that broadly, unselfishly and intelligently assists the government to accomplish this end will be welcomed, and its influence in carrying out that policy will be all that can properly be desired. The writer would warn the M.S.C.C. not to worry the government until it has formulated plans such as a statesman may consider. Let there be no divided council and no uncertainty, and let the dominating spirit be the promotion of simple justice to a long-neglected people.

### THE CHRISTIAN YEAR.

(Continued from page 343.)

meeting-ground of heaven and earth. She reveals God in His thunderous majesty, His unchanging might, who would not the death of a sinner, but against whose unfailing righteousness all the storms of sin and wrong, for the individual as well as for the class or nation, will crash and break with the helpless weakness of the waves of the sea against the unyielding rock of Gibraltar.

The Holy Spirit is God in the Church, and the Church is the body of Christ against which the sluice gates of hell, the outpouring of sin and wickedness, shall never prevail.

### SOCIAL SERVICE NOTES AND NEWS.

(Continued from page 344.)

tion comes to the point when such a situation as we now see in Winnipeg becomes possible, and long before it becomes inevitable, means must be found to find a way out, by some such device as lately averted the impending strike of the "Triple Alliance" in England, when Mr. Lloyd George called a conference of the representatives of capital and labour, and pledged the government to carry into effect its findings. The Sankey report averted the chaos in England which we see in smaller compass in Winnipeg. It should not be beyond the powers of the Dominion Government to essay similar measures in our own case.

## The Bible Lesson

Rev. Canon Howard, M.A., Chatham, Ont.

Whitsunday, June 8th, 1919.

Subject: The Promise Fulfilled, Acts 2:1-13.

"THE Promise of the Father," for which the disciples of Jesus were told to wait, was fulfilled ten days after the Ascension. This fulfilment took place at the time of the Feast of Pentecost, when they were large numbers of people in Jerusalem. Pentecost was the celebration of the close of the wheat harvest in Palestine, and one of the features of the festival was the offering of two loaves made from the wheat which had just been gathered in. Thus it may be considered as symbolic of the fruitfulness of the Church after the work of Christ was finished and after the gift of the Holy Spirit.

1. With one accord in one place. The instruction of our Lord that His disciples were to remain in Jerusalem until they were endued with power was carefully obeyed. The phrase, "with one accord," indicates the unity of purpose with which they waited. They frequently assembled in one place looking for the fulfilment of the promise of the Father.

The true state for the reception of spiritual blessing is that of obedience and watching. God's promises are fulfilled for waiting souls who are faithful and obedient. On the contrary, the failure to receive spiritual blessings is simply due to our own failure to fulfill the conditions which God requires.

2. The manifestation of the Gift. The manifestation must be distinguished from the Gift. There was a sound "as of a rushing mighty wind," and there was an appearance of "cloven tongues like as of fire." These two external signs indicated something unusual and new in the experience of the disciples who were in that upper room. They had lived through a period in which mighty signs and wonders had been shown to men in connection with the work of the Lord Jesus. "Baptism with fire" had been spoken of by the Lord and now these waiting disciples had come to the time when the meaning of that was made clear.

3. The reality of the Gift. It was the Holy Spirit who came to the Church that day. The mysterious sound and the mysterious light were startling, but they were not the essential part of that day's experience. Then was fulfilled the promise of the Father. The Holy Spirit came as a general Gift to the Church and also as an individual Gift to each of those who, with one accord, were waiting upon God. The sign of the tongues, like as of fire, indicated the individual presence of the Spirit with each disciple. The presence of the Holy Spirit gave power and that power was soon shown in the work the Church was able to do.

4. The people benefited. The gift of the Holy Spirit was of special benefit to those to whom He came directly. They received power which they knew to be from above and were enabled to do a work for God which could not have been done without the Divine Presence. Not only was that true, but large multitudes received a blessing which came through those to whom the Holy Ghost was given. The Spirit-filled men became a power in convincing others of the truth of the Gospel of Christ, so that many were added to the Church through their preaching. The Holy Spirit works in many ways, but especially through those who have received Him in their own life. Living persons exercise the greatest influence on other persons and this medium of life is used by the Divine Spirit to touch the lives of men.

5. The result. A great list is given of the different peoples who were reached by the preaching of St. Peter and others upon the day of Pentecost. The gift of tongues, whether we understand it rightly or not, was a wonderful manifestation, but it was not so important as the two facts of *indwelling* and *power*, which were experienced by those to whom the Holy Spirit came. The indwelling of the Comforter had been promised and was now fulfilled. The "power from on high" had also been foretold, and now it was made known. The former was an experience of Divine fellowship, while the latter gave to weak men the unfailing strength of God.



## NIAGARA DIOCESAN SYNOD

"THE most stupendous problem that lies before us is the re-equipment and refurbishing of the mind of its faith in God. Never let it be forgotten that the programme of the Kaiser and his satellites was not only to conquer the world, but to empty the mind—not only of its faith in liberty, in justice, in brotherhood, but of its faith in God," was a sentence in the Charge of the Bishop of Niagara at the opening of the forty-fifth session of the Diocesan Synod. Materialism, with its results of sin and greed, had permeated our life.

What is the cure for these evils of the world? An able writer, not an orthodox Christian, recently called attention to the evil caused by the war, he said: "Only by some great vision, some glorious revelation, will the world get over these four years. It is incredible evil that we have seen, and nothing short of incredible good can answer it."

He paid a tribute to the soldiers and sailors of the empire for their devotion to duty, and their chivalry to women and children; to the women who had served so devotedly as nurses and to the mothers and wives who suffered in silence.

The Bishop spoke at length on the problems which remain to be solved as a result of the great war, and of the tremendous efforts which must be put forth if the Church was to do its full duty. The religion of Christ was the only real solution, peace, liberty, justice, brotherhood, all being part of the programme of Christianity. He dealt with the spiritual problems now confronting the Church. Many men and women had lost their spiritual bearings during the five years of war, and on the other hand, thousands had found them. Everywhere, in the far-off mission fields, the world was calling, and it was the duty of the Church to testify to these waiting souls the Gospel of Christ. The question was, Is the Church ready? In China there were 70 different organizations working for the people's conversion; and the various organizations would not even accept a hymn, if the translation were made by one of a different organization. He wondered if the heathen could understand this, when it was such a mystery to Christians. The divisions that existed here were a sin and a tragedy. There was a crying need for unity, which he was confident the Church, realizing the vastness of the enterprise, would see.

The Preliminary Conference's afternoon session consisted of two splendid addresses. "The Problems Confronting the Church in the City," and "Problems Confronting the Church in the Country." The former subject was introduced by Rev. G. F. Scoville, Rector of St. George's Church, Guelph; the latter by Rev. F. Cooke, Rector of Milton. The discussions were led by J. H. Ingersoll, St. Catharines, and W. J. Drope, Grimsby, respectively. At the evening session Rev. R. A. Hiltz presented the problem facing the Sunday Schools, the training school of the parish and the Church. Rev. C. H. Pilcher, M.A., B.D., read the epistle for Ascension Day, and used it as a basis for the solution of the problems facing the Church, and as a model lesson. Representatives of various church organizations presented the claims of the societies.

During the Synod Rev. Dr. J. O. Miller and Hon. Richard Harcourt introduced a resolution favouring the eight-hour day, which precipitated a hot discussion. It was finally passed. "In view of the present unrest this Synod of Niagara desires to go on record as holding that the Church does stand:

"First—For the general and reasonable reduction of the hours of

labour to the lowest practicable point, and the greatest degree of leisure for all, which is the condition for the highest human life.

"Second—For a release from employment one day in seven.

"Third—For a living wage as a minimum in every industry, and for the highest wage that each industry can afford."

Canon Spencer, in a report on the state of the Church, deplored the falling off in Church attendance on Sundays, and said that the Church should do something to bring her members to worship.

The vote on a change of name for the Church in Canada, strongly supported a change. Among the suggested names for the clerical voters were: The Protestant Episcopal Church, the Anglican Church in Canada, the Anglican Church of Canada, the Anglican Catholic Church, the Catholic Church of Canada, and the Holy Catholic Church. Lay voters suggested as the changed name: The Anglican Church of Canada and the Anglican Church.

The report of the Diocesan Social Service Council was presented by Rev. Dr. Renison. There was considerable opposition to the clause in this report which gave the impression that in taking away the saloon, the working man had been deprived of their principal social centre. A suggestion in the report that it was the duty of the Church to find a substitute for the saloon, was attacked vigorously by ex-Mayor Burgoyne, of St. Catharines, who declared it was the duty of the Church to provide a substitute and that the clause contained a reflection upon those who favoured prohibition. "I object to the insinuation that the workmen want the saloon back, and as far as I am concerned I will stand by the four crosses rather than the three," said Archdeacon Perry. The report was then adopted with some modifications.

A resolution was introduced by Chancellor Martin to amend a by-law governing the commutation funds; it calls upon the Standing Committee to prepare amendments for presentation to the next Synod, whereby, first, the income limit under the commutation fund be not raised from \$1,200 to \$1,400 before all annuitants under the fund receive a stipend of at least \$1,200. There was a discussion as to bonuses, which was ended by the Bishop, who said: "I promise you that after this Synod every parish that has been giving a bonus will be approached and asked to make that bonus a part of the pastor's stipend."

Canon Gould addressed an evening session on the "Forward Movement."

Among the items of financial interest were the following:—

The amount held by the Synod as capital for various trust purposes is \$544,137.76, of which \$510,485.98 is invested in mortgages and \$33,651.78 in other securities.

The income from invested funds for the past year amounted to \$37,366.54, realizing a rate on the investments of 6.90 per cent., the rate for the previous year being 6.89 per cent. During the past year investments were effected amounting to \$30,000, viz., \$14,000 in mortgages and \$16,000 in Victory loan bonds.

The income from capital for the year was \$11,368.37, and the amount expended in payment of annuities and for expenses of management was \$12,239.30.

The amount required for the M.S.C.C. for the year 1919 is \$12,967, an increase of \$1,107 over the previous year.

The amount apportioned for all diocesan purposes for 1918 was \$12,300, an increase of \$2,500 over the previous year. The amount received

was \$12,008, which, although short of the amount asked for, was an increase of \$2,200 over last year's contributions on this account.

The diocesan apportionment for the year 1919's Mission Fund, \$5,700; Divinity Students' Fund, \$300; Widows' and Orphans' Fund, \$3,800; General Purposes Fund, \$3,100. Total, \$12,900.

Elections resulted as follows:—  
Board of Management of M.S.C.C.—  
Archdeacon Forneret, Archdeacon Perry, and Dean Owen, Messrs. G. C. Copley, and C. S. Scott.

Laymen elected to Provincial Synod—J. P. Bell, H. Clark, G. C. Copley, C. W. E. Howard, Hon. Richard Harcourt, J. H. Ingersoll, E. Kenrick, E. T. Lightbourne, W. Nicholson, C. S. Scott, G. C. Thomson, C. W. W. White, and G. F. Well substitute.

Laymen on the Standing Committee—J. P. Bell, W. M. Brandon, W.

B. Burgoyne, A. Henderson, G. E. Copley, Hon. Richard Harcourt, J. H. Ingersoll, E. Kenrick, E. T. Lightbourne, C. S. Scott, and G. C. Thompson.

Clergy elected as delegates to the Provincial Synod—Dean Owen, Archdeacon Forneret, Archdeacon Macintosh, Revs. R. J. Renison, Canon Broughall, Canon Daw, G. E. Leovil, Archdeacon Perry, Canon Howitt, C. E. Riley, W. P. Robertson, and Canon Miller.

