

May 13, 1920.

THE COMMON PEOPLE—The Editor

CAMP FIRE
Scoutercraft
Geo. W. Tobbs

Scouting.
Scouting is taken
by every boy
is:—
promise that I will
duty to God and
her people at all
out law."
stains ten clauses
Scout's honour is
ets forth that the
helpful, friendly,
edient, cheerful,
The tenth law
clean in thought,
ese are the quali-
y perfect citizen,
gentleman. The
tended as a sub-
ommandments or
Christ: "Thou
thy God
s thyself," but it
in terms which
and which makes

ng.
animals. Creep
as you can with-
smelling you.
atch yourself to
es, fields, houses,
ich you are going
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aki, move where
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or some yellowy
o still.
he sky line of a
it, for any quick
head or body is
ention.
n stalking, follow-
nes and low-lying
mps of trees or
clumps of shrubs
ree don't part the
posite directions,
blow them apart
er not to part the
peer through the
e trunk.
s for the Scout-
stand on a hill,
to see how near
n without his see-
ut recognized and
out of the game.
who won the game
to cross an open
succeeded without
y simulating the
ound-hog. It was
of Scoutercraft.
walk quietly and
of the foot, avoid-
stones which are
clink.
eyesight, hearing
e of great import-
Scout.
ve a very good
g when stalking;
ide open. This
f the ear, and you
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E SURE.
en were lunching
r.
e, "my partner
pposed my views,
with me in every-
ount for it?" asked
as the reply. "I'm
convince him, or
d."

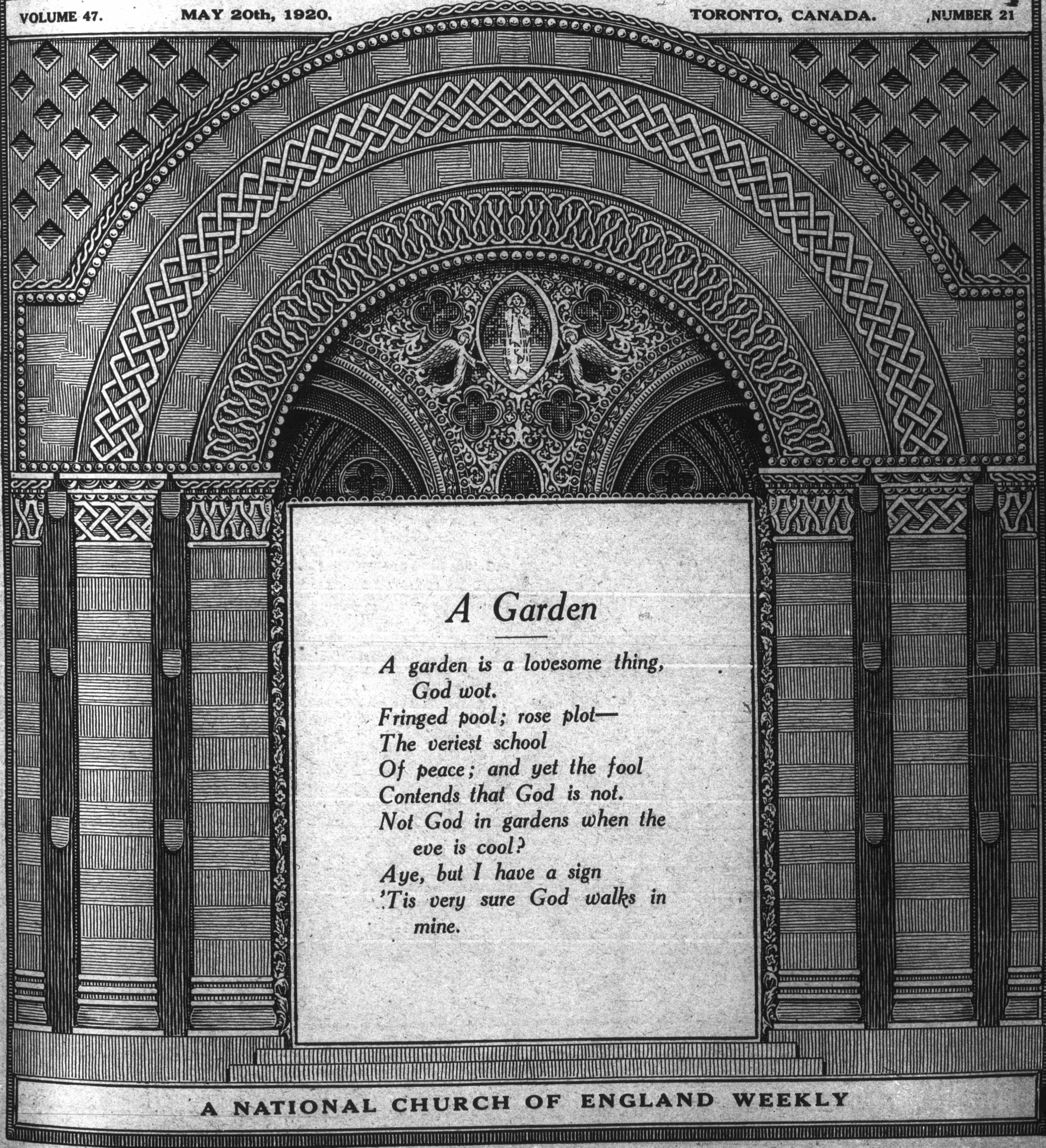
Canadian Churchman

VOLUME 47.

MAY 20th, 1920.

TORONTO, CANADA.

NUMBER 21



A Garden

A garden is a lovesome thing,
God wot.
Fringed pool; rose plot—
The veriest school
Of peace; and yet the fool
Contented that God is not.
Not God in gardens when the
eve is cool?
Aye, but I have a sign
'Tis very sure God walks in
mine.

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Personal and General

The Brotherhood of St. Andrew, has secured permanent quarters at 33 Yonge St. Arcade, Toronto.

Mr. Lloyd George, the Premier of Great Britain, has accepted the Presidency of the Mayflower tercentenary celebrations.

Col. the Rev. R. H. Steacy was recently elected President of the Ottawa Branch of the G.W.V.A., which has been formed in Ottawa.

The closing meeting of Trenton, Ont., Canadian Club was addressed by Canon FitzGerald, Kingston. There was a large attendance.

Dr. Stringer, the Bishop of the Yukon, addressed the members of the Canadian Club at Vancouver recently on his way back to his diocese.

The Bishop of Durham, Dr. Moule, died at Auckland Castle, B.C., on May 10th from an attack of pleuropneumonia. The Bishop was 78 years old.

Florence Nightingale was born 100 year ago on May 13th, and the centenary of her birth was widely celebrated by the nursing confraternity.

The Rev. Stephen Gladstone, the second son of the late W. E. Gladstone, died on April 26th. He was Rector of Harwarden from 1872 to 1904.

Dr. Bury, the Bishop in Central and Northern Europe, addressed a crowded meeting of the Church Club in New York on May 5th. Dr. Wm. Manning presided.

The Rt. Rev. J. E. Hive, M.D., D.D., Rector of Stoke Grantham and formerly Bishop of Rhodesia, has been appointed Bishop Suffragan of Grantham in the Diocese of Lincoln.

The Cronyn Memorial Church, London, girls were charming hostesses on May 7th, when the mothers of the congregation were their special guests at a delightful banquet in the parish hall.

A memorial to the late Bishop Jacob is to be erected in Newcastle Cathedral. Dr. Jacob was for seven years Bishop of Newcastle before he was translated to the See of St. Alban's.

Mr. W. F. Lighthall died in Montreal on May 9th, aged 92. He practised as a notary in Montreal for 73 years. He was the oldest member of the Bible Society in Canada and an honorary member of the parent Society in England.

Frank Gahan who graduated from Trinity in 1914 in the London University Examinations obtained first class honours last year and this year has won a prize of £50 and tied for second in the law examinations of the Inner Temple.

The Rt. Rev. W. W. Perrin, D.D., Bishop Suffragan of Millerden in the Diocese of London and formerly Bishop of Columbia, was the preacher at the annual service of the Church Army in St. Paul's Cathedral, London on May 5th.

The Synod of the Diocese of Toronto will meet in the See City at St. James' Parish House, on Tuesday, May 25th. Canon Scott, C.M.G., D.S.O., will preach the sermon at the Synod service on the preceding evening in St. Alban's Cathedral, Toronto.

Bishop Bury the Bishop of Northern and Central Europe, who is one of the Bishop of London, Suffragans, is at present a visitor in the United States. He preached in Trinity Church, New York, on May 2nd. Bishop Tuttle was present in the chancel.

Lieut.-Gen. Sir Arthur Currie, K.C.B., the Commander-in-Chief of the Canadian forces in Flanders, has accepted the position of Principal of McGill University, Montreal, in succession to Dr. Peterson. He received the degree of D.C.L. from McGill on May 12th.

Mr. Evelyn Macrae, the Commissioner for the A.F.M., has just returned to headquarters from the West. During the past month he has visited 11 Dioceses. The total amount of money subscribed up to date for the A.F.M. is \$3,342,000.

The British Empire Club of Providence, Rhode Island, U.S.A., is to attend a special service at Grace Church, Providence, R.I., on May 23 and will hold a banquet in Providence, R.I., on May 24 (Empire day). The special preacher and speaker at both is to be Canon FitzGerald of Kingston, Ont.

Miss Roehling Principal of Edgemoor Girls' School, Windsor, N.S., was given the degree of Bachelor in Arts, at the recent Encaenia of King's College. Miss Roehling was History Specialist at Haverford Ladies' College, Toronto, for five years, where she came after passing her History Examinations at Oxford University.

The marriage was solemnized at Wycliffe College Chapel on May 12th of Helen Margaret, eldest daughter of Principal and Mrs. O'Meara, and the Rev. J. Sidney Harrington, Rector of Campbellton, N.B., son of the late Charles Sidney Harrington, K.C., and Mrs. Harrington, of Halifax. The ceremony was performed by Principal O'Meara, assisted by the Rev. Canon Troop.

The colours of the 161st Battalion will be deposited in the Trivett Memorial Church, Exeter, on May 24th. The colours will be received by the Bishop of Huron, and it is expected that Brigadier-General Panet, G.O.C., M.D. No. 1 will be present and take part in this ceremony. The Military Cross won by Lieut. Roy Walters will be presented to his next of kin on this occasion.

"The Cross of Mercy" has been bestowed by Peter I., King of the Serbs, Croats and Slovenes, through the hands of Alexander, heir to the throne, on the members of the Serbia Relief Committee in Canada. Those in Toronto receiving the decoration are Mr. Lincoln Carlisle, Mr. A. H. Campbell, Miss Lea, Mrs. A. B. Ormsby, Miss Naomi Boulton, Mrs. L. A. Hamilton, Miss Weaver.

Rev. Frank H. Buck, formerly Chaplain with the 46th Battalion overseas, who gained the Military Cross for bravery in action, won the Returned Soldiers' Scholarship in the examinations conducted recently at the University of British Columbia. Rev. F. H. Buck was a student in the final year of arts and graduated with first-class honours. Mr. Buck is a graduate of Latimer Hall, Vancouver.

NEW METHOD LAUNDRY

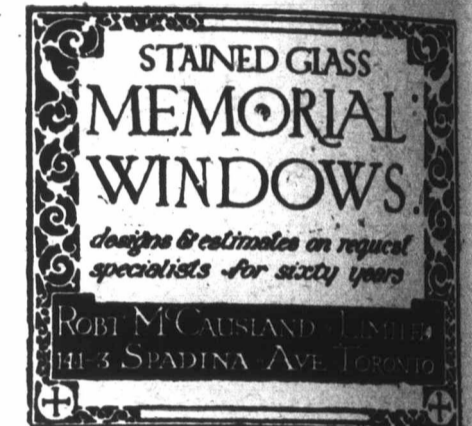
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Ninth Convocation of Emmanuel College, Saskatoon

THE Ninth Convocation of Emmanuel College, Saskatoon, was held on Wednesday, May 6th. The Bishop of Saskatchewan was in the chair and the Rev. C. Carruthers, of Edmonton, gave an interesting address. The following extracts from the report of Principal Rev. G. F. Trench, M.A., to Convocation are of interest: "We are suffering as many other Colleges are, from the small number of men offering for the ministry. I am not sure that this present dearth of candidates, felt by all the Churches, may not be a good thing. I think it may give the Church pause to think, making both the clergy and the laity ask themselves, why men do not enter the ministry to-day?"

We are receiving practically all current funds from overseas. The Canadian Church must in time face the problem of her Theological Colleges, and must endeavor to render them proper support. In order to curtail the time in College without unduly curtailing the studies, we are this year to run a summer term which will give the men taking it a year's standing. I regret the necessity, both from the point of view of the students and staff, but it has been arranged because the staff felt they must do all in their power to make up to the men the delay caused by the war.

The Graduation list is as follows; and the Statutory Council of Emmanuel College, through the President, will now confer the College standing of Testamur on the following: Ernest Lake Hughes, John Elijah Jeary, Thomas William Kirkbride, Arthur Reginald Nash and Gilbert Joseph White. Of these men Nash is returning to College next winter to complete some University work, and has therefore postponed ordination. To Mr. Kirkbride we extend a very warm welcome. In the interests of the field, he sacrificed his early chances of academic distinction, and now in spite of ministering to a very large parish, and being indefatigable in his work, he has prepared and passed highly in his studies.

The Testamur and also the Licentiate of Theology will be conferred

on Percy Clarence Bays, George William Bowring, George Arthur Harding, B.A. and Walter Greenwood, B.A., and the Licentiate on George Wright, M.C. We welcome Mr. Wright among us again after the war, where his services were recognized by the award of an M.C. We recognize with great appreciation that after several very hard years' service in the Mackenzie River Diocese, Bowring made the great effort of coming into College and renewing and now completing his studies.

Bowring's presence here to-day reminds us of one who is not here. I refer to the late Herbert Girling. In the death of Girling, the College has lost the greatest of her missionary sons. The Bishop of Mackenzie River deeply regrets that he could not be here to express to us, to whom Girling belongs in a special way, his deep sense of loss and to plead that the College should send forth more men to fill the gap left by Girling.

Resolution Re the Late Herbert Girling.

Moved by Canon McKim, seconded by Canon Smith and carried unanimously:—

"That as a tribute to the memory of the late Rev. Herbert Girling, L.Th., and in order to further the missionary cause for which he nobly lived and died, and with a view to handing down the inspiration of his devoted service to future generations of students, Be it resolved: That this Board of Governors of Emmanuel College undertakes to make an appeal in Canada and England for funds for the purpose of founding a missionary scholarship to be known as 'The Herbert Girling Scholarship,' to be available for training men in Emmanuel College for the mission fields of Mackenzie River Diocese, and further, that the sum to be aimed at shall be at least five thousand dollars, and that all moneys collected towards the fund be invested, and neither income nor principal be used for any purpose until the full sum of \$5,000.00 be in hand."

Canon McKim, Rector of Christ Church, Edmonton, to be secretary, Canon Smith, Rector St. John's, Saskatoon, to be treasurer.

Anglican Theological College of British Columbia Convocation

THE Anglican Theological College of British Columbia is the name of the new institution brought into existence by the Board of Governors of Latimer and St. Mark's Halls at their annual meeting held in St. Paul's parish hall, Vancouver, recently, when it was decided to amalgamate the two educational bodies.

Principal Vance, who has been head of Latimer Hall since its establishment in 1910, has been named Principal of the new College, with Rev. C. H. Shortt, the newly appointed Principal of St. Mark's Hall, as warden. In making the announcement at the convocation, Archbishop Du Vernet, of Prince Rupert, paid a tribute to the administration and executive abilities of Principal Vance, who, with Rev. Mr. Shortt, would form a team that was bound to augur well for the success of the College.

The College will now do all the teaching as well as provide residence for the students. The assets and liability of the former seats of learning will be assumed by the Theological Board. The treasurer's report showed a marked improvement in the finances.

Until a new location has been secured at the University site, teaching

will be carried on at Latimer Hall, and St. Mark's Hall will be sold. A committee was appointed to deal with staff affairs.

The following officers and committees were appointed: President, the Archbishop of Caledonia; vice-president, the Bishop of New Westminster; secretary, Rev. R. Connell; treasurer, F. L. Beecher; registrar, Rev. C. H. Shortt; librarian, Rev. H. R. Trumpour; Executive Committee, the President, the Bishops of the Province, the Principal and Warden, the Secretary and Treasurer, Dean Quainton, Canon Rix, Rev. F. H. Graham and Messrs. Creery, MacGill and Bull; finance committee, Bishop dePencier, the Principal, Archdeacon Heathcote, the treasurer, Messrs. Creery, Cambie, Seymour and Harvey.

The diploma of Licentiate in Theology was given to the following students who are to be ordained: Messrs. N. Y. Bartlett, G. C. Brown, A. T. F. Holmes, L. A. Morratt, E. Moss, J. S. Turkington. Archbishop Du Vernet presided and among those associated with him were the principals of the two colleges, dePencier and Bishop Stringer of the Yukon. Very Rev. Dean Quainton, of Victoria delivered an interesting address

(Continued on page 338.)

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FROM WEEK TO WEEK

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

It is to be hoped that the Investment Committee of the Synod of Toronto will take the Synod fully into its confidence and give a clear, frank and understandable explanation of its policy of investment that brings such a small revenues to the beneficiaries of its several trust funds. Looking over the Synod reports for the past eleven years, the rate of income from investments does not appear to have grown in the ratio that might be expected in these times of high money values. For example, in 1909, the dividend earned was 4.59%, while in 1919 it had only risen to 5.38%. The dividend declared to beneficiaries of the funds in 1909 was 4%. In 1919 it still remained at 4%. The members of the Church throughout the diocese, and especially those parishes directly interested in funds handled by the Synod should be put in possession of the explanation of this retarded growth. Let the explanation be specific. Is it not their right? A laconic and cryptic utterance about investments of long standing and low rate isn't sufficient. Can't we be told just what proportion of the two and a-half millions now held by Synod was invested previous to 1909 and whose investment is still in force? Even in 1909 a return of 4% looked small, but it is positively ludicrous to-day. There are not many decades in a man's life and at the present "advance" the youngest deacon shall have reached his second childhood before the ordinary revenues of investments round about us are attained. It has been hinted that the committee in question is awaiting to be asked for an explanation on the floor of Synod! It is just possible, more interest would be taken in Synod if such obvious questions were anticipated. But why the floor of Synod? Why not in black and white in the report, that it may be considered at leisure? Why not in the columns of this journal? Other Synods presumably have old investments and yet they have been paying 6% for years. To-day, Rectors are suffering, widows are suffering, retired clergymen are suffering, missionaries are suffering and they haven't even the comfort of knowing just why they have to endure. Gentlemen, stand not on the order of the enquiry, but speak.

The Council of Social Service is doubtless seeking opportunity to make itself felt in the social progress of the country. "Spectator" would suggest one outlet for its activities, and that is to bring pressure to bear upon the representatives of capital to enunciate a broad humanitarian policy in the interests of workpeople. Do they care whether or not workmen are injured through faulty machinery, poisoned with gas fumes, made subjects for tuberculosis, deprived of adequate income, unable to educate their families, herded in slums, medically treated, properly housed, and all those things that tend to prevent, rescue and edify? If they are, why should they hide their light under a bushel? If they are not interested, let us know it, that those who have worn themselves out in preaching the doctrine of the sacredness of private property, may adjust their course in future. The lovers of law and order cannot go on forever making easy the path of those who are a law unto themselves. There is a limit even to their willingness to be exploited. Can not this fact be driven home upon those who employ labor that they bestir them-

selves to take the lead in righting the wrongs of humanity? It would appear to "Spectator" that it is the duty of the Social Service Council to open direct communication with the governing bodies of the great industrial, financial and transportation associations and seek conferences therewith to the end that a start should be made in the direction indicated. In what better quarter could such a movement be inaugurated than the Anglican branch of that organization? If we are to be fair and reasonable to the rights of possessors, surely we have a right to demand fair play and reasonableness from them. As a matter of fact, if possessors are not farseeing enough to adjust themselves to the demands of palpable justice, they need not be surprised if their friends outside the privileged circle forsake them and flee.

Diocesan pension funds ought to receive immediate attention. The daily press has shown that the public has awakened to the shame of the pitiful stipends of the clergy. Something has been done in this direction, but there is still more to do. The public has not yet been aroused, as it should be, to the necessities of the disabled and infirm clergy and the widows and orphans of the deceased. The recent appeal did something, but each diocese ought now to see that these things are attended to within its own limits and attended to at once. Much water will pass through the mill before a Dominion Fund of adequate proportions will have been established. In the meantime, there is little comfort for those who are suffering, to know that the next generation of clergy may be justly provided for. Their needs are of to-day and to-morrow. The public knows this and appreciates it, and all that is needed is the courage and driving force to set the machinery in motion that will bring relief. The diocese of Quebec has the honour of first place in its provision for superannuation and for annuities for the widows and orphans of the Church. But that diocese does not pretend to have done all that is necessary in the promises. Other dioceses, with vastly greater resources to draw upon, are in a humiliating position in this respect. One grows weary of the discussion of these subjects and longs for action, but more weary still are those who have been laid aside, having finished their work, and those who have lost their bread-winners. Do it now. "Spectator."

The Rev. J. G. McCormick, the late Vicar of St. Michael's, Chester Square, London, was lately installed as Dean of Manchester. He succeeds the present Bishop of Lincoln.

Memorial services for the late Crown Princess, Gustava Adolph of Sweden, who died in Stockholm, on May 1, were held in Westminster Abbey, and were attended by the members of the Diplomatic Corps, both Houses of Parliament and other prominent persons. An earlier private memorial service in the Chapel Royal, St. James', conducted by the Archbishop of Canterbury, was attended by King George, Queen Mary, Princess Mary, Dowager Queen Alexandra, Princess Victoria and other members of the Royal family. The late Crown Princess was a daughter of the Duke of Connaught.



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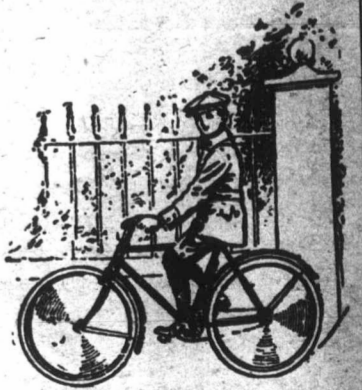
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Canadian Churchman

Thursday, May 20th, 1920

The Common People

THE world is going to rack and ruin. How do we know? Because everybody says so. Who's everybody. Why the prophets, the preachers, the orators, the editors, the novelists, the essayists, all who rush into speech and print with news of the latest foolishness of mankind and judge all the world except themselves by that foolishness.

Dismal, indeed, will a serious minded man be if he considers only the times and places where men make asses of themselves. A sense of irritation adds bitterness to his reflections as he thinks of the disturbance of old privileges. Most people had as their aim in life to secure a first mortgage on some of those privileges of profession or class or cash, and some inherited mortgages which have been passed down through generations. And it is downright exasperating to have the mortgages disowned. The dismal ones knew of a world that, with all its faults, was a going concern at least and they have doubts about this one.

But was the old world a going concern? Was it not rather a grinding concern. For anyone to profess any satisfaction with the old world they had to have blind spots in their eyes conveniently adjusted. We, of course, knew that the old world was treating some men pretty roughly. In fact, we knew of men who went without shirts and children who went almost without food, and women who were pushed over the edge of things. But we knew where to find them. We did not need to go through the slum except for a short-cut and then the nodding roses in our limousine added a little brightness to the street and their perfume kept out the frowsy, sweaty air.

Now the shirtless man demands two shirts and underwear besides and good food for his children and decent clothes for his wife. The old world of privilege cannot stomach such sudden independence. If the shirtless man would only come and ask for some second-hand clothing properly and say "thank you" nicely, it would be a different matter. But to talk about rights!

No, the only way anyone ever got an idea that the old world was worth preserving was by forgetting its bad spots. But we had praised it so much that we knew where to look for its good points just like the owner of a broken-winded horse. Do you remember what we used to say when anyone said: "It is hoped that pre-war conditions will be resumed." In our honest moments it was: "Never, never." Now we have been taken at our word. And we are complaining about adjustments.

There is enough in the new world to give pause to any thoughtful man. War reaction and new forces are a combination like rocking the boat and changing seats at the same time. Of course, the boat got swamped. We found that it will float only at water level. We shall all get wet but, we can all keep up if we are content with having our heads above water. The boat will support us all till we feel land under our feet so long as some one doesn't overturn it by trying to get into it again.

The fool who spends \$2,500 on a wedding cake while others are hungry and the idiots who carouse all night and sleep all day, these are people who are doing harm. But no thoughtful man will imagine that all the world is made up of fools and idiots. Unfortunately, they get in the

lurid lights and they are taken as representatives of a jazz and rag-time generation.

To lose sight of THE COMMON PEOPLE who are neither satisfied or pacified by the present grasping, greed and giddiness, does not give the full view of present conditions, although it inspires some eloquent prophecies of dismalness. You must remember the steadiness of the "common herd" who marvel at the stupidity of a lot of silliness and display. Don't let the smirking imitation of some blind your eyes to the common sense of others.

People are getting their eyes open to the utter futility of the present pursuit of high wages and high prices. It is like a puppy chasing its tail, but it is pounding in an economic lesson on the nature of currency.

No one suggests that our present experiences are pleasant. Changing the gear is a jerky proceeding. No one would be foolish enough to suggest that all is well with the world or with men. But most of our prophets are using glasses with a narrow field of vision. They see clearly what is going on in one part—and for that we are their debtors—but they forget what is going on elsewhere.

We make bold to say that never before was there a keener general interest in making the world a better place to live in. True enough, some people are thinking of it in materials, things of time and sense exclusively. Few enough have seen the essentialness of spiritual values and motives. But the average man has come to realize that a religion should affect a man's life here as well as hereafter. He is in a healthy reaction from the caricature of sympathy which after an ample meal weeps over the story of a hungry child or a tempted woman. The advocacy of the cause of the defenceless is part of his creed. If the "defenceless" realizing the weight of mere numbers have learned to apply the lesson of force which has been taught them in season and out of season for a hundred years by the "strong hand" their position can be understood and its inadequacy is dawning on even them. In spite of economists the average man is convinced that co-operation is better than competition—the co-operation of labour, capital and brains.

There has never been a deeper longing for peace. Men are weary of the chicanery of politicians. The permanent sense of brotherhood will some day burst the bonds of treaties and secret pacts and the straws with which small men have tried to bind their fellows.