Clergy elected to the Standing Committee—Dean Owen, Archdeacon Forneret, Archdeacon Perry, Canon Sutherland, Canon Broughall, C. E. Riley, Archdeacon Macintosh, Canon Howitt, Canon Daw, H. H. Wilkinson, Canon Woodcock, and R. J. Renison.

Clergy appointed by Bishop Clark to Standing Committee—Revs. W. P. Robertson, Canon Piper, Rural Dean Almon, Rural Dean J. Ross, Rural Dean Cooke, and Rev. Canon Gordon.

## NOVA SCOTIA DIOCESAN SYNOD

"MEN are thirsting for reality, and the personality of Christ is the reality which attracts men. True worship is the object of our Sunday services, and no weak liturgical or musical device should detract from that main object. True reality of worship in the Church is a force which strikes at the root of Bolshevism in the world to-day." So declared the Archbishop of Nova Scotia in his Charge at the forty-second session of the Diocesan Synod. He commended the World Conference on Faith and Order. Cordial reference was made to Canon Vernon and the Social Service Council of Canada.

The Archbishop advocated a minimum stipend of \$1,200 for every priest in the diocese. All through the charge the forward challenge was the dominant note.

The opening service in All Saints' Cathedral was an altogether memorable service, with the installation of the Archdeacon of Nova Scotia and of the Canons. The Bishop of Toronto preached the sermon. Defining the Church as the Church of the living God and its objective as the "Conquest of the world," going forth with the Gospel in her hand, to be the salt correcting that world's decay; a Light brightened from Him Who is the Light of the world; the leaven to work laterally along the whole plane of mankind; the corrective of everyone of the world's conditions of evil. She is to challenge every condition that is false. A deadly challenge to the end of time to overcome the rulers of the darkness of this world.

At the missionary meeting at St. Paul's, previous to the address, was the conferring upon Bishop Sweeny, of Toronto, by Dr. Boyle, President of King's College, the degree to have been conferred at the Encaenia exercises, when the Bishop was unable to be present. "The highest honour in the gift of the old college," as Dr. Boyle said, "appropriately conferred in the old historic church of St. Paul's, by the oldest University in the Dominion." Rev. J. Cooper Robinson gave an eloquent message on the missionary work of the Church. Bishop Sweeny presented the Forward Movement.

The capital of the Widows' and Orphans' Fund amounts to almost \$62,000. The Superannuation Fund has \$61,000 capital. It was decided to bring in a motion empowering the making of a change in the constitution whereby the payment of an agreed bonus be made to the beneficiaries.

The Synod extended to Mr. W. H. Wiswell, chairman of the Church Endowment Fund, congratulations on entering upon his 90th year, at the same time extending to him the

thanks of the Synod for his splendid services to the Church and diocese in connection with the fund and other matters. Thank offering was received for Superannuation Fund from Mr. Wiswell of \$1,000. The Church Endowment Fund has \$182,000 capital.

Most enthusiastically the Synod undertook to raise \$180,000, its share of the Forward Movement.

The Canon on Church Discipline was taken up. The clause providing for the discipline of clergy "exercising any lay profession or occupation unconnected with his sacred calling without the sanction of the Bishop," brought out animated discussion. The suggestion that the words "unconnected" be changed to "inconsistent" was adopted.

The clause providing for discipline for "schism, or separating himself from the communion of the Church, heresy, or teaching or maintaining heretical doctrines contrary to those of the Church" was passed.

Rev. R. S. Mason addressed the Synod on the work of the lantern slide committee and the wonderful result of its use to interest the children.

The Canadian Standard Efficiency Test was heartily endorsed by the Synod. Miss Jones, lately from Toronto, spoke on the girls' side of the matter. As a result of capital speeches by the Dean, Rev. N. H. Wilcox, Rev. L. J. Donaldson, A. B. Wiswell and others, there was driven home the conviction that the work for boys and girls was the big task of the Church.

The report of the Social Service Committee was presented by Archdeacon Armitage. Rev. R. L. Dixon spoke of the work accomplished by the Children's Aid Society. A special vote of appreciation was passed to Mr. Stairs, of Annapolis, and Mrs. Egan, of Halifax, for the wonderful results obtained by them in connection with the Children's Aid Society. A resolution was passed expressing gratitude and appreciation of the work of Canon Vernon in this diocese.

Quite a feature of the Synod were the right-down British cheers given to returned Chaplains, Capt. Andrews and Capt. Whalley.

The election resulted as follows:—  
Executive Committee.—Canon Morris, Canon V. E. Harris; Chief Justice Harris and Dr. J. Walter Allison.

Diocesan Mission Board.—Revs. F. C. Ward White, Rural Dean Dibblee, Canon Morris, H. W. Cunningham, Dr. Boyle, J. W. Godfrey, E. A. Harris, E. B. Spurr, A. E. Andrew, H. L. Haslam, Dr. J. Walter Allison.

Provincial Synod.—Dean Llywd, Canon Harris, Canon Morris, Arch-

(Continued on page 349.)



# Canadian Churchman

(Established 1871.)

## Executive Committee of the Board of Directors:

George B. Woods, Esq. President  
 Thomas Mortimer, Esq. Vice-President  
 J. H. McWhinney, Esq. Treasurer  
 Mark Bredin, Esq.  
 M. Rawlinson, Esq.

### Subscription Rates

Canada and other points in the Postal Union - \$1.50 per year  
 United States and Foreign (In advance) - 2.00

Single copies - 5 cents

1. Remittances should be made payable to Canadian Churchman, Limited. Postal Notes or Post Office Orders are preferred.

2. Receipts: The label indicates the time to which the subscription is paid. Unless subscriber sends stamp for receipt none other will be sent.

3. Change of Address: Notice should be sent at least two weeks before the change is desired. Give both old and new addresses.

4. It is assumed that subscribers wish the paper continued unless definite word to the contrary is received.

Advertising Rates will be submitted on application.

CANADIAN CHURCHMAN, LTD.,

613 Continental Life Building, Toronto,  
 Corner of Bay and Richmond Sts.

Phone: Main 5239.

## Does your paper reach you regularly?

If not, please write or phone us; it is our only way of knowing you are not getting service.

THE CANADIAN CHURCHMAN  
 Phone—MAIN 5239

## Correspondence

### SUNDAY SCHOOL COMMISSION.

Sir,—This is the rather despairing letter of one who would like to be loyal to the Sunday School Commission if he could.

We recognize thankfully the good work they have done in Lantern Slide Exchange, Summer Schools, etc., but they haven't done that for which they were appointed ten years ago: to give us lesson text-books worthy of the Canadian Church. So far, they don't seem to have attempted it. The utmost the officers of the Commission can say after ten years is that "they are hopeful that the new Editorial Department of the Board of Religious Education will undertake the preparation of proper text-books on the course."

Their reports tell of the number of miles the secretaries have travelled, of how the Font Roll and Babies' Branch of the W.A. have been amalgamated, and so on. All excellent things, but "these ought they to have done, and not to have left the other undone," the putting into the hands of the teachers something that they can teach. If they feel unable to do this just now, let them adopt or adapt some good English system until they can.

The present situation is impossible. Teachers are using all sorts of unauthorized helps, which have no semblance of Church teaching in them at all, while two rival publishers are producing for the Church Sunday School literature for which the Sunday School Commission definitely disclaims all responsibility. Such a situation no public school would endure for a moment, and we are, in the respect of lesson books, no better off than we were ten years ago.

I have the greatest respect for those who write the present leaflets. They are mostly my own personal friends. But they are being asked impossibilities, to write every month in the midst of a very busy life lessons which they know will be relegated to the waste-paper basket when done with. Take these same men, and get them to write a good, permanent text-book, such as a public school

would have, and then we would have a chance of getting what we want.

I think this is one reason why the Sunday School Commission apportionments are not being met. The Commission is in danger of losing support for this very reason. I am quite willing to admit that my own enthusiasm for the cause has been somewhat dampened by the fact that I cannot get from the Sunday School Commission what I want—something for my teachers to teach.

We feel in this parish that we cannot go on, and I fear we must come to the decision to drop the Teachers' Assistant and the Sunday School Commission Course and to use something else. We feel that such action would be the lesser evil of the two.

C. Paterson-Smyth,  
 Rector of Windsor.

### RE THE "GOTHENBURG SYSTEM."

Sir,—I notice in your issue of May 15th, under the caption of "Social Service," that Prince Edward Island is contemplating some form of the Gothenburg system in the dispensing of liquor. The last sentence reads: "The fact is that the Gothenburg system in Sweden is simply one way of dispensing liquor." This leads me to think that the fact is not generally known that the Gothenburg system is not "one way," but is actually two ways, there being a dual system in that city; and this accounts for the increase in drunkenness which has made Gothenburg a notorious failure in its system of dispensing liquor.

Having examined personally the working of the various liquor systems in Scandinavia, let me try to explain them. In Gothenburg there was the old licensing system, similar to what we have had here in Canada. But, in addition to this, the city added a counterfeit of the old Norwegian system, which latter is a most perfect one for the suppression of drunkenness, as I may perhaps be able to show later on. The chief difference between these two systems, viz., the Norwegian and the Gothen-Norwegian, lies in the profits of the latter going towards the lowering of the tax rates. Thus it pays the property owners to have as much liquor sold as possible, so their taxes may be reduced. Add, therefore, the finished product of the ordinary licensing system to that of the tax-reducing system, and you get in that sad city as menacing a combination of liquor traffic as one can imagine, as its results demonstrate. You see, the incentive to sell is strong in Gothenburg under both systems in use there, and that is the whole trouble.

But, on the other hand, the pure Norwegian system (which liquor dealers don't want and which prohibitionists fight shy of on principle) may be summed up in a statement like this:—

1. A town advertises for tenders for investment of a sufficient sum to cover the cost of the enterprise for a term of years; and the person or company who will accept the lowest rate of interest on the investment gets the contract for that term. Now,

2. No matter what the profits may be, the company gets only that contracted rate of income every year during the term. All profits go absolutely to the support of hospitals, asylums and other such charitable objects. The company gets their stated income, and no more; and, therefore, gives its attention to some other line of business, just as any person would do, because there is no object in spending time and attention upon this particular investment, as they cannot profit thereby. The incentive to sell is swept away absolutely hereby.

3. The surplus profits are dispensed among the very objects which any results of liquor would produce, and a joint committee of municipality and company decide what charities are to receive the money annually.

4. The conduct of the business is under the supervision of the municipality, and is clean. The quality of liquors, etc., have to be "the very highest brand" in each variety, no cheap brands being permitted. All glasses are by measure. All details are carefully worked out under weekly inspections. I can go into this point more fully when necessary. Every query has a very satisfactory explanation.

5. Treating is suppressed, because two drinks cannot be had at one shop. A long walk would be necessary to get a second drink. Shops are at certain locations in the city.

6. I have not touched upon the matter of private drinking, as we are at present taking up only the public drinking systems, which affect the whole public by its very publicity.

In conclusion, to control public traffic, the great point is to take away absolutely the incentive to sell, with all the attractions and temptations which accompany the greed of profit. Please don't confound Gothenburg with Norway in referring to these liquor systems.

R. D. Richardson.

### MY LORD.

[Abridged.]

Sir,—Referring to Prof. Michell's letter about the title "Lord," and the right of Colonial Bishops thereto, I think it will be found that all dioceses in England are entitled to the title in virtue of their letters patent, and that probably the Suffragan Bishops are not so entitled, though I do not know whether letters patent are issued to Suffragan Bishops, or if so what the terms of the patent are. There can be no doubt that Colonial Bishops are not legally entitled to it. The old tradition was that none of the Nova Scotia Bishops, (and I presume this is true of other dioceses, too), were given the title by their letters patent, but that in the case of the second Bishop Inglis the engraving clerk was making out letters patent for an English see at the same time that he was making out Bishop Inglis' patent, and that he inadvertently copied the English form, and so made Bishop Inglis a real Lord Bishop. Reference has been made to judges being called "My Lord," but there is no analogy between that and the Bishop's title excepting in the origin of the title, which was anciently used as a mere courtesy to all persons in authority. A Judge is never addressed as "My Lord" except when he is on the Bench. I think we have to bear in mind that there is a great deal of levelling down going on at the present time; every right-minded person approves of levelling up, and we must be careful that no changes are made in long-established customs unless we are reasonably certain that they will be improvements. I like to feel that my Bishop is on a little higher plane than I am—it helps him and it helps me. If a change is to be effective the abandonment of titles must come from the united action of the Bishops in the House of Bishops. I myself believe that distinctions of dress and address are helpful, and I certainly do not want my Bishop going about in overalls and a peaked cap, and to hear him addressed as "Bish."

Francis H. Gisborne.

[Abridged.]

Sir,—I have read with keen interest the various articles under above heading, and, though finding them very sincere and fair in stating the facts, yet I have turned away from them unsatisfied.

I would now like to express myself from a different standpoint, not learned or ecclesiastical, but just a

human everyday standpoint of "the man on the street."

To me it seems to matter but little if a man is addressed "My Lord" or otherwise, for I think, with Bobby Burns, that "A man's a man for a' that" But it does seem to me a great pity that a paper of such far-reaching activities as the "Canadian Churchman" should devote so much valuable space to so minor a subject when the majority of its readers are looking for subjects which are of vital importance in these times of stress and strain.

There are so few Church magazines which, like the "Canadian Churchman," are in the reach of the poor man, that to waste so much time and space in discussing such an item as the above when such time and space should be used for spreading of Christ's Kingdom here on earth, seem to show that the Church of England is not yet awake to the mighty changes that are around us.

In the face of the present immense activities throughout the world—the uprising of democracy, the revolutionary spirit loosed, and the hunger and famines in India and other places—does the "man in the street" care an iota whether a Priest has a title or not? Has the Church nothing better to offer him than that? In the face of such articles can we wonder that our churches are empty of that class of working people, that immense class, who is the mainstay of an empire? Are we still so blind that we cannot see the true perspective of things, essential or non-essential, especially in the face of the past five years of war?

I do not wish to decry the dignity of the Church, for that, to me, has always been one of the chief beauties of the Anglican Church service, but sometimes it is pretty hard to distinguish from the dignity of the Church and the Churchman. Titles there must be, but what a wonderful honour to be just the "Shepherd and Bishop of all souls?" Can there be a greater honour than, in Christ's words, "He that is greatest amongst you, let him be your minister."

Therefore, I would ask that a little more space be devoted to things essential in the needs of the present hour, and not to unimportant things, which, no doubt are necessary at times, but not all the time.

Galton Moore.

Toronto.

## Preferments and Appointments

Hartley, Rev. W. H., Rector of Christ Church, Delaware, Ont., to be Rector of St. Paul's, Shelburne, Ont. (Diocese of Huron).

### NOVA SCOTIA DIOCESAN SYNOD.

(Continued from page 348.)

deacon Vroom, Archdeacon Armitage, Rev. H. W. Cunningham, Canon Sampson, Rev. E. A. Harris, Rev. J. W. Godfrey, Dr. Boyle, Rev. A. E. Andrew, Archdeacon Draper; Dr. J. Walter Allison, R. V. Harris, B. D. Bent, Judge Forbes, Chief Justice Harris, A. MacKinlay, D. M. Owen, A. B. Wiswell, G. E. E. Nichols, W. T. Payzant, Judge Savary, B. D. Bent, D. M. Owen, A. MacKinlay, C. C. Blackadar, R. V. Harris, H. D. Romans, A. B. Wiswell.

M.S.C.C.—Dean Llwyd, Archdeacon Armitage, D. M. Owen, A. B. Wiswell.

Sunday School Commission.—Rev. F. C. Ward White, Archdeacon Armitage, A. B. Wiswell, B. D. Bent, Social Service Commission.—Rev. J. W. Godfrey, Dean Llwyd, D. B. Bent, Dr. Stevens.

erson, G. E.  
 Harcourt, J.  
 E. T. Light-  
 J. C. Thomp-

gates to the  
 Owen, Arch-  
 deacon Macin-  
 nison, Canon  
 G. E. Leovil,  
 n Howitt, C.  
 n, and Canon

he Standing  
 Archdeacon  
 Perry, Canon  
 oughall, C. E.  
 intosh, Canon  
 H. Wilkinson,  
 R. J. Renison.  
 Bishop Clark  
 —Revs. W. P.  
 Rural Dean  
 Ross, Rural  
 Canon Gordon.

## SYNOD

or his splendid  
 and diocese in  
 and and other  
 g was received  
 and from Mr.  
 he Church En-  
 182,000 capital.  
 ly the Synod  
 0,000, its share  
 cent.

rch Discipline  
 lause providing  
 lergy "exerci-  
 n or occupation  
 sacred calling  
 of the Bishop,"  
 ted discussion.  
 the words "un-  
 ged to "incon-

g for discipline  
 arating himself  
 of the Church,  
 or maintaining  
 ntrary to those  
 passed.

addressed the  
 of the lantern  
 the wonderful  
 to interest the

ndard Efficiency  
 endorsed by the  
 lately from To-  
 girls' side of the  
 sult of capital  
 an, Rev. N. H.  
 Donaldson, A. B.  
 there was driven  
 that the work  
 was the big task

e Social Service  
 sented by Arch-  
 Rev. R. L. Dixon  
 accomplished by  
 ociety. A special  
 n was passed to  
 apolis, and Mrs.  
 or the wonderful  
 them in connec-  
 ren's Aid Society.  
 passed expressing  
 reciation of the  
 rson in this dio-

of the Synod were  
 tish cheers given  
 ns, Capt. Andrews

ited as follows:—

tee.—Canon Mor-  
 rris; Chief Justice  
 Walter Allison.  
 Board.—Revs. F.  
 aral Dean Dibblee,  
 W. Cunningham,  
 odfrey, E. A. Har-  
 E. Andrew, H. L.  
 alter Allison.

nd.—Dean Llwyd,  
 non Morris, Arch-  
 n page 349.)



## Distance No Barrier

The Ryrie mail order system brings Ryrie service to any point between the Atlantic and the Pacific, from the boundary line to the Yukon.

There's no risk in shopping by mail at Ryrie's, as safe delivery is guaranteed, and should your selection not meet with approval your money will be cheerfully refunded.

Illustrations forwarded on request, and goods sent on approval where the usual references are submitted.

The 120-page Ryrie Year Book is sent free on request.

**Ryrie Bros.**  
Limited  
Jewelers and Silversmiths  
134-136-138 Yonge St.  
TORONTO

A special service was held last Sunday in St. Alban's Cathedral, Toronto, to commemorate the landing of the United Empire Loyalists, who 135 years ago came to Canada. Canon Macnab, Chaplain of the Association, preached the sermon. The first lesson was read by Archdeacon Raymond, LL.D., historian of the New Brunswick U.E. Loyalists' Association.

The St. Mary's Band was originally a cadet company of the Sunday School, formed about seventeen years ago. After the boys had out-grown their long stockings and short trousers, they became a musical organization, and during the next ten years made quite a reputation as the "St. Mary's Band." They went overseas in 1916 and have just returned. Their bandmaster, Charles H. Williams, was engaged in carrying in wounded soldiers, when he was mortally wounded. The members of the band will donate a brass lectern to St. Mary's Church as his memorial. When the band went overseas they sold their old uniforms and instruments for about \$500, and donated the money towards the purchase of two new coal furnaces for the church. Thus, while themselves suffering in the trenches from cold and exposure they kept the homes fires burning. Archdeacon Raymond, who was for more than ten years president of St. Mary's Band, is now a resident of Toronto. He is very proud of his Old Boys.

### TRINITY CHURCH, BARRIE, CONSECRATED.

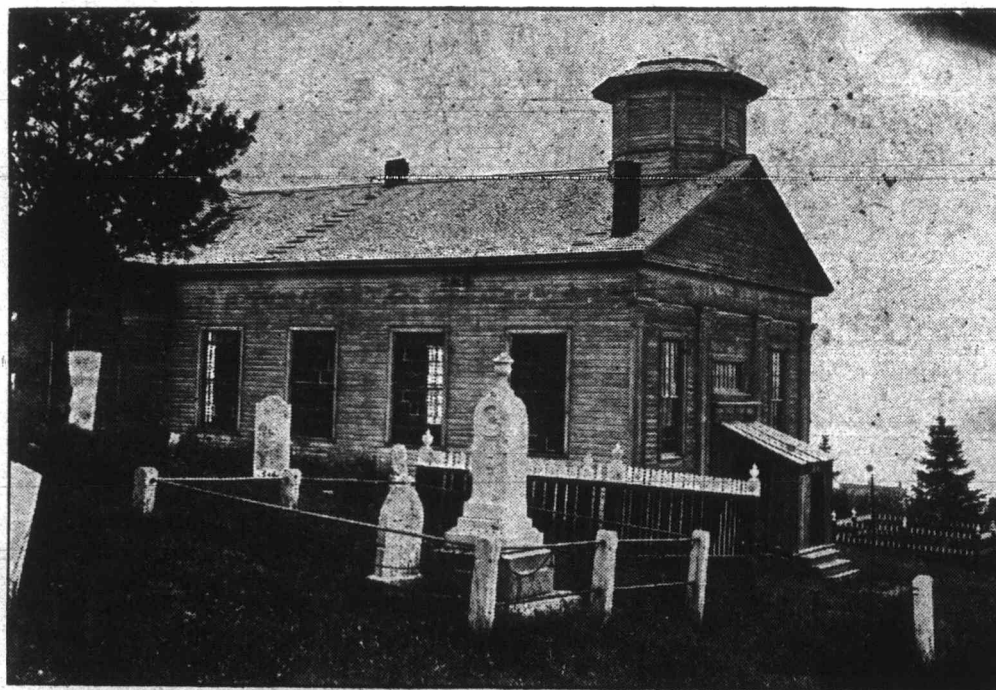
As the crowning of a financial campaign, Trinity Church, Barrie, Ont., was consecrated last Sunday morning by the Bishop of Toronto. The Bishop referred to the interesting history of the church, and warmly commended the work of Rev. H. D. Raymond, M.A., under whose leadership the mortgage debt of many years' standing was finally cleared.



REV. H. D. RAYMOND, M.A.

The first frame building was erected before 1840, and the present one about 1860. Rev. Thomas Bartlett was the first incumbent of Shanty Bay in 1839. Rev. S. B. Ardagh succeeded him in 1842, and stayed for 25 years. Rev. Garret Nugent and Canon Morgan served as Rectors. Canon Reiner has been Rector since 1886. Rev. W. H. White, M.A., Canon Heeney, and Capt. E. R. J. Biggs were vicars before Rev. H. D. Raymond. In Canon Heeney's time, the church was decorated and the parish hall extended.

Mr. Raymond has been Vicar for the last three years, and has been untiring in his efforts for the upbuilding of the parish. Recognition of his faithful services was recently shown when the last vestry meeting voted



OLD TRINITY CHURCH, BARRIE, ONT.

him a salary increase of \$400. In the town Mr. Raymond could always be counted upon to lend a hand to every worthy cause. He has indeed proved himself a good citizen and will be much missed. His ability as an organizer is shown in the splendid condition of the church, Sunday School and societies. He is a vigorous, straight-forward preacher.