The swing of the pendulum does not characterize human life completely. A spiral staircase is the truer figure. We come around to what is apparently the same point but we are on a higher level. God does not mock mankind. The stirrings after good and the attempt to do His Will bear fruit. We are all the time coming into clearer light and one of the penalties of clearer light is darker shadows. Men know the excellence of goodness and the blackness of sin. Thank God we know and realize that sin is not confined to a man's individual actions but is just as much to be condemned in his corporate actions. In other words, a well-worn Bible and a missionary subscription will not atone for living on dividends from a Congo rubber plantation or a Canadian factory that is a menace to the health and safety of its workmen or a company that is paying its employees less than a living wage.

The steady common sense of the common people is a force which our dismal prophets will do well to take into their reckonings.

The Quiet Hour

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

THE MORNING STAR.

THE Letter to the Church in Thyatira opens with peculiar solemnity: "These things saith the Son of God, Who hath His eyes like a flame of fire. . . . I know thy works, and thy love and faith and ministry and patience, and that thy last works are more than the first. But I have this against thee, that thou sufferest the woman Jezebel. . . ." The burning eyes of the Son of God search out our works with a faithfulness that never admits of compromise. The mainsprings of our life are naked and open before the eyes of Him with Whom we have to do. We can hide nothing, even if we would. Blessed are we, when we come to rejoice that our secret sins are set in the light of His countenance. When we would hide nothing, even if we could, then indeed is our deliverance at hand. The Son of God can never accept our "love and faith and ministry and patience," as any excuse for our compromise with evil. Had He at any point compromised with Satan, He would utterly have failed in our Redemption; and the supreme object of that redemption is to present us before the presence of His Father's glory "without blemish, in exceeding joy." We must, then, take up the Cross, and without compromise follow Him.

He sternly charges the false teachers at Thyatira with claiming to know "the deep things of Satan"; "but to you I say, to the rest that are in Thyatira, as many as have not this teaching.

I cast upon you none other burden. Howbeit, that which ye have, hold fast till I come. And he that overcometh, and he that keepeth my works unto the end, to him will I give authority over nations; and he shall rule them with a rod of iron, as the vessels of the potter are broken to shivers; as I also have received of my Father; and I will give him the Morning Star."

There is in this letter, as we noticed in that to Pergamos, a tremendous appeal to our Christian manhood. Christian men are in training here to rule, when Christ comes, "with a rod of iron." You remember His words when on earth: "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." Not to the great world-powers is the Kingdom promised, but to Christ's little Flock. The "One Shepherd" and His "one Flock" will exercise supreme sway, without tyranny but without compromise.

If we would overcome now, we must keep His works "unto the end." This is, indeed, a regal demand, but His grace is sufficient for us and His strength made perfect in our weakness. In the promise of "the Morning Star" the Bishop of Durham would lead us to understand the pledge of eternal youth. Swedenborg used to quaintly say: "The angels grow young." A greater than he has assured us that "though the outward man perish, yet the inward man is renewed day by day." Christ is Himself the bright, the Morning Star, that ushers in the Day that knows no evening; the life without decay; the strength that never grows weary in the Divine Service. And even here, it is not *we*, after all, who are growing old, but only these "bodies of our humiliation," soon to be exchanged for bodies of glory. "It doth not yet appear what we shall be; but we know that when He shall appear, we shall be like Him, for we shall see Him as He is."

The Bible Lesson

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

Trinity Sunday, May 30th, 1920.

Subject: The Love and Work of the Holy Trinity
for us, St. John 14: 1-24.

THE Bible does not set forth definitions of the Faith. The Holy Trinity, therefore, is not defined in the Bible. The nature of God is frequently referred to, and the work of God occupies a large space in the Holy Scriptures. We may find abundant material to help us form conclusions about the nature and work of God. This chapter is a revelation of our Lord's teaching about the Father, Son and Holy Spirit.

1. **The Father.** Our Lord is here stating the goal and purpose of His departure from the world. He is about to return to the Father. He reminds His disciples of their belief in God and directs them to have a like faith in Himself. He also states that the purpose of His going away is that He may prepare a place for them, and that He will come again to receive them to Himself. The love of God the Father is implied in the very word "Father," and is indicated, also, in the idea of the Father's house where preparation is to be made for the disciples of Jesus.

2. **Answering disciples' questions.** When our Lord spoke of His approaching separation, questions arose in the minds of His disciples. First, St. Thomas asked how they could have any true conception of the "way" of which the Lord spoke. To know the goal is the general desire of men. In faith, however, we must be content to go step by step. The "way" is itself the revelation. We learn about the end by following the "way." Jesus directed them to Himself as the way—"I am the way." This He explains more particularly by pointing out that they must attain to God's presence through Christ Who is the Way.

The second question was put by St. Philip. He asked for a revelation of God the Father. He desired to see God. Our Lord replied, as He did to the former question, that He is the revealer of the Father. He states the unity between the Father and Himself. An apparition of God's glory could only go a little way in showing God's holiness, mercy and love, but the presence of the Son with these disciples gave them the opportunity of knowing the character of God.

3. **The Son.** Our Lord next speaks of His own works and of those works which His disciples shall do and of their prayer in His name.

(1) The unity of Father and Son in purpose and in work is indicated in verse 10. In verse 11 the essential unity of Father and Son is stated.

(2) Our Lord shows that those who believe on Him shall carry on His works.

(3) He promises that prayer in His name will be answered. Prayer "in the name" of Jesus does not mean simply that we use such words in addressing prayer to God the Father. The name of Jesus stands for all that He is. Prayer must, therefore, be according to His Spirit, will and character. We must not ask for that which He would regard as unworthy or as contrary to the Divine will. All the promises of God in Him are Yea and Amen. There are heights of prayer in which He gave us an example towards which we should aim. There are also limitations to our prayers such as He accepted in His life in the world. We must not expect to be exempt from conditions of trial, misunderstanding and difficulty from which He was not exempt in human life.

4. **The Holy Spirit.** In verse 15 we learn that He is given to the obedient. Obedience is the proof of love. To the loving, obedient disciple the Holy Spirit will be given as a present Friend who will guide and teach. The world cannot know the Divine Spirit in this intimate relationship of indwelling. To those in whom He dwells He will bring enlightenment and will reveal the love of the Father and of the Son. Growth in grace and power is promised to those who receive Him.

Around the World

By the Educational Secretary M.S.C.C.

A.F.M. FUND AT WORK.

IT is a matter for congratulation and deep thankfulness to be able to announce the actual paying over of more than \$1,000,000 to the various departments of the Church's work provided for through the Financial Appeal of the Anglican Forward Movement. \$300,000 has been provided for the War Memorial Endowment Fund to carry on the work among the Indian and Eskimo; with an additional \$100,000 for re-organization and new equipment in relation to the same enterprise. A further sum of \$600,000 has been paid and set aside as a Diocesan Local Needs Fund. Of this amount \$337,195 has already been handed over to the various dioceses. The remainder has been carefully invested, and with accrued interest will be paid to the dioceses in accordance with further receipts from them on deferred contributions.

Thanks to the large proportion of payments in cash already received on the A.F.M. pledges not only have the above funds, which were a stipulated first charge, been met in full, but all other objects included in the Appeal have actually received 12½% of the total amounts set down in the objectives. These include the paying of \$93,750 for Beneficiary Funds, \$6,250 for Primacy Expenses, \$6,250 for the General Board of Religious Education, \$6,250 for the Council for Social Service, and \$1,250 for War Service Commission and Contingency, including a special grant for the re-organization of the Brotherhood of St. Andrew. The Settlers' Church Extension Fund has been paid \$18,750, out of which a contribution of \$6,000 has been made to the Columbia Coast Mission for the purchase of a boat and a residence for a hospital to meet the needs of this important and fast growing work, under the able leadership of Captain Antle. A similar sum of \$18,750 has been paid to the Treasurer of the Woman's Auxiliary to the M.S.C.C. for Extension and Equipment of work amongst women and children. Finally \$23,750 has been remitted to the Missionary Society for its work in overseas fields. This latter has made it possible to meet the more pressing needs of the dioceses in Mid-Japan and Honan, China. It was with unalloyed satisfaction that the committee was thus enabled to provide in its estimates for the extension plans submitted to them by the Bishop of Honan during his recent visit in Toronto.

In all and up to date, not less than \$1,187,500 has been actually disbursed and paid over to the various departments of work included in the General Appeal of the Forward Movement. The tens of thousands of Church men and women across Canada who gave so willingly and generously, will be glad to know that this has been done, and to have the assurance that the Church is actually advancing to carry out its plans for enlargement made possible by their splendid response to the Church's call.

In the absence of the Commissioner, who is at present visiting the dioceses in Western Canada in connection with the Forward Movement, this column has ventured to give the above information. It is further pleased to announce that the total amount contributed up to the end of April was \$3,289,303, or nearly \$800,000 over the original objective. Of this amount no less than \$1,455,771.21 has been paid in cash to the Treasurer of the Fund. Truly it may be said, in the words of the Primate, that the response has been marvellous. Yet we may have faith to believe that greater things are ahead of us, if the spirit of the Forward Movement is properly conserved. The Continuation Committee of the Forward Movement is at work making plans for the future. The new Cycle of Prayer for individual and family use, and the new Continuation Prayer for services and public meetings will soon be ready, and will be distributed to our Church people within the next few weeks.

"Him 'at gangs to God wi' a sair heid 'ill the suner gang til 'im wi' a sair hert."

GEORGE MACDONALD.

What Men Are Saying

Christianity concerns itself not only with bad men but with bad drains.

The common people heard our Lord gladly, not because He promised them a living wage, but because He promised them Living Water.

You are not going to get the manufacture of men, real men, by building houses or paying adequate wages, or by securing proper hours of leisure, although that is all very splendid and necessary. There is only one place where you can put up a notice and say, "Men are made here," and that is Calvary.

THE BISHOP OF CHELMSFORD.

The vote of the House of Commons (British) on Mr. Rendall's motion was the first opportunity afforded to those who believe in maintaining the permanence of marriage, of recording their judgment on proposals that must be destructive of it. Speaking on the Bill for making divorce easier.

The Bill introduced in the House of Lords by Lord Buckwaster was carried by a substantial majority, but was decisively rejected in the House of Commons.

MR. G. R. LANE FOX, M.P.

The objections to interchange of pulpits do not come from Free Churchmen. The real obstacle is a theory of the Church which we do not hold; and no progress will be made by ignoring it. Bishop Gore stands for a theory of the Church about which he is as definite as the matter allows. He believes, I gather, in a historic episcopate which rests on apostolical succession, and on gifts regularly and miraculously transmitted. In regard to such a theory compromise is not an intelligible possibility. The theory can only be met with outright affirmation or downright denial. Compromises, whether proposed from Durham or Southampton-row are not going to advance religion any more than they advance science. . . . The real unity is to be reached, as Jesus saw, by clash of opinion, by division, by loyalty to truth, as we find it, till we reach the whole.

PROFESSOR T. R. GLOVER, of Cambridge.

"No scheme for Protestant reunion can be accepted if it will erect insuperable barriers to reunion with Rome and the East. . . . Federation might do a little immediate good, but at the cost of surrendering the true ideal.

United services in a parish church or cathedral on occasions where people wish to pray or give thanks as citizens are most desirable.

To clear the ground (1) Let us forever abandon discussions of what belongs to the esse, and what to the bene esse of the Church. No agreement is ever possible by that road. (2) Let us avoid the term valid as applied to sacraments on the ground that it is a fruitful source of misunderstanding. (3) Let us agree that the guilt of our decisions lies upon us all. (4) Let us genuinely seek to understand each other. (5) Let us develop co-operation in social and similar questions to the very utmost. Great good can be done by united missions conducted in open spaces, representative of all denominations combining to declare the nature of God, of sin, of redemption.

I would urge that the historic episcopate must be preserved in the United Church, and all ordinations to that Church must be episcopal. I submit that our attitude towards the Nonconformist churches should be that of the Apostles and the Council at Jerusalem towards the first Gentile churches. There is a breach of continuity, but there is a reality of spiritual power. Further, I should desire to recognize their Sacraments as operative and efficacious, although I believe the commission by which they are administered is defective. . . . No acknowledgment of the reality of these sacraments can diminish our insistence that the Holy Communion of the United Church be celebrated by priests episcopally ordained.

CANON W. TEMPLE, October, 1919.
(Continued on page 331.)

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A Letter from Dr. G. B. Archer

Dogabari, Kanaghat, Bengal

NEW WORK AT DOGABARI.

AFTER seven years' absence I returned to this station on February 12th. The voyage to India lasted nearly two months, as I sailed from Victoria on December 16th. But this included twelve wonderful days spent in Japan where I was most hospitably entertained. First in Tokyo by Bishop Cecil and Mr. Gemmill, at St. Andrew's House, and later by Bishop and Mrs. Hamilton at Nagoga. Had a most interesting time in Japan, and came away with a new vision of Japan's need of Christ and of the devoted work being carried on there. Shanghai, Manila, Hong Kong and Singapore were visited, and at the latter place I spent six days, awaiting a boat for India.

Dogabari (Home of Mercy), was founded by the late Mr. James Monroe, C.B., (formerly of the Indian Civil Service), in 1893, and handed over to the Church Missionary Society in 1906, a year before I first joined the Mission. Mr. Monroe, who had retired, and was living in England, died in January of this year at the age of 81. He was one of the great Christian men, whose names will ever be honoured in India. He and his family believed in placing Evangelistic work at the very fore front of Mission work, and they have left us a heritage here, for which we can never thank them sufficiently. During their work here they gathered in some splendid converts, many of whom are still living, and are our most valued helpers.

HOSPITAL LIFE.

The main features of the work are a hospital for men, another for women, and a large dispensary. Evangelistic work is carried on in association with the medical work. Recently evangelistic work in the villages seems to have been discontinued on account of the shortage of workers, but I trust it will be possible to get our people to start this again. It is a burden on my soul at present.

My colleague, Dr. Flint (who relieved me in 1912), has just left on a well-earned furlough. I have the entire medical responsibility at present. Mr. Cooper, our ordained missionary, renders splendid help in dispensary buildings and accounts. And Miss Nicholson (Australian C.M.S.), is nurse in charge at the woman's hospital, and Miss Sillet, also Australian C.M.S., and a recent arrival, renders splendid help in the men's hospital operating room. We have forty men patients and twenty women inpatients at present. Perhaps an outline of a day's work will give you an idea of the many sides of a medical missionary's life. I get up at 5.30, and after chotta hazaar (tea and toast), in my office, I take prayers in the church at 6.45 a.m., for all the workers. (I am responsible for this two days a week). At 7.15 I go to the women's hospital and make a hurried round with Miss Nicholson, and at 7.45 go to the men's hospital, do dressings in special cases, and make a round of all cases. At 8.45 I go to the dispensary and see special cases there until 10, when we stop for breakfast. Mr. Cooper and two trained assistants open dispensary at 8 a.m., and see the majority of the cases.

At 10.30, on men's day, I preach to the 3rd verandah of patients, usually 150. It is a great joy to be back at this again. Shushil Chatterjee, a recent convert from hospital, is always waiting to go in with me, and gives a testimony at the close. Bengali is our language, and the attention is most encouraging. Occasionally questions are asked and arguments started. At 11.15 we start treating again and continue until 1 p.m., when at this time of the year we usually finish.

We have dispensary work four days a week, and on other days, except Sundays, we are busy with operations. The time till three o'clock is filled up with correspondence, reading, and in hot weather a short rest. At 3.30 p.m., after tea, comes an evangelistic talk in the men's hospital (I take this two or three days a week), and then hospital rounds in both men's and women's hospital with a word here and a word there to patients who are interested. Some time after

The Unparalleled Situation in China

Right Rev. W. C. WHITE, D.D., Bishop in Honan, China

THAT famous United States diplomat, John Hay, made this remark about China: "The storm centre of world politics has moved steadily to China, where it will remain, and whoever understands China socially, economically, politically, religiously, has a key to world politics for the next five centuries."

A recent speaker in London made this statement: "If we want to avoid wars in the future, what happens in China and Japan in the next twenty years means far more than what happens in Europe when the war is over. The storm centres of the future are in the East, not here. Do we not see the inevitableness of the missionary obligation?"

The situation in China is an exceedingly interesting one, and one of great moment for the whole world. The homogeneity of the race, and the extent of the population are such as to make China unique amongst the nations of the world. The Government statistician of China, a European, who has access to the archives of China, and who has recently put forth the result of his investigations into the statistics of the population of China from the beginning of this era to the present, states that he is convinced that given internal peace, China's population would be doubled every forty years, and that in fifty years the population would be not less than one thousand millions (1,000,000,000). One hardly likes to contemplate what this would mean for the world if China was not controlled by the moral forces of Christianity.

But apart from the immense population, one of the most unique features of the situation is the fact that a conservative people, who up to very recent years were strongly opposed to Christianity, have entirely changed their attitude, and we find a situation most responsive and ripe for the Gospel. This situation has become more acute since the revolution eight years ago. Immediately after that revolution, the Chinese people seemed to be dumbfounded with their new realization of the nations of the world, and the forces of western civilization. They were as children viewing with astonishment things that they had never dreamed of before; and because of the missionaries living in their midst, and in a great measure being responsible for these new forces that have been set free in China, as well as because of the confidence they had elicited, the people in general were most simple-minded in their attitude towards Christianity, and open-hearted in their willingness to receive the Christian message from those whom they viewed as their friends.

Naturally, following the revolution, there was a period of disorganization, and this condition of disorder has not yet been adjusted, but if the Church some six or seven years ago had pressed forward in China with all the forces at her com-

5 p.m., one is able to take a walk down the road, or have a game of Badminton for exercise. The evenings are filled up with correspondence, reading up operations, microscopic examinations, and preparation for evangelistic work.

Occasionally I may be able to get out into the villages with our hospital assistants, who only want a leader. But at present the days are very full. We never have empty beds in hospital, and could have 200 beds for men and women constantly occupied if one had them, or had strength to do the work associated with that number.

I have just had a map of this district of India spread out before me, nearly 2,000,000 people, at several important centres are mission stations, but we are only touching the edge of the great Hindu and Mohammedan mass. Brethren, pray for us, that the Word may have free course, and His name glorified.

GEORGE B. ARCHER.

mand, it is very probable that the whole nation might have made tremendous strides towards becoming Christian. But the Church did not realize the immensity or the urgency of the situation, and does not yet realize it, so that the attitude of mind towards Christianity, though to a great extent remaining the same, is beginning to change. We see now many of the people who were thinking of Christianity turning their hearts more to the gaiety and the worldliness of this to them new type which they see in western nations. The opportunity is still as good as it was some five years ago, but it is doubtful whether in five years' time it will be as good, mainly because of these new obstacles and counter attractions are being developed in the China of to-day.

A few years ago, Dr. John Mott, speaking of the situation in the East, said: "Unquestionably it is a time of rising spiritual tide. It is always wise to take advantage of a rising tide. More can be accomplished in a short time under such circumstances than in long, weary, discouraging periods of effort while the tide is falling. The Christians of the west must quicken their pace. The Christians now living in western lands should have a realizing sense that this present unparalleled world situation affords not only the greatest opportunity the Church has ever known, but also, so far as they are concerned, their best and their only opportunity."

One can hardly say now that it is a time of rising spiritual tide. One feels that the tide is at the full, and that the ebb will soon begin. In the face of this what a tremendous responsibility faces the Church, and every member in the Church, and how urgent it is that every effort should be put forth to deal with this unprecedented situation, a situation full of opportunity of the very fullest and best; a situation that is fraught with danger, not only for China, but for the nations of the world, and for the Church, (for to fail in this day of opportunity might mean that the Church will lose Christ as a result of not passing on the knowledge of Him); a situation that is extremely urgent, because of the rapid changes that are taking place amongst all classes in the land, because of the rapid spread of corrupt influences which are coming in from western lands, and because of the plastic condition which at present can be moulded, but which very soon will have crystallized, and become more difficult to influence.

WHAT MEN ARE SAYING.

(Continued from page 330.)

We used to be comparatively satisfied with our divisions. Now we are all Socialists in one sense or another, and we are profoundly dissatisfied with our divisions. . . . We feel the existing state of division in the body of Christ intolerable. There is a very widespread sense, not only in circles you call Catholic, of something radically wrong with the Reformation, wherever the blame may lie. The eyes of men are turned back longingly to the ancient, undivided Church of Catholic fellowship. . . . In conferences held (with representatives of Nonconformist churches), we reached in the first an amazing agreement on matters of faith, and in the second a (to me) still more amazing agreement on matters of order. It was there acknowledged that "The position of Episcopacy . . . is such that the members of the Episcopal churches ought not to be expected to abandon it in assenting to any basis of reunion." . . . "Among these steps to reunion I have not named the interchange of pulpits, I believe the proposal is beginning at the wrong end."

BISHOP GORE, at Kingsway Hall,

W. F.

A Woman's Part

JESMOND DENE

"MADAME,"—so everyone calls her, but she has been "Grandmother" to a great many delightful boys and girls. She is a picture, too, with her tall erectness, her crown of snowy hair, her deep eyes like pools reflecting the sky. She seems part of the old house,—a House Beautiful, though it does not stand by the way-side, but in grounds so open that they seem to be everyone's; yet it is a haunt of ancient peace, too, partly because it is so full of memories; every room, every window seat, every tree, seems to have its own record and association. Sometimes she will tell you about it:

"It has always been a military house," she will say; "I can see the men, generations back, marching out, going by the turn of the road, with the cross gleaming on their shoulders and their spears catching the sun. We have fought in every war, some of us, I think . . . of course the descent has not always been direct; the line has been broken over and over again, but it goes on. And war, adventure, responsibility,—this has always been so much a part of our life that when the bugle calls the men march out, instinctively as it were. . . ."

"You can hardly realize, I daresay, how one felt for the men of the New Armies, as they used to be called, who had to go through the whole question from the beginning and make the hard choice, and perhaps reconcile their mothers or wives to it. As one of my soldier grandsons said, 'It's our business, but the splendid thing about these men is, they've given up everything and chose to.'"

"I can't tell you how one admires this spirit, for to so many of them it was a perfectly new kind of appeal. Our own boys hardly had to make a choice; it was more an instinctive response to the King's call, because for so many generations it had been so. Nothing else was needed. They marched out; we smiled, so that might carry the remembrance of the smile with them. . . . Afterwards, perhaps. . . ."

"My mind so often goes to the girls, too, who have been born into this or have come into it,—our own daughters who have gone to strengthen the tradition of other houses with ours, and the ones who have come here as brides and have learnt to understand it and to teach it to their children. I was one of these, and because my people had bequeathed me something of the same kind of story, perhaps it was easier for me to understand what it meant to have and to hold from this day forward—how it was not just a personal promise between us two, my husband and myself, but it was also a promise to come into this inheritance and be true to it, to accept the burden which is part of every inheritance, and not to let fears or weakness or even affection hold anything back from the service of the King and country."

"It is a lesson which everyone has to learn in her own person, but it helps you when you know the standard you must try to reach. So many people seem not to understand this sense of family obligation to your King and country and the Empire. The children learn it, not so much from books and precepts as from their inheritance itself—from the family records, the portraits, and from the dead who speak. We have fought through various civil wars; with Marlborough in Spain; in India; under Nelson and Wellington and the rest. We have served all over the world, by land and sea, as well as in civil life, and each one has added something to the tradition, by his own service. . . . My husband was a soldier for years, and he fell in a little skirmish on the North-West frontier. All my sons have been in the Services." . . . I thought of one who had gone down with his ship in the North Sea, and of another killed in South Africa. Then she went on, "One went to Canada years ago and he came over in 1914 and his eldest boy with him. He loves Canada, and he

has taught me to love her, and to realize her as a part of the Empire though I have never been there. You never know what the Empire means, he says, till you have been out in some of these big, new lands and seen it making. And you feel proud and full of wonder."

"Of course we suffered heavily in the war—'we' means my sons, grandsons and nephews; our boys were in every part of the world through these five years. They gave their lives, some of them in battle, one in a German prison, one in the defence of Kut; some of them came home broken in everything but spirit. But it was on duty, and . . . for this cause was I born; that is what England felt, I think, and we felt it, too! Our boys have always found their place at the front where the need is, and we have always stood behind them and speeded them onward with a smile, and have tried to teach the new generation what it all means. That is how we come into our heritage."

"No, I do not call it fate; it is love, love casting out fear. What is the life of any one of us compared with the life of England and the Empire; compared with the treasure which God has given us to guard and hand on; we must hand it on; we must hand it on unimpaired, no matter what it costs. . . . Don't think we enjoy war. We know what it means, in a way people can hardly do unless they have been as closely touched by it. But when it comes, we hear the call of our inheritance . . . and . . . I think we become conscious of the cloud of witnesses—among them our own sons and daughters—coming to stand beside us in the stress and perhaps, who knows, to share it with us. And then there is the thought of the future, which we are called to serve; past and future seem to be one, and we are the link between them. . . ."

"And now we shall be fighting in the adventure of peace, and bearing its responsibilities, for good government, for justice in these new lands, for the service of freedom. One of my grandsons has been through all the fighting in Palestine; I know he will be wanting to serve in the new civil administration; another is joining a community mission in South Africa. One hopes to be a naval chaplain, and two are going out to India. It is all one, this helping to build the world on sure foundations and in the fear of God, and we ourselves, and all we of the Britains, are to make our contribution to this great building, through the Empire, God's instrument prepared for us to work through."

She seemed as she spoke to be an embodiment of the spirit of England and the Empire—sorrow and sacrifice, not so much lost as transfigured in solemn exaltation, in solemn dedication. I thought of the long history, of the portraits in the hall, of the church with its tombs and memorials, of the sons and daughters doing their building in so many quarters of the world, and of all the memories abiding in this place, and I seemed to understand how the spirit of man is able to mould and inspire the life of those who come after, and to make a kind of immortality from generation to generation.

Inheritance, trust, stewardship; it is ours, too, wherever the flag flies and even beyond it; the age-long history; the noble ideals; the flood of freedom broadening down the generations, controlled by the holy spirit of discipline and duty; and we, too, have our share, not only in enjoying but in strengthening the inheritance, one of whose great tasks to-day is surely the strengthening of good will and peace among men. As we respond to the call of our inheritance, in proportion as we respond, we, too, enrich it and hand it on increased by our service, if it is not weakened by our neglect or disobedience.

"The lot is fallen unto me in a fair ground:

"Yea, I have a goodly heritage."

For by God's gift and grace the lot is fallen unto us in that living group of peoples who form the living organism we call the Empire. This is our goodly heritage. *Spartan nactus es, hanc exorna.*

Judge not; the workings of his brain

And of his heart thou canst not see;

What looks to thy dim eyes a stain,

In God's pure light may only be

A scar brought from some well-won field,

Where thou wouldst only faint and yield.