With June he commences work as Rector of St. Paul's, Charlottetown.

Before going to Barrie he was financial agent of Wycliffe College for two years, and had been Professor of Church History at Emmanuel College. His work under the late Canon Baldwin at All Saints', Toronto, is highly spoken of, and also at St. James', Orillia.

Several presentations testified to the place Mr. and Mrs. Raymond have won in the hearts of the people, a purse of gold and gifts of silver.

After the service of consecration the Bishop confirmed eleven candidates prepared by the Vicar.



TRINITY CHURCH AND SCHOOL, BARRIE, ONT.

### All Over the Dominion

The Calgary Synod is called for June 10th.

Already \$5,289 of the \$10,000 required for the Cathedral memorial window in Halifax has been subscribed.

The Rev. W. T. Swainson and Mrs. Swainson were tendered a welcome by the congregation of All Saints' Church, Gore Bay, Ont., on May 15th.

Veterans of three wars met at a memorial service held in the Queen's Park, Toronto, on May 24th. Rev. J. Russell McLean gave a short address.

A brass tablet will be erected under the west window of St. John's, Norway, Toronto, in memory of the men of the parish who have lost their lives in the war.

his resignation on May 19th, has reconsidered the matter and will remain at St. James'.

A Branch of the Mission to Lepers was formed on May 16th at Bishops-court, Montreal. Mrs. Farthing was elected president, and Miss Elinor Gibbs, secretary-treasurer.

At the inaugural meeting of the Big Brotherhood Movement, which was held in St. James' Parish House, Toronto, on May 19th, it was decided to hold meetings once a month.

The address of Canon Vernon, the General Secretary of the Council for

Social Service of the Church of England in Canada, is now Synod Offices, Continental Life Building, Toronto.

The members of the 3rd Battalion held a memorial service in St. James' Cathedral, Toronto, on May 25th. Captain Rev. W. R. Armitage preached an appropriate sermon from St. John 3: 16.

\$1,500 was the Easter Day collection of St. Stephen's, Calgary. 1,800 people attended service on that day. New Communion rails and pews for the side aisle were in place for the first time.

The vestry meeting of St. Mark's, Deseronto, was held lately. The outlook for the future is bright and encouraging. The church property is free from debt and missionary assessment paid in full. Rev. C. E. S. Radcliffe is the Rector.

Rev. F. C. Powell, Superior of the Order of St. John the Evangelist, (Cowley Fathers), preached at St. Barnabas' Church, Ottawa, recently, and conducted a Quiet Day for members of the Church of England.

One hundred returned veterans were entertained to a supper at the Church of the Good Shepherd, Mt. Denis, Toronto, on May 19th, the Rev. A. J. Arthur presiding. A good musical programme was provided.

Rev. F. A. P. Chadwick, Rector of St. John's, Victoria, B.C., addressed a Rotary Club luncheon of record attendance in the Parish Hall on the relation of the clergy and laity. The Ladies' Guild cleared \$141 on the luncheon.

St. Stephen's Church choir, Toronto, feel honoured in having Master George Cully as a member, who was successful in carrying off the Gold Medal at Massey Hall in the competition for singing among the public schools of Toronto.

On May 22nd a congregational reception for returned men was held in the schoolhouse of St. Peter's, Cobourg. About 30 returned men were present. Twelve have made the supreme sacrifice. There are 130 names on the honour roll.

The adjourned vestry meeting of St. Cyprian's, Montreal, was held on May 20th. The total receipts for past year were \$4,587.82, which proved to be a record in the history of one church. It was unanimously decided that the Rector, the Rev. A. C. Ascah's stipend be increased.



**THERE is no more nourishing food than**  
**Ingersoll Cream Cheese**

**The John Wanless Co.**  
 ESTABLISHED 1840  
 Jewelers' Factory Agents  
 Room 1 Upstairs, 243 Yonge St., Toronto

**TALENT FOR GARDEN PARTIES**  
**HARVEY LLOYD**  
 COMIC SINGER and ENTERTAINER  
 Good, Clean, Wholesome Fun  
 Address:—17 Stephanie St., Toronto  
 Phones: Adelaide 915 or Beach 2437

**CHATS WITH THE CLERGY No 2.**

**WHY** were the Canadians at the front, man for man, superior to the Germans? A Clergyman recently gave this explanation:

"The Germans were a perfect war machine, lacking but one thing—A Righteous Cause. The Canadians lacked everything as a perfect war machine, but were rich in the possession of a cause that was just."  
 "In general they represented homes of Christian Teaching and went forth to defend those very principles."

Would it not stimulate Christian Teaching in the homes of your parish if the Church paper was a regular visitor?

Three cents a week for church reading is very small compared to what the average home spends on secular papers.

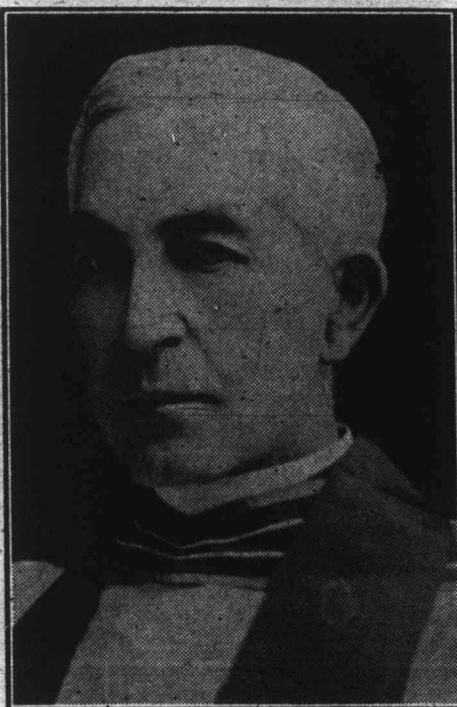
Why not have a campaign in your parish?

Write for our special offer.

**The Canadian Churchman**

**PROGRESS AT ST. GEORGE'S CHURCH, OWEN SOUND.**

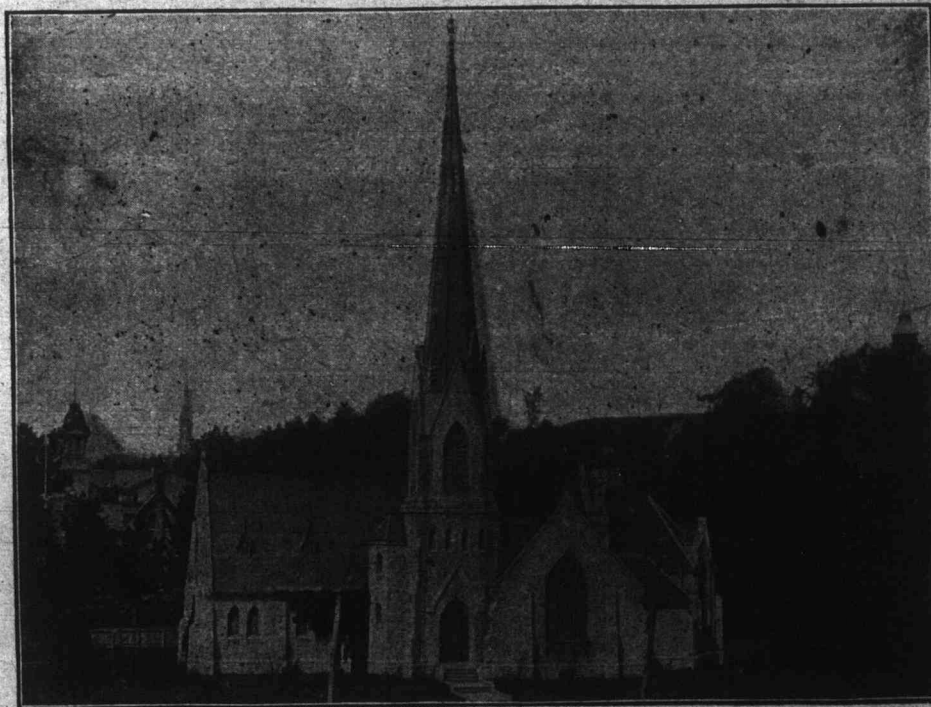
At the Easter vestry meeting of St. George's Church, Owen Sound, Ont., after the Rector's Report was read, the people's warden, His Honour Judge Sutherland, presented the church warden's report, which was very satisfactory. The offerings during the year have been well sustained and the Easter offering was a record



CANON J. ARDILL.

one. Two legacies were received during the year, one from the estate of the late Mrs. McClung of \$200, and another from the estate of the late Mr. S. J. Parker of \$1,000.

At the signing of the armistice Mr. H. B. Smith, as a thankoffering to Almighty God for the great victory vouchsafed to the Empire, presented a cheque for \$2,678 to discharge the mortgage debt on the Church property which is now entirely free from debt. A hearty vote of thanks was tendered to Mr. Smith for his generous action. The total receipts for the year were \$4,745, the sum of \$531 being for missionary and diocesan purposes. The question of memorial chimes was discussed and a committee



ST. GEORGE'S CHURCH, OWEN SOUND, ONT.

consisting of Mr. John Parker and His Honour Judge Sutherland was appointed to deal with the matter. The Rector's stipend was increased by \$300, the organist's \$200, and the sexton's \$100. The Easter services were largely attended, the number of communicants being nearly 200.

Last November Canon Ardill celebrated his twenty-fifth anniversary of the rectorship of this parish. Canon Ardill was ordained in 1884, and is a graduate of Wycliffe College, Toronto. He served for two years and a

half as Curate to the late Canon Arnold at Fort Erie. In 1886 he was appointed to the charge of the united parishes of Merriton, Homer and Grantham, where he remained until 1893, when he was appointed by the late Bishop Baldwin to the parish of St. George's Church, Owen Sound. During Canon Ardill's service in Niagara Diocese he was Rural Dean of Lincoln and Welland, which office he held at the time of his removal from the diocese. For nine years he was Rural Dean of the County of Grey, and in 1915 was appointed Honorary Canon of St. Paul's Cathedral, London. During Canon Ardill's rectorship at St. George's, Owen Sound, a handsome schoolhouse has been built, fully equipped and paid for. The church building has been renovated, and several memorial windows and tablets have been erected. In addition to many improvements, a fine organ has been installed, which is also paid for, and the church property has been freed from debt.

**News Briefs**

Some 30 pictures, framed in sets of three, in fumed oak and gold, have been placed on the interior walls of St. Phillip's, Hamilton. They are the gifts of members of the congregation. The pictures illustrate the Life of Christ and the scenery and costumes of the Holy Land at the present day.

A large number of the Sons of England attended an impressive memorial service for members of the Order who lost their lives in the war at St. Paul's, Toronto, on May 25th. Hon. Dr. Cody, the Rector, preached. About 6,000 members of the Order went overseas, and of these one-tenth gave their lives.

Rev. E. G. Burgess-Browne was inducted as Rector of St. Barnabas, Toronto, on May 20th, by Archdeacon Ingles. Rev. E. C. Cayley preached the sermon, and the Bishop of Toronto addressed the congregation. For three years Mr. Burgess-Browne has been overseas as Chaplain, and prior to that he was Curate of St. Simon's, Toronto.