ADELAIDE PROCTOR.

When You Come To Think of It

By DOWNEASTER

THACKERAY in "The Newcombes" describes the dismay of the good old Colonel, as he listened to the literary discussions of the "younger set," knocking the Georgians. It saddened and perplexed him to hear Warrington declare between the puffs of the celebrated cutty pipe (none of your niminy piminy cigarettes in those days) that, "young Mr. Tennyson of Cambridge has published a volume of poems far superior to anything Pope has ever written." To-day the young lions of literature are gnashing their teeth at the same Tennyson and the Victorians, early, middle or late, and all their works. Curiously enough it is said that there is a reaction in favour of Pope and some other of his contemporaries. So Tennyson's case is not altogether hopeless, and we, who in the innocence of our souls have drunk inspiration from Browning, Keats, Shelley, Tennyson, Rossetti, Arnold, Henley and sundry others who had the misfortune to fall between the two stools of the eighteenth and twentieth centuries, may console ourselves with the counter reaction that will soon be due, when it will be discovered that after all there are glints and sparkles of true poetic fire even in Tennyson. With every eminent creator of literature there are three distinct stages, first extravagant, enthusiastic, indiscriminating eulogy when criticism or free handling is flat blasphemy, then the half ashamed reaction on the part of the younger generation who never experienced the first thrill of delight and admiration of their elders, then the counter reaction, if it comes, which is the final test.

I have come to the conclusion that longevity is in most cases something practically independent of habits. Some people have a gift of years, "A dreary gift of years," as Cardinal Newman calls it in his poem on David. They have a capacity for keeping alive and well, that eludes all definition, and as often as not defies all the accepted laws of health. A man died in this town a few years ago at the age of one hundred and seven, who to use his own expression, "had drunk enough rum to swim a ship," and who had smoked incessantly since his boyhood. His faculties were practically unimpaired to the last, his memory clear and reliable, and he seemed to enjoy life in a quiet way. All his life he had been a remarkably small eater and light sleeper. He had never averaged, so he told me, more than five hours' sleep a night. Here was a man, and his case can be paralleled almost every day, who seemed to possess a certain vital balance, which only extreme old age could upset. This "vital balance" it has often seemed to me is the secret of longevity. We "wear out" because of imperfect co-ordination of the vital mechanism, some particular organ has too much to do and finally breaks down before its time from overstrain. Very few people it would seem have an "all round" constitution. The few who have a constitution of this kind, wherein every organ does its fair share of work and does not try to shuffle off some of its work on the others, generally live to a "good old age." Speaking as a layman, abysmally ignorant of the science of medicine and with all submission I should say that the principal cause of disease and death is the lack of what I have called this "vital balance"; of the existence of slacker organs, or what, perhaps, is oftener the case, the over-working of one and the corresponding under-working of the rest, till nature in her outraged sense of fair play calls a strike, and then follows a collapse. But I am getting out of my depth and beginning to blunder in an attempt to explain what, to me, and I have no doubt to many much wiser men than myself, is the mystery of longevity. I can only end as I began: some men have a gift of years, a genius for living; and that is about as far as we can with confidence go.

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The CALGAR among selves t refuse t price fo from l and thr

CHATS WITH WOMEN

JEANNE ACADIENNE

MOTHERS' Day has come and gone, and was a great success, if one judges by the quantities of flowers sold for that day, and by the numberless huge motor cars, which rolled along the highways bearing perfectly groomed occupants with the properly expensive button-hole bouquet. It was hard not to wonder if these "somebody's sons" were thinking of mother some forty or fifty years ago, when she used to be content, sitting in the big kitchen mending sonny's trousers, or out helping him to do the chores, or perhaps sweeping out the little store each morning,—year after year, performing acts of love and duty, until her boy was launched on a successful career? It is difficult when watching the ways of the immensely wealthy of the present day, to realize that there ever was a day of simple things for them, and that their mothers may be passed on, while life was still just a wee bit of a struggle. Is there no other way to show our remembrance of our mother's except by parading a flower on our person for one day of the year. Can we who are parents, at least, not see to it that we are giving to our children the same love and unselfish devotion, that our mothers gave to us, and then her memory will be a perpetual one.

Miss L. H. M. SOULSBY, for many years Principal of a Girl's School near London, who spent a short time in Canada last year, and many months in the United States has written an interesting book about her experience published by Longmans. An English paper in review speaks of her "unbounded admiration for America," and says she finds that the main feature during the crusade was common loyalty to America in her hour of strain, "This was a burning force in all parts of the country, in all political parties, and in immigrants who were hardly yet able to speak American." We rather wonder that not once was the name United States used, yet that was the country meant in each reference. It is strange that English visitors to this continent do not realize that the United States are only a part of America, but, of course, the people there take the name of "Americans" to themselves, exclusively. In courtesy no doubt she refers to their language as *American*, for surely they are not going to appropriate our Anglo-Saxon tongue, as the "American language."

The *Nation* says: "Florence Nightingale was born a Victorian lady, destined as she bitterly realized, to 'do crochet in her mother's drawing-room' and nothing much else. She was over thirty before she succeeded in winning through to the world a reality which she craved. Probably no form of 'social work,' to-day, is at such close grips with the facts of our civilization as public health nursing." She wrote: "Nursing is an art; and if it is to be made an art, it requires as exclusive a devotion as hard a preparation, as any painter's or sculptor's work; for what is having to do with dead canvases, or cold marble compared with having to do with the living body—the temple of God's spirit? It is one of the Fine Arts; I had almost said, the finest of the Fine Arts."

The BOARD OF THRIFT formed in CALGARY is asking its members among other things to pledge themselves to practise *personal thrift*; to refuse to pay more than a reasonable price for food and clothing; to refrain from luxuries; to show judgment and thrift in the use of time; to en-

courage simple home entertainments and fewer public ones; to protest against extravagance; to encourage thrift in the growing boy and girl. If these pledges became wide-spread through Canada, and each responsible citizen as far as possible lived up to them, what might we not hope for our land? Are not the very opposite rules of life being practised to-day even by many who profess to follow the humble Nazarene?

We read in an English paper recently that "a Royal Commission had reported very carefully on the subject of divorce, and were of opinion that people should be allowed a divorce where husband or wife was incurably insane." We had always thought that insanity was a sickness not a sin, and that husband and wife were to cherish each other "in sickness and in health." An English rector has said that the clergy are in a measure to blame for this light idea of the marriage relations, in that there has been so little teaching about the sacredness and responsibility of marriage and parenthood. If young men and girls were instructed as they are for confirmation; they would not enter upon this estate so lightly and unadvisedly, and would never question the strength of the tie that binds "until death us do part."

In January, 1918, a vigorous anti-cigarette campaign was launched in the Collegiate Institute, of St. Thomas, Ontario, which has an enrollment of over 400 boys. They are pushing the movement now in a very effective manner, by bringing in a rule that no young man in the school can enter athletics if he has the cigarette habit.

A French Curé, near Paris, who is horrified at the scant clothing worn by women, has given "notice" to the ladies of his congregation that he has bought a "perfectly good white woollen shawl to be at the disposal of all lightly dressed brides who come to him for the marriage ceremony."

The *New Commonwealth* says that "three men were fined \$1 each the other day for cruelly trapping wild birds, but no fine has been imposed on the well-dressed woman who was seen walking in Hyde Park last week wearing an egret plume which had been torn from a living mother bird, who died of the wound, while her young died of starvation."

Lantern Views of Our Church Summer Schools

The Publicity Committee of the Joint Committee on Summer Schools has prepared an admirably illustrated lantern talk on the Summer Schools of the Church, covering the history of the movement, giving views of many schools and describing the life, studies and sports of the school at Lake Couchiching. Many of the slides are beautifully coloured. The talk is admirably adapted for use at Bible Classes, Men's Clubs, W. A. gatherings, A.Y.P.A. meetings and for general use.

These sets may be borrowed free of charge upon application to Rev. R. S. Mason, G.B.R.E. Slide Dept., 162 Confederation Life Building. Applicants should state date or dates they wish to use slides, which will be sent express charges collect. The slides must be returned immediately after use, express prepaid.

SYNOD OF HURON

THE sixty-third session of the Synod of Huron met in Brantford on the Monday 10th day of May, beginning with Divine Service in Grace Church at 8 p.m. About 350 delegates had already arrived and were in attendance at this most inspiring service which was in charge of Rev. Canon J. B. Fotheringham, Rector, who had a massed choir of 150 voices, from the churches in Brantford and Paris, to assist in rendering the full choral service. The Rev. Canon Carlisle, Rector of All Saints', Windsor, preached.

The Synod assembled for business in Grace Church Parish Hall at 10 a.m. Tuesday when the Bishop's Charge was the chief item on the programme. With great force the Bishop dealt with many problems of national importance, such as the divorce question, extreme radicalism, and religious instruction in the Public Schools.

At noon Tuesday official welcomes were extended to the visiting delegates. Mayor MacBride, on behalf of the city of Brantford, drew attention to the fact that His Majesty's Chapel Royal, of the Mohawks, on the outskirts of the city, was the oldest church in Upper Canada and was of their denomination. Lieut.-Col. E. S. Wigle, of Windsor, responded to the civic welcome, and Canon Gunne, oldest member of the Synod of Huron, answered for the clergy, while Bishop Williams extended thanks to Brantford for the cordiality of its welcome.

Rev. S. E. Marshall (Methodist), president of the Ministers' Association, in extending a welcome on behalf of the city clergy, called for stringent divorce laws. Canon Davis, a former Brantfordite, accepted the welcome of the Ministerial Association. Canon Carlisle, seconding, regretted the separation from the "sister churches," for unity was much to be desired. John Ransford, of Clinton, referring to the charge of the bishop, said that the forces of evil were many times worse than the forces which stood against the country during the war. He asked that Church Union be furthered, and believed that Canada was an excellent place for such union to commence. The Cardinal points to Christian religion were identical in all great Creeds. Minor points alone made a sectarian division.

On behalf of Grace Church, Canon J. B. Fotheringham officially welcomed the delegates to the use of the church rooms and parish hall.

At the afternoon session on Tuesday, much of the time was spent in a discussion of the recommendation of Bishop Williams that the salaries of junior clerics be fixed at a minimum of \$1,200 and of senior clerics at \$1,400, each with a free rectory. The Committee on the Bishop's Charge, reporting through Col. Wigle of Windsor, recommended \$1,300 and free rectory as a minimum, that the maximum grant to missionary clergy be \$400, and that the distinction between junior and senior clergy be eliminated. The last two clauses were agreed upon almost unanimously.

\$1,300 and Free Rectory.

The amendment for \$1,300 and a free rectory was approved unanimously. It was announced that in the Forward Movement campaign Grace Church, Brantford, led the way.

Appeal for Social Service.

Canon C. W. Vernon, Toronto, Secretary of the Social Service Coun-

cil of the Church of England in Canada, appealed for assistance in extending the work. The Council could well use \$500,000 from the Forward Movement fund had the money been available.

Of the budget apportionment of \$59,030, the sum of \$43,574, or 73.8 per cent. of the whole, had been contributed. Total receipts from all sources were \$71,308, an increase from \$53,145.

Only One Cause for Divorce.

At to-night's session the discussion on Bishop Williams' charge was continued, the clause respecting divorce laws receiving particular attention. Bishop Williams stated that the only real cause for divorce sanctioned by the Church was adultery, and should Divorce Courts be established that should be the only cause permitted for securing separation. Quebec would have to be incorporated in Dominion legislation, regardless of the desires of the Church of Rome.

Correcting Book of Canons.

Other phases of the report discussed included the correction of the Book of Canons, where deletions will be made and clauses substituted to take in the recommendations adopted on an increased clerical stipend.

The grant for a missionary outfit was increased from \$100 to \$200.

Election of the Executive Committee took place at the session on Wednesday morning. Bishop Williams asked that the Foreign Missionary Fields be not overlooked in providing proper salaries for the clerics in parishes.

He wondered if the Synod budget were not too heavy. Reassurance was given by voice and resolution, approving of his financial recommendations, expressing appreciation of his financial oversight, and hoping that he would long continue this oversight. Many of the laymen gave assurance that the moneys required would be forthcoming.

The rental of a Rectory was placed at \$150, to be added to the clerical salary where a Rectory is not provided.

Religious Education in Schools.

On the resumption of the gathering this afternoon reports were presented. On the report on religious education in the public schools the recommendation was adopted that public meetings of an educational character be arranged by members of the Synod at various places, at which suggestions should be made of additions to the present syllabus. In the discussion which followed emphasis was placed on the need for family prayer in the home.

A wish for success to Bishop Williams in attending the Lambeth Conference in London, England, next month, was voiced by resolution.

No More Causes for Divorce.

On the resumption of the debate on divorce courts, Judge Hardy of Brantford urged the Synod to ask the Government not to enlarge the causes for which divorce is granted. Those now in force were sufficient to meet all the needs of right-thinking people.

During the afternoon a motor tour of the city was held, much interest being aroused at His Majesty's Chapel Royal of the Mohawks, the oldest church in Upper Canada.

Laymen's Financial Conference.

The laymen announced that a Laymen's Financial Conference will be held in Cronyn Hall, London, on

(Continued on page 338.)

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LETTERS TO THE EDITOR

THE W. A. AND SOCIAL SERVICE.

To The Editor, Canadian Churchman.
Sir,—I have before me "Spectator's" letter in your issue of April 23rd, in which the action taken by the Montreal Diocesan W. A. Board in voting "down a proposal to unite Social Service work with its missionary activities" is heartily approved and commended.