**MRS. P. D. CRERAR.**

Following a lengthy illness, Mrs. P. D. Crerar, one of Hamilton's most prominent women, and a member of the Cathedral congregation, died on May 20th. Mrs. Crerar was born in Hamilton in 1859, a daughter of the



MRS. P. D. CRERAR.

late John Stinson, banker. She was twice married, the daughter of the first union being the present Lady Beck, of London, Ont., and the children of the second marriage being Mrs. Herbert Gallagher, of San Francisco; Lieut.-Col. Harry D. G. Crerar, D.S.O., home, and Lieut. Alastair J. Crerar, just returned home. A younger son, Lieut. Malcolm Crerar, an aviator, was killed while on service in Egypt. Philanthropic undertakings had been the work of Mrs. Crerar during the last years, and especially during the war, but it was with the Imperial Order of the Daughters of the Empire that she was a leader. For her many public services His Majesty King George in 1915 bestowed on her the title of Lady of Grace of the Order of the Hospital of St. John of Jerusalem. Mrs. Crerar requested that her children, and her family, should refrain from wearing customary mourning for her. Her last message to her family and her friends was, "We believe in the resurrection of the dead and the life of the world to come"

**BRONZE MEMORIAL TABLETS**  
 ROLLS-OF-HONOUR

*Send your inscriptions we will make you up a Design and Price free*

ARCHITECTURAL  
 BRONZE & IRON WORKS  
 LANSDOWN AVENUE  
 TORONTO  
 PHONE: JUNCTION 3600



## Are Your Funds Safely Invested?

That question concerns both you and your dependents. It causes no concern to those whose funds are invested in the Guarantee Investment Receipts of this Corporation, for these Receipts each represent an ear-marked Trustee security, and are themselves Trustee Investments duly authorized by the law of Ontario.

Sums of \$500 and upwards received for investment.  
5½% per annum interest paid on five-year Receipts. Each Receipt carries the guarantee of this Corporation as to payment of both principal and interest as these fall due. Write us for further particulars.

### THE TORONTO GENERAL TRUSTS CORPORATION

HEAD OFFICE - 83 BAY STREET, TORONTO  
ESTABLISHED 1882

#### ATHABASCA NOTES.

Rev. S. B. Baron, of Athabasca district, has now returned from the B.C. coast where he has been all the winter for his health, while much better he reports that the doctors state he would not be wise in remaining in the north another winter.

Miss Truelove, of the Wabasca Mission, resigned some time ago. Miss Green has sent in her resignation from Whitefish Lake Indian Mission. Her marriage is expected to take place shortly.

Rev. W. Minshaw, of Peace River, is about to be married.

A silver chalice and paten, in memory of Mrs. Almond, late of the Province of Quebec, was dedicated at St. James' Church, Peace River, on May 11th. These gifts have kindly been presented by the Sisters of the Church at St. Mildred's College, Toronto, as Mrs. Almond was connected with that institution, and her daughters, Mrs. P. Bisson and the Misses Almond, now reside at Peace River.

A pleasing testimony to our work was given us the other day by a traveller in the North from New York. He said that when he first visited the diocese in 1914 he came across our Indian Mission schools, and having heard of our work and similar work in the States, he felt thankful to be able to contribute to such a cause.

\*\*\*

#### EDMONTON NOTES.

Archdeacon Heathcote spent several days in Edmonton recently in connection with the Forward Movement. He preached in Holy Trinity, All Saints' and St. Paul's churches, and addressed the Anglican Society.

At the Church of St. John the Evangelist a class of candidates, presented by the Rev. W. Everard Edmonds, was confirmed by the Bishop

of Edmonton, on May 25th. Miss Laura Field, who has been acting as Honorary Deaconess of this parish during the past four years, will return to England shortly to the great regret of the whole congregation.

The Baccalaureate sermon at the closing service of the University of Alberta on May 11th, was preached by Capt. the Rev. Lang, Chaplain to returned soldiers of the Anglican Communion.

\*\*\*

#### DIOCESE OF SASKATCHEWAN.

The Bishop of Saskatchewan's list of engagements is now filled up to the end of September, Sundays and week-days. In those five months he does not expect to spend more than 30 nights and days in his home. He will be absent the whole of August and September making a canoe journey visiting all his Indian Missions in the northern part of the diocese. June 4th to 12th, six days' drive, there and back, for confirmation, etc., at Montreal Lake, Indian. June 15th, 16th, Duck Lake, confirmation. June 23rd to 30th, a round of services, confirmations and lectures in the Lloydminster and Vermilion districts. July 5th to 7th, Hafford mission, lecture and confirmation. June 16th to 24th, Meota Diocesan Conference and Summer School for Clergy and all Church Workers.

\*\*\*

The ex-Empress Eugénie celebrated her 93rd birthday a few weeks ago. The widow of Napoleon III. has lived to see France victorious and Germany defeated.

Dr. Griffith Thomas, who is leaving Wycliffe College next September, after nine years' service as Professor of Old Testament and Systematic Theology, was given an illuminated address by the students before they separated for the summer vacation.

## A Good Investment

The money you save earns interest when deposited in our Savings Department, and both principal and interest are safe and can be obtained whenever required.

Open An Account To-Day.

### THE CANADIAN BANK OF COMMERCE

#### SETTING APART OF DEACONESSES.

The Forward Movement in our Church was emphasized on May 22nd, when four graduates of the Church of England Deaconess and Missionary Training House were "set apart" as Deaconesses by the Bishop of Toronto. Prayers were read by the Rev. Dr. Ribourg, and Canon Daniel read the special lesson. The candidates were presented to the Bishop by the Rev. T. W. Murphy (Chaplain), who also preached the sermon, dealing largely with the office and work of a Deaconess. The newly-appointed Deaconesses are: The Misses G. H. Baldry, E. M. Daye, D. Shee and A. Taylor. Miss Baldry, who is of English birth, has been working for nearly a year in the parish of St. James' Cathedral, Toronto, where her services as a student have been so acceptable that she has been appointed Graduate Deaconess in the same sphere. At present she is specializing in Social Service at Toronto University. Miss Daye, who comes from St. John, N.B., has been working very happily for the past year in St. Cuthbert's, North Toronto. She is to join the staff of St. Peter's Church, Toronto, on July 15th. Miss Shee, from the Isle of Saints, has been in charge of the young women's work at the Deaconess House for the past year. She undertakes work in St. Paul's Church, Halifax, early in the fall. She, too, is specializing in Social Service. The addition of a Deaconess to the staff of St. Paul's Church, Halifax, is an advance movement, and one, we trust, that will be followed by many other churches as the value of trained women workers becomes more and more realized. Miss Taylor, from North Toronto, has had varied training, in which the nursing side of Deaconess work has predominated. She leaves Toronto at once to undertake immigration work in Quebec. She is to assist the senior immigration Chaplain, the Rev. La Touche Thompson, in his work, particularly in connection with the women and children. In undertaking this work a decidedly forward movement is made in the Social Service work of the Church of England in Canada. Her work is distinctly Anglican. Miss Greta Clark, though a trained teacher by profession, has emphasized the nursing side of the work during her training. She has done much teaching, too, notably at St. Clement's, Riverdale, and the Church of the Redeemer. She anxiously awaits her appointment to the foreign field, an appointment, unfortunately, dependent upon the production of sufficient dollars and cents to meet the expense incurred. Another special student, Miss A. Robinson, leaves the Training House this summer to undertake Church work, probably in the West. As more urgent and frequent calls are being made for trained women workers, and as graduates go forth to meet them, it becomes urgent that their places should be filled if existing needs are to be met and growing responsibilities entertained. Women desiring training for Deaconess work should apply to the Principal, Miss T. A. Connell, 179 Gerrard Street East, Toronto, who will gladly correspond on the subject.

\*\*\*

A farewell reception was held for Canon and Mrs. Vernon at the Church of England Institute, Halifax, of which Canon Vernon has been the secretary for the past twelve years, and Mrs. Vernon the president of its Woman's Auxiliary. Mrs. Vernon was presented by Mrs. Worrell with a purse of gold. After the Archbishop of Nova Scotia and Mr. R. A. Johnson, president of the Institute, spoke of the work of Canon Vernon, the Archbishop presented Canon Vernon with a handsome salver of solid silver, suitably inscribed.

#### SUMMER RESORTS

ORCHARD POINT INN, ATHRILY—near Orillia; boating, fishing, tennis, bowling, beautiful situation; excellent cuisine; write for folder and rates. R. O. Smith, Orillia.

FERN COTTAGE—A homelike Summer resort on Lake Couchiching; private herd of Jerseys; professional cook. Write J. H. Pettapiece, Atherley.

#### HEALTH RESORTS

AT BRASSIDE LODGE SANITARIUM COMPANY, Limited, Preston, Ontario—A quiet homelike place for people desiring rest and change; trained nurses, good food, treatments in massage, hydrotherapy and electricity; write for circular. Miss Sophia L. J. Robb, Superintendent; Miss Anna L. Mather, R.N., Nursing Superintendent.

#### NEW WESTMINSTER W.A.

The monthly meeting of the Diocesan Board of the W.A. of New Westminster was held in the Parish Hall of St. Michael's Church, Vancouver, on May 6th. The treasurer reported a balance of \$907.53. The sale of work has realized about \$450. The organizing secretary reported the formation of the first Chinese W.A. Branch in the Dominion. This is a Junior Branch at the Mission. The Rev. G. Lim Yuen's eldest daughter, Margaret, is the secretary, and Mrs. Chen's (the Chinese lady working in the Mission) daughter is the treasurer. They are going to hold a little sale of work, for which they have done all the work themselves, and the proceeds of which will support a child in the Bird's Nest Orphanage, China. The noon-hour address was given by the Rev. G. H. Wilson. He showed that Socialism, the League of Nations, or any other method of reconstruction which touched only the crust of life was useless without regeneration.

The Social Service convener reported an ever-increasing work. The Women's Courts are now visited by our worker, as well as the Juvenile ones.

Mrs. Lye presented a silver badge to Dorothy Franklin, a little girl of seven, who comes to the meetings,



709303  
A Fine Solid Bronze Tablet. Raised letters.  
Size 30 ins. x 24 ins. Price \$325.00.

## Tablets as Tributes

THE placing of appropriate bronze MEMORIAL TABLETS upon the walls of church, lodge, college or club promises to become quite as general here as in "dear old England."

In so doing, we honour the memory of those who have fallen in their country's service and at the same time inspire others to a like faithfulness to the call of duty.

These tablets we make in our own workshops and are glad to furnish designs, or an estimate to any one who may be interested

ECCLESIASTICAL DEPARTMENT

Henry Birks & Sons,  
LIMITED  
MONTREAL

and whose  
sion wo  
amounted  
grown-up  
purpose.  
All the  
nual mee  
ments of  
Ottawa,  
testified  
that poss  
of the m  
The trea  
showed  
during t  
\$250. Th  
of 112,  
Branch,  
making  
sides se  
that wer  
schools.

NIAGARA

The 3  
Niagara  
29th-Ma  
Christ  
opening  
preache  
The Bis  
the Hol  
310 cor  
address  
carried  
were gi  
through  
on Vict  
Howitt  
der. A  
ing the  
delegat  
\$400 w  
each y  
Greetin  
terson  
Domini  
Society  
ceses.  
showed  
of resp  
the wo  
307 Gi  
are bo  
making  
gara o  
The  
ported  
during  
sent to  
George  
ers of  
Ascens  
the E.  
sets of  
includi  
The  
8 bale  
being  
Whitef  
taken  
The  
055; e  
ance o  
meetin  
to \$1.2  
tary-t  
Fund.  
treasu  
73; ex  
ligatio



SPORTS

BERLY—near Or-

Summer resort on

SPORTS

VITARIUM COM-

TER W.A.

g of the Dio-

e convener re-

a silver badge

blet. Raised letters.