I should like to place before your readers some reasons why this and other Diocesan Boards have thought it their duty and privilege to act otherwise. Not with any wish to place themselves in the "public eye" or of it transforming the W. A. into a holding company for every form of activity among women" but with the sole desire of being of greater service and help in all sides of the Church's work, and to carry out at home as well as abroad, in our own cities as well as in foreign ones, our Lord's first and last command. Many of our W.A. women are realizing now as never before our duty to the "strangers within our gates," is it not as much missionary work to go to these with the teachings of the Lord Jesus, as it is to take it into foreign countries, and can we do this and see those of our own race and kin as ignorant and degraded, and sometimes almost more sunk in sin and crime, without an effort to help and teach them and using our influence to make possible a better, purer Canada?

Social Service work has become a definite part of our Church's work, why may our W.A. not have a share in being an auxiliary to this as well as to the M.S.C.C.

I should like to point out that the W.A. by its very name shows that it stands not for an organization seeking to control and direct, but one that gives its service, both in prayers and means, asking that the things it should do to promote God's glory and hasten the counsel of His Kingdom may be put into the hearts of its members.

The fact that in thirty years the W.A. has grown from a group of seven devoted servants of God, to its present membership, shows how wonderfully its efforts have been accepted and used to this end, but surely if the desire to include the home mission work has been put into our hearts we dare not refuse to "hear and obey Thy voice." Instead of fearing "that subtle thing, human nature" in combining our various activities, let us pray for the direction of the Holy Spirit that we may use every means to hasten the Coming of His Kingdom in this as well as every land.

A. L. Balfour,
Vancouver, B.C.

To The Editor, Canadian Churchman.

Sir,—No word of consent with, or dissent from, "Spectator's" timely warning to the Woman's Auxiliary re the proposed inclusion of Social Service into its work, has yet appeared in the Canadian Churchman from any of its members.

Yet the thanks of many of them are due to him for his wise counsel. The thanks of those who have sought to keep the missionary ideal uppermost in the minds of the workers. This always has been, and still is, a difficult matter. There is ever a tendency to be satisfied with the material part of the work.—The objects of the Woman's Auxiliary are—prayer for missions—the awakening of missionary zeal—the diffusing of missionary intelligence—the raising of money for missionary purposes.—These are only acknowledged means

for our work. And the work is an exceedingly great, an all important one. A work hardly begun yet, with an overwhelming amount of it ahead of us, Missionary Societies are as yet only touching the fringe of it. A cartoon once represented a woman trying to sweep back the inrolling tide with a broom. The headway she made, may represent the present condition of missionary endeavour. Only with this difference. It has been well said that "truth is a broom that can sweep back an ocean." Ours is the truth and by the Power of the Spirit of God, missionary endeavour will eventually sweep back the tide of heathen error and crime—But for this desired result we need concentration, "a strong pull, a long pull," and especially a pull altogether.

Now, if any other cause, be it ever so good, be taken under our auspices, we cannot concentrate. There will be division of interest; of schemes, of funds. Also confusion will ensue in the minds of the workers. Something similar occurred in connection with Red Cross work during the late war. An out of town Deanery asked the Diocesan Board that Red Cross work should not be done under the auspices of the Auxiliary because it was encroaching on the mission work.

Social Service must not be undervalued. It is an Evangel of love and help for all the needy. A report recently submitted to the Archbishop of Canterbury by a Committee he had named to report on the relation of the Church to Social Service, recommended that, in each Diocese arrangements should be made for the direction of Social Service, also that Parochial Councils should be set up, and maintained with a special responsibility for Social Service. The place for Social Service is in some such organization. The Committee also urged that Churchmen and Churchwomen should throw themselves into all the different branches of service which are started by the Government or by Social authorities. This surely is a Christian duty. Let Social Service unify every one of its branches under a head of its own. The interest of Social Service requires that arrangement.

If the Auxiliary spreads itself out to undertake good work which can be far better done under other auspices, it will lose power. Let the thin end of the wedge in, include a branch or two of Social Service, which seems more particularly woman's work, why not include others? Where shall we stop? Our American sisters, according to an article in the May "Leaflet," seem to be intending to evolve from "Auxiliary to the Board of Missions" into willing helpers to parish-community, diocese, nation, world. Are we prepared to follow suit? A programme of that nature will tax the brains and judgment of their most gifted women. Will it result in better help being given to the extension of the Kingdom of God on earth, than is at present being given by the Missionary Society, pure and simple?

Noemi Roy,
Norman, Ontario, May 12th, 1920.

The Rector of Chatsworth, Rev. A. C. Silverlight recently received a mark of appreciation from his parishioners in the congregations of St. Paul's, Chatsworth, and St. Mark's, Holland Township, in the shape of a substantial increase in stipend for 1920, supplemented by a bonus for 1919. This increase, doubtless, is a result of Mr. Silverlight's splendid work since coming to the parish of Chatsworth, about three and a half years ago.

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All Over the Dominion

Right Rev. J. E. Anderson, D.D., Bishop of Moosonee, visited Toronto during the past week. His wife and daughter are in the General Hospital.

The meeting of the Quebec Diocesan Synod will be held in the city of Quebec, and will commence on June 1st. The Rev. Canon H. H. Bedford-Jones, D.D., the new Principal of Bishop's College, Lennoxville, will be the preacher at the Synod Service.

The annual banquet of St. Paul's Church, Runnymede, Toronto, for the teachers and officers, was held May 11th. It was decided to hold the Sunday School picnic at Centre Island in July, and the teachers' and officers' at Bond Lake in June. Rev. E. Morley is Rector.

A memorial has been erected in Christ Church at Baillieboro' by Mrs. George L. Fair, of Toronto, in memory of her eldest son, Captain Robert McCamers Fair, B.Sc., 24th Battery, C.E.F., V.C.R., 5th Brigade, Trench Mortar, who was killed in action, September 16th, 1916, aged twenty-two years.

Canon Fitzgerald of Kingston, visited Trenton recently and delivered an address before the Canadian Club on "Ireland and the Irish." The address was greatly enjoyed by the large number of members present and brought to a fitting close, a season which has been one of the most successful in the history of the Club.

During his recent visit to Toronto the Rev. Canon Scott, C.M.G., D.S.O., unveiled and dedicated a memorial tablet to fallen heroes of the great war, in Christ Church, Deer Park. The tablet contained the names of twenty-seven members of the church who paid the supreme sacrifice.

The Rev. A. S. Madill was instituted and inducted as the first Rector of the parish of St. Margaret's, New Toronto, on May 11th. The Bishop of Toronto instituted and Archdeacon Ingles inducted the new Rector. The sermon was preached by Rev. W. L. Baynes-Reed, D.S.O., Rector of St. John the Baptist, Norway, Toronto.

Bishop Pinkham, Bishop of the Diocese of Calgary, earnestly asks the clergy of the diocese to use, in public worship suitable prayers from the new Canadian Prayer Book, for favourable weather during the season for the cultivation of the soil and for a bountiful harvest, and he invites all Anglicans to join him in praying for these blessings when they pray privately, or use family prayer.

At a recent vestry meeting, the Rector of St. James' Church, Kingston, Rev. T. W. Savary, B.A., announced an offer from Miss Rogers to equip and furnish the present schoolroom as a memorial chapel, at an expense not to exceed more than \$2,000, interest to be paid her during her life on the investment. The vestry gratefully accepted the offer, and authorized the wardens taking whatever action may be required in connection with it.

The first regular Synod of the Anglican Diocese of Moosonee, whose territory extends from north of the height of land to the Arctic regions, is to be held in St. Matthew's Church, Timmins on May 18th and 19th, with Rt. Rev. Bishop Anderson presiding. The financial statement to be presented to the meeting show gross receipts for 1919 as \$38,238.96, of which Government grants account for \$9,879.98. The expenditure is given as \$26,515.16.

Reports indicating a successful year in all departments were presented at the annual vestry meeting of St. George's Church, Guelph. The financial statement showed that the total receipts for the year amounted to \$8,306.16 and the expenditures \$7,033.59, leaving balance in the bank of \$1,272.57. Rev. A. H. Powell, the curate, is leaving to take a new charge at Port Dalhousie, and the vestry expressed appreciation of his faithful, painstaking and efficient work.

All Saints' Church, Windsor, was entered recently in the early hours of the morning by two or more men, who forced the lock on the Sunday School room door. In addition to defiling the building they wrenched four pipes, from the organ, destroyed more than a hundred prayer and hymn books, smashed six dozen electric light globes and decamped, taking with them the handsome church communion plate valued at many hundreds of dollars, as well as some bottles of communion wine.

At a special vestry meeting of St. Chad's Church, Toronto, held on May 10th, the stipend of the Rector, Rev. A. J. Reid was unanimously voted to be \$1,500 per annum, dating from the first of May. Extensive improvements have lately been made to St. Chad's Building and it is hoped in the near future to have the grounds round the church laid out in tennis courts and bowling green. The Forward Movement did much to improve the general activities of the parish and to increase the sense of responsibility in the membership of the congregation. Confirmation is to be held on June 2, when it is hoped a large class will be presented.

The Rev. Canon Scott, C.M.G., D.S.O., the Senior Chaplain of the 1st Contingent C.E.F., will lecture in Cronyon Hall on the evening of May 27, choosing as his subject the story of "How I Took 44 Wild Canadians on a Trip to Rome." By request of the lecturer himself the address will be followed by a reception, to which the returned men in the city are especially invited. The former Chaplain is most anxious to meet again the men with whom he came into such close contact overseas.

It was brought out at the adjourned meeting of the vestry of St. Luke's Church, Montreal, recently, that Rev. D. B. Rogers, who has filled the pastorate during the past eight years, will sever his connection with the church at the end of the present month. Mr. Rogers came to the parish in 1911, and has done a great deal to keep St. Luke's together through the trying period of the war and in a peculiarly difficult environment. His withdrawal will be, to the congregation, a matter of deep regret. Mr. Rogers is leaving the pastorate to assume the position of editorial secretary of the General Board of Religious Education of Canada, with headquarters in Toronto.

At the annual vestry meeting of St. John's Church, Smith's Falls, Diocese of Ottawa, the stipend of the Rector, Archdeacon Bliss, was increased \$300, and proposal for the engagement of an assistant priest adopted. The financial receipts were the highest on record. The Women's Guild and the Y.P.A. are very active organizations for the parish, the W. A. for missions and the Hospital Auxiliary for the sick. The A.F.M. contributions amounted to \$5,142 which was \$1,350 over the objective. The King's Messengers are continuing as a permanent organization for the furtherance of the Forward Movement.

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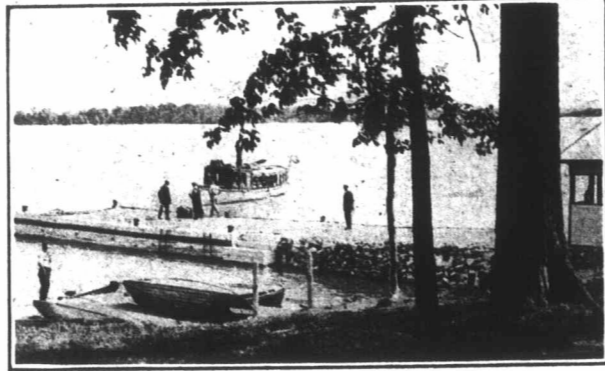
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QU'APPELLE NOTES.

Sunday May 2nd (4th after Easter) was a red letter day in the history of St. Michael and All Angel's Church, Lipton. The members of the W.A. of Lipton presented a fine, but small bell to the Church as a memorial to the soldiers who served in our armies during the war of 1914-1918 from Lipton district. The Church was far too small to accommodate all those who attended the service, and many stood during the service. The bell was dedicated by the Rector of the parish, the Rev. J. F. Cox, B.D., who also preached a very scholarly sermon on the subject of character building. Strong deputations were present from Fort Qu'Appelle and Balrobie, and an exceptionally strong party of soldiers and nurses from the Provincial Sanatorium at Fort Qu'Appelle were in attendance to do honour to the historic occasion. The congregation entered very heartily into the responding and singing. A pleasing feature of the day was the fact that May 2nd, 1920, was the thirty-fourth anniversary of the Confirmation of the Rector by the late Bishop Bond at St. George's Church, Granby, P.Q. The candidates were prepared and presented by the Rev. Rural-Dean (now Archdeacon) Longhurst, who is still the Rector at Granby.

QUEBEC NOTES.

The annual meeting of the St. Francis District Association was held in Sherbrooke, on Wednesday and Thursday, May 5th and 6th in St. Peter's Church Hall, the Bishop of the Diocese being present throughout. Rev. R. W. E. Wright, of Lennoxville, being the Senior Rural Dean of the District presided. The Rev. Rural Dean Watson was re-elected Secretary; Mr. David Wilson, Treasurer; the four Rural Deans, the Rector of Sherbrooke and Lieut.-Col. Penhale, Messrs. Albert Stevens, George Hetherington and Lloyd Hunt, members of the Executive Committee. The Anniversary service was held in St. Peter's Church, at 8 p.m., when the Rev. Principal Bedford-Jones, D.D., of the University of Bishop's College, Lennoxville, was the special preacher.

At the annual meetings of the Quebec Diocesan Woman's Auxiliary held in the city of Quebec on the 4th, 5th and 6th of May. Mrs. A. J. Balfour, wife of the Venerable Archdeacon of Quebec, was re-elected President for another year.