Tributes

of appropriate

we honour the

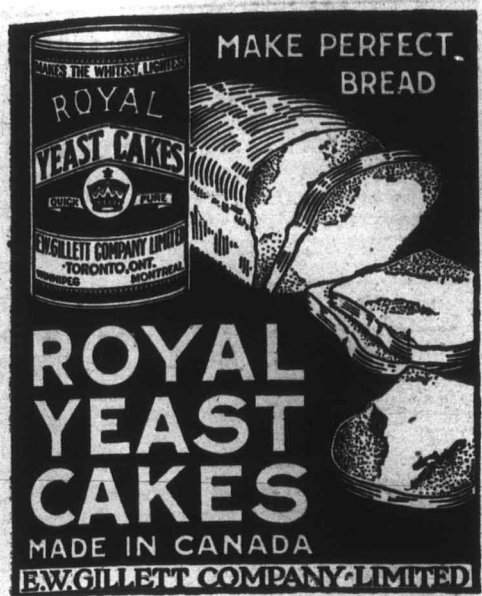
e make in our own

DEPARTMENT

S & Sons,

REAL

MAKE PERFECT BREAD



**ROYAL YEAST CAKES**  
MADE IN CANADA  
ENGLIETT COMPANY LIMITED

and whose savings, given to the mission work of the Church, have amounted to far more than many grown-up members offer for the same purpose.

All the reports presented at the annual meetings of the different departments of the W.A. of St. Matthew's, Ottawa, were most satisfactory, and testified to the keen missionary spirit that possesses the minds and hearts of the members of the congregation. The treasurer's report of the Seniors showed that \$350 had been raised during the year. The Girls report \$250. The Juniors, with a membership of 112, raised \$150, and the Babies' Branch, with over 200 on the list, \$70, making a total in cash of \$820, besides several bales of clothing, etc., that were sent to the different Indian schools.

NIAGARA W.A. ANNUAL

The 33rd annual meeting of the Niagara W.A. Board was held April 29th-May 1st, in the parish hall of Christ Church Cathedral. At the opening service Archdeacon Forneret preached on Victory through Christ. The Bishop of Niagara officiated at the Holy Communion. There were 310 communicants. The devotional addresses throughout the meetings carried on the note of victory, and were given by Dean Owen on Victory through Prayer, Rev. C. B. Kenrick on Victory through Faith, and Canon Howitt on Victory through Surrender. At the opening business meeting the Bishop, after welcoming the delegates, gave an accounting of the \$400 which the Board gave to him each year for use in the diocese. Greetings were read from Mrs. Paterson Hall, Dominion president, the Dominion Board, the Girls' Friendly Society of Niagara, and several dioceses. The reports of the secretaries showed increase, and a general sense of responsibility in keeping up with the work. There are 2,560 Seniors, 307 Girls, 976 Juniors (of which 77 are boys) and 1,346 Little Helpers, making a total membership for Niagara of 5,189.

The diocesan Dorcas secretary reported 84 bales—16 parcels sent out during the year. A bale of comforts sent to the Rev. Mr. Walton, of Fort George, Moosenee, from the Daughters of the King, of the Church of the Ascension, Hamilton, and \$150 from the E.C.D.F. for Mr. Walton; also 2 sets of Communion linen; total cost, including freight, \$3,326.25.

The Juniors have done splendidly; 8 bales, 15 parcels, costing \$294.75, being sent to the Sarcee Home and Whitefish Lake; 4 Branches have taken prayer partners.

The E.C.D.F. showed receipts \$1,055; expenditure, \$540, leaving a balance of \$515 to be voted away at the meeting. The Thankoffering amounts to \$1,200. Mrs. C. S. Scott is the secretary-treasurer of the Thankoffering Fund. Mrs. Hobson, the Diocesan treasurer, reported receipts \$10,965.73; expenditure, \$10,072.94. All obligations were fully met. The litera-

ture committee has been very active during the past year giving "Current News" at the Board meetings, holding an institute for Mission study and visiting Deaneries and Branches. The circulation of the "Leaflet" is 1,829, an increase of 28; 19 missionaries have been taken as prayer partners by the Branches. Conferences on the different departments of work were exceedingly interesting. That on Dorcas work was led by Miss Halson, Dominion Dorcas secretary, who spoke of the great need for workers in the Indian Schools. The Junior Conference, led by Miss Gaviller, Dominion Junior secretary, brought out many new ideas for Junior work. The literature conference, led by Miss Woodhouse, showed how best to organize and hold a Mission study class. The treasurer's conference was preceded by an address by Mrs. Donaldson. The diocesan president's address was, as usual, full of loving sympathy, advice and encouragement. There were two evening meetings—a Girl's meeting, at which Miss De Blois, of Kangra, and Miss Wade, of Fukien, China, spoke, and the missionary meeting, at which the Rev. F. S. Ford told of his first five years in India, and the Rev. Capt. Emmet, of Dunnville, told of his experiences as a Chaplain in France. Other speakers at the meetings were Dr. Westgate, who gave a thrilling account of his experience as a prisoner of war in German East Africa, Canon Spencer, who spoke on the Anglican Mission to Jews in Niagara, and the Rev. Dr. W. E. Taylor, who spoke on the Forward Movement.

The appropriation of funds was as follows: The Babies' Branch, \$440; the Mary McLaren Memorial Fund, \$490.74; the E.C.D.F., \$515; the life membership fees, \$400; offering box, \$120; total \$1,965.74. This was divided as follows: Kindergarten in Japan, \$100; children in Kangra, \$75; children in Honan, \$75; work among the Japanese at Essington, diocese of Caledonia, \$50; comforts for children in Hay River Hospital, \$50; Sunday School on prairies, \$50; fonts for the North-West, \$40; Chaplain at Gravenhurst, \$150; work among the Eskimos in Mackenzie River diocese, \$200; for church in Qu'Appelle diocese, \$140.74; Dorcas appeals, \$150; Miss Wade's work in China, \$100; native agents in Mid-Japan, \$120; Girls' School in Kangra, \$120; freight of Dominion Dorcas secretary, \$25; towards apportionment to general pledges, \$500; to Niagara W.A. library, \$20. Resolutions of sympathy to the families of the late Mrs. Gillespie, of St. George's, Hamilton; and of Mrs. Bates, Dundas, were carried standing. Resolutions of thanks were passed to all those who helped to make the annual meeting such a success. Mrs. Clark was re-elected honorary president and Mrs. Leather president.

TORONTO W.A. ANNUAL MEETINGS

From first to last, the keynote of the largely attended annual meetings of Toronto Diocesan W.A. was the necessity of spirituality combined with practical helpfulness to everyone in any sort of need. This dominant note, so striking and characteristic in the life of our Master Jesus Christ, was sounded again and again by different speakers in their different ways. Very appropriately, the first meeting (on Monday evening, May 5th, in the Church of the Redeemer parish house), dealt with what is commonly called "Social Service," and in it emphasis was laid upon the fact that the command, "Thou shalt love thy neighbour as thyself," referred for us to neighbours in Canada as well as in "the foreign field," where for many years social service (under different names) has been recognized as an important part of a missionary's duty. Rev.

At Least Take 5½% Interest in Your Future

INVEST your money in Mortgage Debentures paying 5½% No worry—no expense—and absolute safety.

A handy and useful booklet on—"PROFITS FROM SAVINGS" which gives some very sound financial advice will be sent to you free on request. Write for it to-day.

**STANDARD RELIANCE MORTGAGE CORPORATION**  
HEAD OFFICE 10-12 KING ST. EAST TORONTO  
BRANCH 1 AYR BROCKVILLE CHATHAM  
OFFICES 1 ELMIRA NEW HAMBURG WOODSTOCK

Peter Bryce, president of the Neighbourhood Workers' Associations, referred to our Bishop being president of the Ontario, and Canon Tucker being president of the Dominion Social Service Council, and said that the Church, "the greatest permanent force in the country to-day, should create and control public sentiment." The Church's supreme mission is a spiritual mission, but this includes care for the bodies of men," no question that affects the life of the people is outside of religion," and because the clergy and Church workers have an intimate and concrete knowledge of social conditions given to few others, they are foremost in the ranks of those working for social reform. For instance, one Church worker found a father and mother and six children living in one small room above a store. Surely better housing is needed. It is computed that there are 50,000 business women in Toronto, 800,000 in Canada, many living in single room, without any use of a sitting room? Can the Church ignore the need of better boarding accommodation? And the menace to the nation of the rapid increase of the feeble-minded. Is not the Church, as well as the State, concerned in that? Miss Brooking, head of the Alexandra Industrial School for Girls, followed, with an inspiring and thoughtful address on the subject of "Juvenile Delinquency," illustrating her points with many instances which have come under her own notice. Of the girls who "go

wrong," she stated, 90 per cent. come from "utterly impossible homes," and many are mentally and morally weak. As long as they can have sympathy and protection they will often live good unselfish lives, and about 80 per cent. of her girls have "made good." She appealed to all Churchwomen to use their influence and votes to obtain juvenile courts, raise the age of consent, discourage child labour and street trades, supply healthy recreation, and, in general, try to remedy bad conditions instead of being satisfied with the old plan of punishing the sinner. In this connection, it is of interest that (on Wednesday, the 7th), Mrs. Willoughby Cummings moved a resolution amending the constitution of the W.A., so that a Diocesan Mission and Social Service secretary could be appointed. Miss Daisy Dalton has accepted this new office. On Thursday afternoon, in his appeal to the women of the Church to take their full share in the "Forward Movement," which he said "is essentially a spiritual movement," and of no use unless it is also a movement upward, Rev. W. E. Taylor spoke of the "amazing failures" of the past in applying the principles of Christianity to the foreigners in our midst, asked us to face our responsibilities with regard to them, and urged us to much greater effort in our own land. Present conditions all over the world are a challenge to the Church, and the General Synod asks for 2½ million dollars—a large sum but nothing to the amount

Your Bosom Friend

Will be well treated in the finest electrically equipped Laundry in Canada. We darn socks and do mending free of charge

**NEW METHOD LAUNDRY**  
"WE KNOW HOW"

**SCHOOL OF RURAL LEADERSHIP**  
For Pastors and All Interested In

**ONTARIO RURAL PROBLEMS**  
ONTARIO AGRICULTURAL COLLEGE  
Guelph, Ont.  
G. C. CREELMAN, Pres.  
JULY 21—AUGUST 1

**COURSES**—The Rural School—Rural Community Problems—Auto Mechanics—Rural Recreation—Rural Economics—Work with the Rural Boy—The Rural Church.

**RECREATION**—And Fellowship. Practically entire change of Program from previous years. Cost reduced to minimum. Write Secretary, O. A. C. for particulars.



# It's Always Best —To Be Well on the Safe Side

When buying Tea, insist on getting

# "SALADA"

The Tea with a Quarter of a Century of Unrivalled Public Service.