The Rev. Mr. Gregory, for nine years, a missionary in British Guiana, preached in the Quebec Cathedral on Sunday May 2nd, on his way to England on furlough.

The Rev. J. W. Barnes, Rector of Trinity Church, was elected a member of the Diocesan and Central Boards of the Quebec Church Society, at its annual meeting, in the place of the Rev. A. R. Beverley, removed to Barrie, Ont.

EDMONTON NOTES.

Rev. F. E. and Mrs. Mercer, the Rev. H. Robinson and the Rev. A. L. Harkness have left for an extended trip to the Old Country.

On Sunday May 2nd, the Right Rev. the Bishop of the Diocese visited St. George's Church, Fort Saskatchewan. In the morning his lordship administered the Apostolic rite of the laying on of hands to seven candidates presented by the Rector, the Rev. D. Pierce-Jones. This is the second Confirmation held at St. George's in the last five months. At 3 o'clock the Bishop addressed the Sunday School when the children presented their Lenten offering for the M.S.C.C. which amounted to \$43 showing an increase of \$22 on

last year's offering. The Bishop again preached in the evening. Those who were privileged to hear the Bishop's stirring message, will, we are sure, be encouraged and strengthened to run with more patience and greater eagerness the race that is set before us.

RUPERT'S LAND NOTES.

On account of the general apprehension which exists as to the success of the crop this year, the "Rogation Days," scheduled for Monday, Tuesday and Wednesday, May 10th, 11th and 12th, was especially observed in the diocese of Rupert's Land this year. Services were held in all of the Anglican Churches on Monday evening, when special prayers prepared by Archbishop Matheson were said, appealing to Almighty God to "Give us temperate weather and make the crops plentiful." In some of the Churches, services were held on each of the three Rogation Days.

To meet the expenses in connection with the coming centenary, the diocese of Rupert's Land committee will apportion \$7,500 for the different parishes to raise. Arrangements have now been made for deputations to visit the different parishes to give information and develop inspiration in connection with the coming celebration.

A.Y.P.A. NOTES.

Rev. C. V. Fraser gave an interesting address on "Jamaica" at a programme meeting of the Princeton (Ont.) A.Y.P.A. A new piano was purchased by the Branch.

A united service of the members of the various city branches of the A.Y.P.A. in Hamilton was held in the Church of the Ascension in Hamilton on March 30th. Many parishes were represented thereat. Dr. Renison spoke on the great need for a deeper spirituality in the present-day world.

Members of St. Matthews' Anglican Young Peoples' Association were the successful winners of the District Debaters' Championship for the shield donated by the Toronto A. Y. P. A. Local Council. The final debate was held Tuesday evening at St. Phillips' Church, the subject being, "Resolved, that Total Prohibition is Harmful to a Country." St. Edmunds' spoke for the affirmative and St. Matthews' the negative. After due consideration the judges brought in their decision in favour of the negative. St. Matthews' debaters were Miss Olive Roberts, Miss Jessie Hancock and Mr. Will Stoylo.

EAST YORK DEANERY.

The May meetings of East York Deanery were held at St. Margaret's Church, West Hill, and Scarborough Rectory on May 11th and 12th. Archdeacon Warren preached at the evening service, and Rural Dean Durnford was assisted by Rev. C. F. Stent at Morning Prayer and Holy Communion Wednesday morning. Rev. T. G. A. Wright was appointed Secretary-Treasurer in place of Rev. C. E. Luce, removed to England. Mr. R. W. Allin financial agent of the Diocese conducted a useful conference on following up the Forward Movement, and on financial questions before the coming Synod, also an rearrangement of Deanery boundaries and representation of Deaneries on Synod Committees, such conferences are of the greatest value to prepare the way for a profitable Synod. Rural Dean Durnford is to be congratulated on the good beginning made in building the new Scarborough church to replace the one burned down.

The Th Meetin Di

THERE full ing gates," said Strangers' D terian Wom speaking at the annual Auxiliary of held in the j of the Rede May 3rd.

"You will among you man, the Je garian labor may receive from them, contribution Empire by of kindness.

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The Thirty-fourth Annual Meeting of the Toronto Diocesan W.A.

HERE never was a country so full of opportunities for helping the stranger within our gates," said Mrs. Joseph West of the Strangers' Department of the Presbyterian Women's Missionary Society, speaking at the opening session of the annual meeting of the Woman's Auxiliary of the Diocese of Toronto, held in the parish hall of the Church of the Redeemer, on the evening of May 3rd.

"You will find these foreigners among you—the Chinese laundry man, the Jew, the Russian, the Bulgarian labourer. Go to them. You may receive many a gem of thought from them, and you don't know what contribution you may make to the Empire by your little word or deed of kindness."

This thought was echoed from time to time during the meetings by different speakers, as well as the plea for more hospital visiting, and for open churches. Miss Hill, superintendent of Humewood House, was not able to be present and Miss McCollum of the Downtown Church Workers' Association spoke instead of her, urging the provision of better homes, more educational advantages and safer boarding houses for girls. The Holy Communion service, on Thursday, May 6th, celebrated by the Bishop of Toronto, assisted by Bishop Reeve, was held in St. James' Cathedral, but the remainder of the meetings were held, as usual, in St. Anne's Parish House, where, also as usual, our hostesses spared no pains to make us comfortable. We were fortunate in having addresses on the Forward Movement and its results, present and to come, from Canon Gould and Dr. Taylor, and on their special fields, from Bishop White, Bishop Lucas, Rev. W. G. Walton, Rev. R. M. Millman, Mrs. R. H. A. Haslam and Dr. Taylor. Rev. E. A. McIntyre and Rev. Canon Broughall, of St. Catharines, gave helpful devotional addresses, Mrs. Donaldson, Dominion Treasurer, gave a very illuminating talk on the Budget on Thursday afternoon, making it clear to everyone the difficulties caused by the state of foreign exchange, and the need of more money to carry on the work already undertaken, to say nothing of the fresh needs and opportunities on every hand. In this connection we may note that, though the change in the date of closing the books, gave only a "nine-months' year," the officers' reports, which were extremely interesting and very satisfactory.

Treasurer reported receipts of \$28,866.21; the Dorcas department, \$2,391.35 (besides 460 bales, valued at \$9,210.88); the Literature department, \$424.35; the Junior department, \$1,560.53; Extra-cent-a-day Fund, \$1,646.62; Babies Branch, \$837.86; Leaflet circulation department, \$862.78. Other funds were voted as follows: Life membership fees, \$1,000—\$500 to the church building at Haliburton and \$500 for the Prince Rupert and Massett Inlet Mission; the Nineteenth Century Fund of \$175—for the furnishing of a mission house at Kangra, India, and a remaining \$78 for a woman's residence in Honan; the sum of \$175 from the E. M. Williamson Memorial Fund—\$175 was designated for St. Mary's school, Honan.

Before the close of the meetings, the Diocesan W.A. undertook an extra task—to build and equip a club house for women in China. This will cost about \$15,000, but already subscriptions amounting to over \$4,000 have been received, Mrs. H. C. Rae (retiring from the office of treasurer, now filled by Mrs. Bigwood) was made a life-member of the Dominion Board, and Miss Elsie Gordon, on giving up her work as assistant to the corresponding Secretary, diocesan

life-member. Mrs. H. D. Warren has become Convenor of the department of Social Service, and Mrs. Van Nostrand, Convenor of the Dorcas department, in place of Mrs. Cahill, who has resigned. Very noticeable was the time devoted to conferences. The last, on Friday afternoon, was for Deanery Convenors and Secretaries and marked an interesting new development of W. A. activities, in grouping the parochial branches according to deaneries.

The annual meeting of the Huron Diocese W.A. takes place this year in London on May 26 and 27, the sessions to last but two days instead of three as formerly.

Memorial Tablet to Col. Stephen Jarvis, U.E.L.

Consecration in St. James' Cathedral.

ON Sunday, May 9th, the Bishop of the diocese consecrated the mural tablet recently erected to the memory of Col. Stephen Jarvis, U.E.L., one of the early inhabitants of York, who served with distinction in the War of Independence. After the close he was "deported" to New Brunswick with other Loyalists. But peace was not fully assured, and military organization was

still necessary. He was rapidly promoted to the rank of Brigade Major, and later, Deputy Adj.-General. In 1809 he moved to York (Toronto) with his family. When war broke out again in 1812 he and those of his sons who were old enough, offered their services. He was Adj.-General under Brock, till he was taken prisoner when York was surrendered. His son Fred K. Starr Jarvis, afterwards high sheriff of Home District, commanded a company of militia, and George Stephen, afterwards County Judge of Cornwall, secured a commission in the 8th, or King's Own Regiment. He was the nearest "man"



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g. The Bishop he evening. Those ed to hear the message, will, we encouraged and n with more pagerness the race is.

ND NOTES.

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Matthews' Angli- Association were ers of the District onship for the he Toronto A. Y. il. The final de- day evening at St. he subject being, tal Prohibition is ry." St. Edmunds' ative and St. Mat- . After due con- es brought in their of the negative. aters were Miss ss Jessie Hancock e.

DEANERY.

ngs of East York l at St. Margaret's ill, and Scarboro 11th and 12th. n preached at the and Rural Dean sted by Rev. C. F. Prayer and Holy nesday morning. ight was appointed r in place of Rev. d to England. Mr. cial agent of the a useful conference he Forward Move- ncial questions be- nod, also an rear- eanery boundaries of Deaneries on, such conferences t value to prepare table Synod. Rural to be congratulated ing made in build- oro church to re- ed down.

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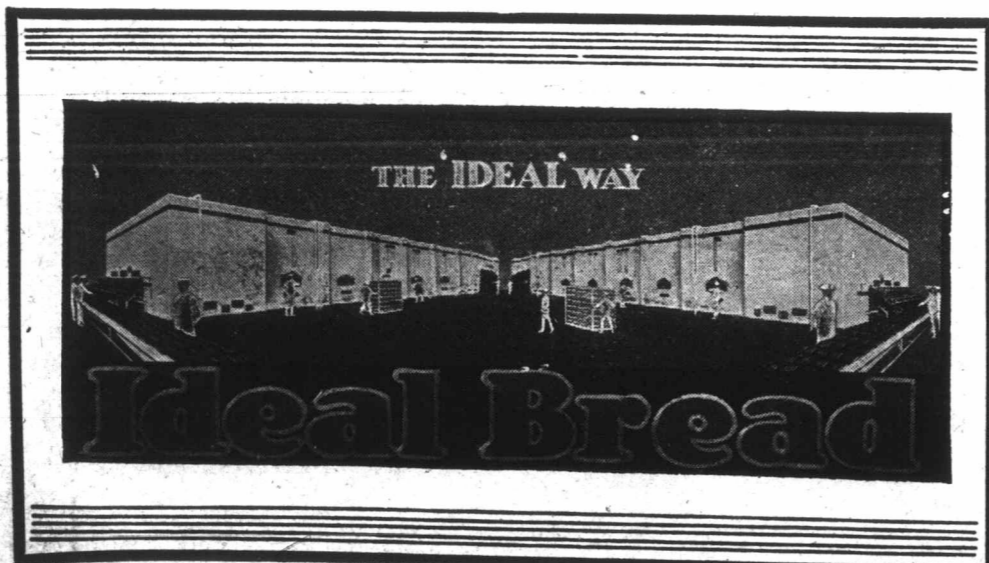
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(aged 15 years) to General Brock, when the latter fell at Queenston Heights.

Stephen Jarvis' youngest son, William Bottsford, was also at one time Sheriff of Toronto, and commanded a regiment at the time of the Rebellion in 1847. Those who can remember Toronto 50 years ago will recall a weather-beaten sign-board (on the old Huntley St. Bridge over the Ravine to Rosedale) regulating the speed of traffic. This was signed by "W. B. Jarvis." Rosedale was the family homestead, and the farm extended a long way down Jarvis St. If memory serves there were only two houses in this suburb then, where now stand the hundreds of villas and near-palaces of our chief residential quarter. This section was laid out by the late Edgar Jarvis, who built the first of the modern mansions. Frederick Starr Jarvis was succeeded in shrivalty by his son, Frederick William.

Stephen Jarvis died in 1840 and was buried in St. James' Churchyard. His modest monument had suffered from the ravages of time, and just before the war of 1914 broke out it was decided that a more permanent memorial should be erected in the church itself. No one could think of anything but war in those stressful days, and the inscription on the new tablet is partly inspired by the prevailing war-like sentiments. It recites that:—

"This tablet was erected in grateful recognition of the spirit of ardent patriotism bequeathed by Col. Jarvis. Two score of his descendants volunteered for service in this war, and many others, at the call of duty, have served the Empire on former occasions."

It may be said that of these 42 who joined the colours (there are others whose names have not been traced as yet). Six gave up their lives in the service of the King and eight were wounded. Amongst them the following decorations and distinctions were won: (1) V.C.; (2) C.B.; (2) Croix de Guerre; (1) D.F.C.; (1) Order of St. Stanislaus; (1) C.M.G.; (1) D.S.O.; (2) M.C. and 4 mentioned in despatches. The "previous occasions" include nearly all the wars in which the Empire was engaged during the last century and up to 1914. A partial list of descendants of Col. Stephen Jarvis who fought in these campaigns, has been made. If we may count those in the female line of descent, the total number would come close to four score; and more than that if we include the names of sons-in-law.

ANGLICAN THEOLOGICAL COLLEGE OF BRITISH COLUMBIA CONVOCATION.