B520

used in the war—and for much prayer, for "daring faith," and many workers. Mrs. Cummings is made convenor of the Central Women's Committee of Organization, and, on motion of Miss Cartright, the women representing the Diocesan W.A., by a standing vote, expressed their sympathy and promised to do everything possible to further the movement. Two missionaries spoke of work in the Dominion—Rev. W. G. Walton, Moosonee, who has given 27 years of his life to the Far North, and gave a graphic account of the desperate needs of those "wards of the nation," the Eskimos and Indians there; and Miss Stringer, daughter of Bishop Stringer. She was born in that northern land. Two spoke of foreign lands—Rev. Egerton Ryerson describing the difficulties of missionaries in Japan, and their need of prayer and sympathy; and Rev. F. S. Ford, telling a tragic tale of the many lepers in his district of Kangra, India, and, in cheering contrast, of the hope brought to them, and of the saving of their untainted children, many of whom fought for Britain in the war. The Communion service on Thursday morning in St. James' Cathedral, was attended by many of the delegates, Bishop Sweeny being the celebrant. Helpful, devotional addresses were given by Rev. L. R. Sherman, of Holy Trinity Church, Toronto, and Very Rev. Dean Owen, Hamilton. The president's address and the reports of the officers all told of progress during the past year, and of need for greater efforts in the future. The receipts from all sources amounted to \$37,946.01—\$28,742.94 being reported by the treasurer, \$2,413.97 by the Dorcas department, \$329.43 by the literature department, \$1,716.39 by the Junior department, \$2,749.33 as E.C.D.F., \$799.81 from the Babies' Branch, and \$1,194.14 from subscriptions to the "Leaflet." The programme of this year's "Annual" included numerous conferences and opportunities for discussion, and for the meeting of members of different branches; and the ladies who dispensed the good luncheons and teas had no small share in the success of the meetings.

Mr. A. B. Wiswell, of Halifax, who recently resigned the office of secretary-treasurer of All Saints' Cathedral, a position which he has filled most acceptably for 25 years past, has been presented by the congregation with an appreciative address and thirty volumes of the Oxford Edition of the Poets, beautifully bound.

## SCARBORO BEACH PARK

With its large Athletic Field and Wooded Picnic Grove, Sheltered Dining Pavilion and facilities for Boating and Bathing, is the ideal place for **SUNDAY SCHOOL OUTINGS**. Hot Water Free Dishes rented at a nominal cost. Full particulars upon request to

### SCARBORO BEACH PARK

Head Office Main 7040 92 King St. East

## THE HISTORIC MINISTRY AND REUNION.

(Continued from page 346.)

"the beginning of her Reformation career," and nothing is clearer or more emphatic than the appeal in those title-deeds behind themselves to the ultimate and final authority of Scripture. To that authority let us now turn our attention.

### EPISCOPACY IN THE APOSTOLIC AGE.

In dealing with the crucial period of the Apostolic age in relation to the Christian ministry, the Archbishop writes: "Surely we ought not lightly to change or discard in favour of our own modern methods institutions set in order by our Lord's inspired agents, and thus, by a fair inference, stamped with the approval of our Lord Himself." Again, "Apostolic institutions may reasonably be considered as expressions of His will. They appear to be the Lord's way of bringing grace home to the world." Again, "the great ministry which has come down to us from Apostolic days, and which thrusts its roots down into the mind of Christ, expressed in the choice, the commission and the inspiration of his Holy Apostles." It is unfortunate that where clear statements, founded upon ascertained facts, are so essential, the Archbishop rests his case upon what he claims to be a "fair inference" and a "reasonable consideration." Does Episcopacy come to us with such evident Apostolic sanction and Scriptural authority that it can claim to be an institution of Divine appointment, and, therefore, of universal obligation? That is the question. The Archbishop of Algoma apparently says "yes." Modern scholarship, surely without doubt, says "no." Even Bishop Gore, the staunchest upholder of "Apostolic Succession," says: "It must be admitted that if the documents of the New Testament stood alone . . . we should feel that various tendencies towards different kinds of organization were at work in the Christian Church, that the picture presented was confused, and that no decisive conclusion as to the form of the Christian ministry could be reached." ("Orders and Unity," p. 83.) It is well known that, while Episcopacy developed at an early date in the Church, it developed irregularly, i.e., earlier in some Churches than in others. The Roman Church was almost certainly Presbyterian in the time of Clement, and the Church of Alexandria retained Presbyterian government till 313 A.D., the Pres-

byters appointing one of their number as Patriarch without Episcopal assistance or interference. (See Lightfoot, Philippians, p. 231.) Gwatkin points out how significant it is that even Bishops like Ignatius, who urge most strongly complete submission to the authority of the Bishop, "never use the one decisive argument which would have made all the rest superfluous. With all his urgency, Ignatius never says, Obey the Bishop as the Lord ordained, or as the Apostles gave command. The continued silence of so earnest an advocate as Ignatius is a plain confession that he knew of no such command: and the ignorance of one who must have known the truth of the matter would seem decisive that no such command was given. The theory of an apostolic command is needless as well as unhistorical. . . . Episcopacy was so clearly the right policy for that time that nothing short of apostolic prohibition would have any chance of checking it. But what was the nature of the process? Was the bishop developed downwards from the Apostles, or upward from the Presbyters, or did he arise in some third way? The first theory is quite untenable. The Apostle's work differs entirely from that of a bishop, and there is no evidence that he ever gave up his calling to become a bishop. The second will be in the main the true account: that one of the bishops became the Bishop, while the rest remained simple Presbyters. The Bishop is as regularly connected with the Presbyter-Bishops of early times as he is sharply separated from the Apostles." (Early Church History, Vol. I., pp. 294-296.) This verdict of the late Professor of Ecclesiastical History at Cambridge corresponds with that given by Lightfoot forty years earlier to the effect that, "the Episcopate was created out of the Presbytery . . . not advancing everywhere at an uniform rate, but exhibiting at one and the same time different stages of growth in different Churches" (Philippians, p. 227). Thus it is seen that there is really no justification for speaking of the Episcopate as an "Apostolic institution" in the strict sense of the words, still less as an institution which "thrusts its roots down into the mind of Christ expressed in the choice, the commission and the inspiration of the Apostles." Episcopacy has abundantly justified itself in history and experience on practical grounds. But false claims of "Divine Right" have been a most prolific, if not the most prolific, source of evil in Church and State. In days when Democracy rigorously scrutinizes all such claims, let us beware of claiming for Episcopacy a Divine sanction "above that which is written," and of making a false theory with regard to it a hindrance to the Unity of Christendom.

With the latter part of the Archbishop's article, and his more practical proposals with regard to Church Union, I hope to deal upon a subsequent occasion.

Mr. Wilmot Deloui Matthews, a director of the Canadian Pacific Railway, died last Saturday at Toronto, following a short illness. He was born in Burford, Ont., on June 22nd, 1850, and was a son of Wheeler Douglas Matthews, known as "The Barley King," and Maria (Colton) Matthews. He has been numbered among the 23 men at the basis of Canadian finance, and was president of the Toronto Board of Trade for two years. He was a member of St. James' Cathedral. He was married in August, 1872, to Miss Annie Jane Love, daughter of N. C. Love, of Toronto. Mrs. Matthews predeceased him two years ago. Surviving are four children—Mrs. J. K. L. Ross, of Montreal; Miss Ina, at home; Mr. Wilmot L., of Toronto, and Capt. Arnold Matthews, who arrived in Canada from overseas last Sunday.

**Importers of British Goods**  
are invited to keep in touch with  
**R. DAWSON HARLING**  
REPRESENTING  
MANCHESTER SHIP CANAL CO.  
MANCHESTER LINERS, LIMITED  
28 Wellington Street E., Toronto  
Seven large Steamers with Canadian Service

**Choice Cut Flowers and Plants for every occasion**  
Floral Designs a Specialty  
Out of town orders receive careful attention.  
Get our price list.  
**THE FERNERY**  
544 College St., Toronto. Phone Coll. 2188.

**WANTED**  
Responsible persons to act as representative of the Canadian Churchman, in each City or Town in Canada. You can do it in your spare time and make good remuneration.  
Write Box 15.  
**Canadian Churchman, TORONTO.**

**GARDEN PARTIES**  
**Perrin the Entertainer**  
NOW BOOKING ENGAGEMENTS  
Address: 888 Queen St. West, Toronto  
Phone College 3832

**Percepto Optical Co.**  
W. M. PERCY, Proprietor  
449 Yonge Street (opposite Carlton)  
Prescription Optician Phone Ad. 5668

PURE ICE EXCLUSIVELY  
**GRENADIER**  
Ice & Coal Company  
"CHAPMANS, LIMITED"  
Telephones:  
Main 217-712, HEAD OFFICE  
17 Queen Street E.  
Ice Storage Capacity—60,000 Tons  
Lowest Rates Satisfactory Service  
Full Weight

**You May Be a Rich Man Some Day**  
OPPORTUNITIES for making money are many, but it takes time for capital to accumulate, even under the most favorable conditions. Every man of ability expects in the course of years to have sufficient to ensure to his family the comforts to which they have been accustomed.  
You may be rich "some day," if you live, but an insurance policy will anticipate for your family the accumulations of future years and render sufficient means available, even should you not survive to realize your ambition.  
Is your prospective income insured? There is a Mutual policy to meet your special requirements and means. Write for particulars of Mutual policies.  
**Mutual Life of Canada**  
Waterloo-Ontario



The  
Bishop's Shadow

by I. T. THURSTON  
(Copyright, Fleming H. Revell Co.)

CHAPTER VIII.

THEO'S SHADOW WORK.

"All right," and the woman turned to a customer.

Theo was on hand promptly the next Saturday evening. He found that the flower woman wanted him to carry home pots of growing plants for lady purchasers. He was kept busy until nine o'clock, and received in payment a good-sized basket full of violets, roses, heliotrope and carnations. Some had short stems, and some were a little wilted, but the boy was well content with his pay.

"Most of them will freshen up and look bright as ever if you put them to-night in a pail of water where they'll have plenty of room," the woman said; "and here—this is for good luck," and she handed him a little pot of geranium with a cluster of pink blossoms.

That brought a smile of genuine delight to the boy's face.

"Oh!" he cried, "that's dandy! I'll give it to Nan."

"And who's Nan—your sister?" questioned the woman.

"N—no, not quite. Guess she's as good's my sister, though. Shall I come next Sat'day, ma'am?" replied the boy.

"Yes, come next Saturday, an' right along, if you keep on doing as well's you've done to-night."

Theo almost ran home, so eager was he to show Nan his treasures. He had never cared very much for flowers himself, but he was beginning now to realize their value to others, and he was sure that Nan would be delighted with the geranium.

He was not disappointed. The girl's eyes sparkled at sight of the delicate pink blossoms, and she thanked him so heartily that he could only mutter, "Oh, shucks! 'Tain't nothin' much."

Then he showed her his basket of cut flowers, and she exclaimed delightedly over them as she lifted them out as tenderly as if they had been alive, and placed them carefully in a pail of fresh water in which she had sprinkled a little salt.

"Mother used to put salt in the water to keep flowers fresh," she said, "and oh, won't it be lovely to carry these around to the shut-ins, to-morrow, Theo! I think Mrs. Hunt would like some," she added.

"All right. Pick out what you like an' take 'em in to her now."

Nan selected some of the freshest blossoms and went across with them to her neighbour, leaving Theo with the baby, who was asleep. She was gone some time, and when she returned her face was grave.

"What's the matter? Didn't she like 'em?" asked the boy.

"Yes, indeed, she was ever so pleased with them, and told me to thank you for sending them to her—but, Theo, she's worrying so over Dick. She thinks he's going all wrong."

"So he is," answered Theo, soberly. "And can't you do anything about it?"

"Don't see's I can. He's in with a mean lot o' fellers, 'n he's no good anyhow, nowadays."

"But there must be some good in him. His father and mother are so good," pleaded Nan. "Mrs. Hunt was crying when I went in. She says Dick often stays out till midnight or after now, and she's afraid he'll be locked up."

"Serve him right if he was," muttered Theo, under his breath.

"He's lost the place his father got for him," added Nan.

"'Course. Nobody'd keep such a feller long."

Nan shook her head sorrowfully, thinking of Dick's mother. Theo said no more, and soon left the room. Nan thought he had gone to bed, but instead, he went out and walked slowly and somewhat doubtfully toward a saloon which he had seen Dick enter more than once of late. Theo, himself, used to go there, but he had not been near the place for many a week. He did not want to go in now, and he waited about outside, wishing that Dick would come out, and yet uncertain what to do if he did come.

Finally, he pushed open the door and went up the stairs. A dozen or so boys were there, many of whom he knew, and among them was Dick. The proprietor of the place gave the boy a warm welcome, and some of the boys greeted him gaily, but Dick scowled as Theo sat down beside him.

He waited until the loud talk began again, then he said in a low tone, "Dick, I came after you. Will you go home with me now? Your mother's frettin'."

Dick's face darkened angrily. "Who made you boss over me?" he shouted, springing from his seat with a threatening gesture. "You mind your own business, will you?"

Theo's cheeks flushed as every face in the room was turned toward him.

"What's the row?"

"What's he doin'?"

"What does he want?"

"Put him out! Put him out!"

These shouts and others mingled with oaths as all crowded about the two boys.

"There's no row, an' nothin' to get mad about," said Theo, trying to speak quietly. "Dick's mother's frettin' an' I asked him to go home with me. That's all there is about it."

"An' enough it is too," exclaimed one of the boys. "Dick's big enough to know when to go home, ain't he?"



"Congratulations, My Daughter, You Are Looking Fine"

"AND why shouldn't I look well after using Dr. Chase's Nerve Food?"

"Is that what has made such a change in your appearance? You were so pale and thin, I was rather anxious about your health."

"Why, I have gained fifteen pounds, and I feel so well, too."

"And you have such a good, healthy color. Your blood must be rich and red."

"I knew you were suspicious of anything that our doctor did not prescribe, so I said nothing about it to you."

"Well, I will not have any doubts about Dr. Chase's Nerve Food in the future after what a healthy looking girl it has made of you."

"Yes, and I feel so differently, too. I was so nervous and irritable that I was very easily annoyed and upset. Then I would have those fearful nervous headaches. But, thank goodness, that is all over, and I know what to give credit to for the change."

"I am very glad you are so well again and think Dr. Chase's Nerve Food a very

valuable medicine, since it has done you so much good."

Miss Gertrude M. Burrell, Clementsport, N.S., writes:

"I have used Dr. Chase's Nerve Food with splendid results. For a number of years I was afflicted with nervousness, and six years ago had a complete breakdown. I had no control of my nerves and had terrible hysterical spells. I could not sleep, had night sweats, awful dreams and nightmare. My physician gave me medicine to put me to sleep every night, and another kind to take every two hours during the day, but it did not seem to do me any good only while I was taking it. I never really expected to get well. Reading about Dr. Chase's Nerve Food one day, I gave it a trial, and the results from the first box encouraged me, so I continued its use, and found my nerves getting steady and stronger. My appetite improved and I gained in strength, ambition and flesh. Now I am able to do considerable work, and can highly recommend Dr. Chase's Nerve Food as a good tonic for the whole system."

(Alonzo W. Daniels, J.P., says: "It gives me great satisfaction to vouch for the testimony of this young lady and the benefit she has received from your wonderful discovery.")

Dr. Chase's Nerve Food, 50 cents a box, 6 for \$2.75, all dealers, or Edmanson, Bates & Co., Ltd., Toronto. On every box of the genuine you will find the portrait and signature of A. W. Chase, M.D., the famous Receipt Book author.



### CHURCH OF ENGLAND DEACONESS AND MISSIONARY TRAINING HOUSE

179 Gerrard Street East - Toronto

Thorough training afforded in all branches of Deaconess and Missionary Work. The Courses of training consist of Lectures in Scripture Knowledge and Church Teaching, Practical Christian Work, Physical and Voice Culture, and Practical, Medical and Surgical Work under the Supervision of a Resident Trained Nurse.

Apply to MISS T. A. CONNELL, Principal. MR. W. D. THOMAS, Treasurer.

**BISHOP BETHUNE COLLEGE**  
OSHAWA ONTARIO

Visitor: The Lord Bishop of Toronto.

**A Residential School for Girls.**  
Young Children also received.

Preparation for the University. Art Department, including drawing, painting, wood carving and art needlework. Toronto Conservatory Degree of A.T.C.M. may be taken at the School. Fine, healthful situation. Tennis, basketball, skating, snowshoeing, and other outdoor games.

For terms and particulars apply to the Sister-in-Charge, or to the Sisters, of St. John the Divine, Major Street, Toronto.

**MEMORIAL WINDOWS**  
FINEST ENGLISH DESIGN

WE INVITE YOU TO SEE OUR WORK

LUXFER PRISM CO. LTD.

296 RICHMOND ST. W. TORONTO.

STAINED GLASS  
**MEMORIAL WINDOWS**

designs & estimates on request  
specialists for sixty years

ROBT M CAUSLAND LIMITED  
1113 SPADINA AVE TORONTO

**DOMINION OF CANADA  
WAR LOANS**

We deal actively in all maturities.  
Correspondence invited.

**BRENT, NOXON & COMPANY**  
Dominion Bank Building, Toronto

**LONDON & LANCASHIRE  
FIRE**  
INSURANCE COMPANY

Security, \$33,261,200

If you require a  
**WAR MEMORIAL**  
write to—

**R. L. BOULTON & SONS,**  
BATH ROAD,  
CHELTENHAM,  
ENGLAND.

Every description of Monuments, interior or exterior, executed in any of the following materials—

**MARBLE, ALABASTER, STONE,  
WOOD, METAL, MOSAIC and  
STAINED GLASS.**

WAYSIDE CROSSES.  
SCULPTURED GROUPS.  
ALTARS. PULPITS.  
REREDOS. FONTS.  
SCREENS. TABLETS.

and every kind of Ecclesiastical requirements.

**MORRIS  
AND  
BURNE-JONES**  
MEMORIAL WINDOWS  
BRONZES  
and Church Furnishing

**Morris & Company  
Limited**

17 George St., Hanover Square  
LONDON, W. 1., England

Founded by William Morris the Poet

Why Are You Holding Back on Your Catalogue?

Phone: Main 7404  
GET BUSY

We have one of the largest and best-equipped plants in the business for the prompt production of catalogue, commercial and fine job printing in one or more colors.

**The Monetary Times Printing  
Company, of Canada, Limited**

Corner Church and Court Streets,  
Toronto, Canada

**SHAW'S BUSINESS SCHOOLS**

Toronto, give High Grade Courses qualifying for Good Positions. No vacations. Free Prospectus. Write W. H. Shaw, President, Yonge and Gerrard, Toronto.

OUR LAUNDRY WORK has that undisputed look of Conscientious Expert Workmanship and Correctness of Finish which is demanded by people of Refined and Particular Tastes

**BRIGHTON LAUNDRY LIMITED**

(The Careful Laundrymen)

820-826 West Bloor St. (Cor. Shaw)

Phones Coll. 583 and 584.

"What's he got to do with me or my mother?" growled Dick. "I'll go home when I get good an' ready, an' not before."

"An' it's time for you to go home now!" exclaimed the proprietor of the place, elbowing his way to the front of the group, and addressing Theo. "We don't want none o' your sort around here. Now clear out—d'ye hear?"

Seeing that it was useless to stay longer, Theo departed, followed by taunting cries and yells from all in the room.

He went gloomily homeward, telling himself that he had been a fool to try to do anything for Dick Hunt. Dick was "no good anyhow." But, as he passed her door, Mrs. Hunt opened it and peered anxiously out. Her eyes were red and swollen, and she turned back with a disappointed air as she saw Theo. The next moment, however, she stepped out into the hall, pushing the door to behind her.

"Tode," she whispered, "do you know where my Dick is?"

The boy answered reluctantly, "He's down at Todd's."

Mrs. Hunt put her apron to her eyes and sobbed softly. "Oh, dear," she moaned, "his father's gone to look for him, an' if he finds him there he'll most kill him—he's that mad with the boy for the way he's been goin' on lately."

Theo stood silent, not knowing what to say, and then Mrs. Hunt turned back into the room while he went up another flight to his. He had just reached his own door when he heard loud, angry voices, accompanied by scuffling sounds, on the stairs below, and he knew that Mr. Hunt had found Dick and was bringing him home.

(To be continued.)

#### WHAT HE REALLY WANTED.

The candidate, after tiring his audience, wound up as follows: "I want housing reform; I want land reform; I want education reform; I want ——" "Yes," shouted a bored voice from the audience, "you want chloroform."

#### PRICKLY.

Betty had been to her first party, and had drunk long and deep of "fizzy" lemonade. When she got home her mother asked her what she had had to eat. She gave a faithful account.

"And what to drink?" her mother asked.

"It was very nice stuff," said Betty, "but I don't know what it was."

"What did it taste like?" asked mother, interested.

"Well," said Betty, "it tasted just like when your foot's gone to sleep."

#### A COLD BLOW.

The minister went to visit a poor woman in Scotland who had just lost her husband. He tried to speak consolingly to her by pointing out that the deceased was in a much happier state.

"Just think, my good woman," said the worthy divine, "your dear husband is perhaps at this moment playing a harp."

"Na, na," interrupted the sobbing widow, "mickle guid, that'll dae his rheumatisms, sittin' on a cauld cloud blawin' a trumpet."

Wife (returning from overnight visit)—"Did you get yourself a good dinner last evening, dear?"

Hub—"Yes, there was a bit of steak in the ice box and I cooked it with a few onions I found in the cellar."

Wife—"Onions? Jack, you've eaten my bulbs!"

**J. WIPPELL & CO.**  
— LTD. —

Lounge Suits  
of reliable quality  
from £5:5:0

Patterns on application

Exeter, and DUNCANNON ST. London  
CHARING CROSS,  
ENGLAND

**H. H. MARTYN Co., LTD.**  
(By Royal Warrant  
to H.M. the King).

Invite the enquiries of the Clergy and laity or  
**MEMORIALS in BRONZE,  
MARBLE, STONE or WOOD  
STAINED GLASS WINDOWS and  
ECCLESIASTICAL METAL WORK**

and all gifts which enrich and beautify  
the fabric of the Church.

Address:  
**CHELTENHAM England**

**JONES & WILLIS**

**Ecclesiastical Art Workers**

Wood & Stone Carving, Metal Work, Stained Glass, Mosaics & Paintings, Embroideries,  
**MEMORIAL WINDOWS and TABLETS.**

Write for Illustrations.  
48 Great Russell St., London, Eng.  
Also at Birmingham and Liverpool.

**E. C. WHITNEY**  
Worsley, Staffs., England

**CASSOCK, SURPLICE, STOLE AND  
CLERICAL CLOTHING MANUFACTURER**

**BEGS** to announce that owing to War Requirements, together with increased cost of production, all Price Lists are cancelled, but special quotations and samples will be gladly sent on application.

Enquiries Solicited, and Comparison of Value Invited.

**Church  
Brass Work  
MEMORIAL  
BRASSES,  
RAILS, VASES.**

**PRITCHARD ANDREWS  
CO. OF OTTAWA, LIMITED**  
264 Sparks St. OTTAWA.

**McShane Bell Foundry Co.  
BALTIMORE, MD.  
CHURCH, CHIME and PEAL  
BELLS**  
Memorials a Specialty

**MEMORIAL  
WINDOWS  
ENGLISH  
ANTIQUE  
STAINED GLASS  
LYON  
GLASS CO.**  
141-3 CHURCH ST. TORONTO ONT.