(Continued from page 327.)

on the "Call of the Men to the Church," while Rev. Dr. Craig, Rector of Christ Church, took for his subject the "Call of the Church to Men."

Preceding the presentation of the parchments, a pleasing ceremony took place when the robes of Doctor of Divinity were given to Archbishop Du Vernet by Bishop dePencier.

"There is no greater problem facing us to-day," declared Dean Quainton, "than the securing of a supply of men for the Church. Until there is a revival of idealism in the home this call will go unanswered. Many look to new cults and 'isms' because they think they are getting something which the Church does not give. The healing of diseases through Christ was not to be frowned upon," he continued, "for there was truth in this belief. It could, however, only be brought about when the people became more religious." In this connection the Dean referred to the progress of Christian Science. This

widespread craving is coincident with mysticism. Mysticism is becoming mistiness. Some seek these things for the sake of adventure.

Dean Quainton dealt with the increasing number of minor sects and pointed out that the Church should rise to its opportunity by showing how the religion of Jesus Christ was a means of healing, not only the mind, but of diseases, and only by believing could one realize the benefits.

Rev. Dr. Craig read the report of an English committee dealing with the requirements of the Church and of Churchpeople generally. "We are marking time," he said, "waiting for leadership. The appeal of the Church must be to the people on the immortality of the soul and must bring to a man a consciousness of his sins. Religion is not yet a reality to many, and until it is we can not look for that interest that there should be in the Church."

SYNOD OF THE DIOCESE OF HURON.

(Continued from page 333.)

Thursday next, Two delegates were appointed from each deanery. Sheriff Johnson of Sarnia, is Chairman.

To bring the salaries throughout the Synod to the minimum of \$1,300, as approved, the sum of \$29,000 additional will be needed. The Laymen's Special Committee will raise this amount.

The Forward Movement will be continued as a spiritual campaign.

Honour to Departed Clergymen.

Honour was paid to the following clerics, who died during the year: Canon John Craig, London; Rev. W. L. Duthie, Hespeler; Archdeacon G. C. MacKenzie, Brantford; Rev. J. N. Cox, London; Rev. Wm. Johnston, Woodstock; Rev. E. H. Stevens, London. Prominent laymen, whose passing was noted, included Dr. Matthew Wilson, Chatham, and Mr. Albert Hamilton Machus, of Aylmer.

Sympathy With Irish Church.

Canon Ardill read a resolution in sympathy with the members of the Church of Ireland, which Church, he stated, was nearing dissolution. Many loyal people in the south of Ireland were in a sad plight, because of radicalism of thought, or the absence of thought at all, on the part of the majority in that country. He greatly deplored the dissolution of the Church there. Rev. S. E. McKegey supported Canon Ardill, and stated that an object lesson could be secured from the plight of the Church in Ireland, and also from the passing of the Church in Wales. It clearly showed what diversity of opinion might do to Canada. The Bishop stated that he was very much in sympathy with Irish Churchmen.

Stand on Bilingualism Reasserted.

Rev. E. Appleyard of Woodstock introduced a resolution which passed the Synod unanimously, memorializing the Government in regard to bilingualism in Canada, and reasserting the stand taken by the Synod last year, that English only be the language of instruction in the Public Schools of the Dominion, with the exception of Quebec, and that all examinations be conducted in English.

At the close of the Synod Bishop Williams expressed the opinion that this year's session had been the most successful in many years, pointing out the thoroughness with which business pertaining to the Forward Movement had been dealt with. Votes of thanks were passed expressing appreciation for the kindnesses shown by various church and social organizations which had assisted the Synod.

Rev. R. J. M. Perkins, honorary clergymen's secretary, and Mr. R. E. Davis, honorary lay secretary, were re-elected to these offices.

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Birds of the Merry Forest
By LILIAN LEVERIDGE
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CHAPTER IX.

The Bird with the Golden Crown.

It was a bright, sunny afternoon in April when the twins joyfully set out for a ramble in the Merry Forest. It had been showery for several days and they had not been able to go to the woods, but now the sun had dried up the raindrops, and was smiling an invitation to everybody to come out and be glad.

They had planned to climb the Windy Hill, a favorite haunt which had not been visited this year. Just as they were setting out, Mother gave them each a little brown paper package. "Not to be opened till you reach the hill-top," she said. "Now be sure you don't get lost, and don't be too late."

They waved her a smiling goodbye as they closed the garden gate, and then danced happily away over the green meadow, where dandelions laughed up at them as they passed.

"There's sure to be flowers in the woods," said Dimple.
"Yes," Boy Blue answered, "and there'll be lots of new birds from the south."

Just at that moment a grayish brown bird flew up at their feet and perched on a dead mullen near by.

"Hallo, little Greybird!" called Boy Blue, "How are you this fine day?"

But the bird looked at him curiously with its head first on one side, then on the other, and didn't say a word.

"Won't speak to me," said Boy Blue, "I wonder why."
"I guess he doesn't know us," said Dimple, and they went on.

In a minute or two another plainly dressed bird sitting on a hazel bush began to sing. The children stood still and listened.

"I like your song, little Greybird," said Dimple. "Won't you sing it again?"

But the bird only put its head on one side, and looked at them saucily from the corner of its eye, but never said a word.

"Funny they won't talk to us," said Boy Blue. "I s'pose they don't know us."

This little bird was joined by the other. They said something to each other, then with a twittering that sounded very much like a laugh, away they flew.

"Did you notice," asked Boy Blue, "that those birds weren't both alike?"
"Yes, I was just thinking so," answered Dimple. "The one that sang is browner than the other."

"And the one that didn't sing has two white feathers in its tail just on the outer edge; the other hasn't."

"We called them both Greybirds," mused Dimple. "I wonder if that's their proper name."

By this time they had crossed the grassy knoll and were in the edge of the wood.

"O look; look!" cried Boy Blue in an excited whisper, "There's a bird tapping a tree!"

Sure enough there was—a very handsome fellow in a smart black and white and red and yellow suit. There he sat on the trunk of a little maple tree, boring a row of tiny holes. When he had made enough, he started at the first hole and drank up the sap with very evident relish.

At this the children laughed, and he turned his scarlet-crowned head to look at them.
"Mr. Tree-tapper," Boy Blue asked, "who taught you to tap trees?"

But the bird winked his saucy eyes and tossed his saucy head and never said a word.

The twins looked at each other in alarm. Were the birds not going to talk to them any more?

"Come on," said Dimple gravely, "Let's go on and see if there are any flowers."

There were flowers, lots of them. The first they found were little pinky Mayflowers nodding on their slender stems.

"Aren't they the darlings!" cried Dimple softly as she began picking a tiny bunch. "I just want a few now to go for a walk with me, and we won't take many. We'll pick some for Mother when we're coming back."

"Addertongues for me!" called Boy Blue as they came upon a sunny little knoll where the lovely yellow blossoms swayed in the breeze. He gathered a tiny bunch for his buttonhole, and they went on.

Very soon, in a little clump of hazel bushes covered with tiny red tufted flowers and dangling catkins they came face to face with a very tiny bird they had never seen before. It wore an olive-green suit and whitish vest, and the top of its head was a bright orange yellow bordered with black. It was flitting in and out among the hazel boughs looking for some dainty morsel to eat.

"I guess we've never met before, Birdie, have we?" ventured Boy Blue. "Won't you tell us your name?"

The tiny bird peeked at them saucily from behind a bough, but answered not a word.

"Is that a golden crown you wear on your head?" asked Dimple.

Still no answer, and it went on hunting worms, talking and singing to itself in little chirps and trills which the children didn't understand.

They were almost in tears as they went silently on their way. The hill path was getting steeper now and they had to go slowly. Half-way up they met a Robin tugging a long fishworm out of the ground.

Boy Blue turned to their old friend with an eager question: "O Sir Robin! Won't you tell us why the birds won't talk to us to-day? Is it because they don't know us?"

To their very great relief the Robin spoke. "Who did you speak to?" he asked.

"There were four," Boy Blue said, "Two Greybirds—only they weren't both alike—and another nice-looking bird tapping trees, and a teeny weeny one with a golden crown."

"And you don't know their names?" questioned the Robin.

The twins shook their heads.
"Well then," said the Robin, "I guess that was the whole trouble—you didn't know them. We birds don't talk to people who don't know our proper names."

"Oh! Is that it?" said Boy Blue with wide open eyes.

"What's the name of the bird with the golden crown?" Dimple asked.

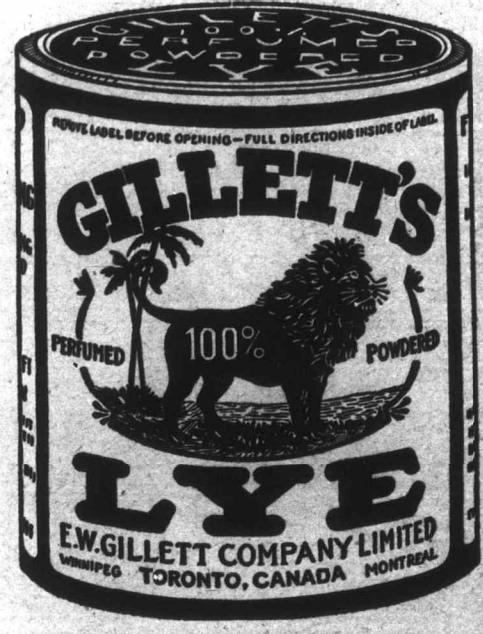
"Find out," said the Robin shortly, and away he flew.

The twins looked at each other in surprise. "We'll just have to ask somebody else," said Dimple, and they went on.

Pretty soon they met a Bluejay. "O Mr. Bluejay," called Boy Blue eagerly, "Will you tell us the name of the bird with the golden crown?"

"Find out," answered the Bluejay, and with a wink of his eyes he went on with his work.

The next bird they met was neddy Nuthatch.



"Oh, won't you please tell us the name of the bird with the golden crown?" Dimple asked.

"Find out," Neddy replied, and flew to another tree.

The children went on, wondering and silent. The pathway led them through a tiny grove of dark, fragrant balsams, where, blinking at them sleepily from a green bough, they saw an Owl.

"O Mr. Owl," Dimple said coaxingly, "won't you please tell us the name of the bird with the golden crown?"

"Find out," answered the Owl, and he floated noiselessly away amid the tree-tops.

"Well, it puzzles me how we are ever going to find out if nobody will tell us," said Boy Blue, and Dimple was too near crying to speak. They went on.

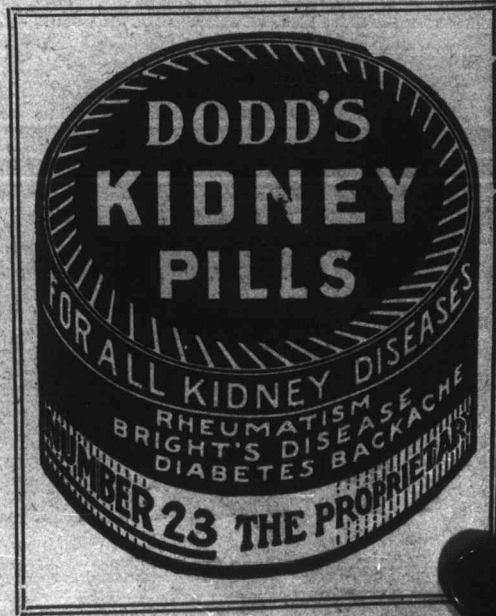
Near the hill-top they came into the midst of a little flock of Chickadees and among them was their old friend Black-Cap.

"O Black-Cap!" Boy Blue cried eagerly, "Won't you please, please tell us the name of the teeny, greeny bird with the golden crown?"

The children scarcely breathed, waiting for the answer. But with a wink of their tails and a wink of their wings and a wink of their saucy eyes, those birds all rose in the air and called over their shoulders as they flew away, "Find out!"

Without a word the twins went on their way and didn't stop till they had reached the big grey rock, which they called View Rock, at the crest of the hill.

Upon this rock they stood, hand in hand, too breathless from the climb to talk for a few minutes. It was a favorite spot, and because it could not be reached without an effort they liked it all the more. East, south and north were miles of woodland in folded hills and hollows. The golden brown of budding trees and the blue of far-away hills looked as beautiful as a page in a picture book; and in their delight the children for-



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got for a moment their puzzling disappointment.

"Let's sit down," said Boy Blue in a minute or two.

"Yes," assented Dimple, "and we'll see what's in our parcels. I hope it's something to eat, 'cause I'm nearly starved. Aren't you?"

"I'm almost hungry enough to rob that chipmunk of his acorn," replied Boy Blue. "Kee; Look here! Egg sandwiches and fruit cake and a chocolate bar!"

"Mine's just the same," said Dimple. "Aren't you glad we've got such a good mother?"

Surely nothing had ever tasted so good before! And there was enough to save a taste for the birds.

"There's old Jack Crow in that little oak tree," said Boy Blue. "He's watching us. I wonder if he likes fruit cake," and with a true aim he landed a good big piece of it at the foot of the oak tree.

Jack Crow flew down and ate it with a relish.

"I'll bet that's the first time you've tasted plum cake," ventured Boy Blue, only half expecting a civil answer.

"I'll bet it isn't," returned Jack. "I know the taste all right, all right—had some away, 'way off on the Island."

"What island?"

"Oh, ask somebody else. I've no head for Geography."

"Who gave you cake, Jack?" asked Dimple.

"The Teacher."

"Oh! Miss Miller?"

"No! She was never on my Island. It was a boy—tall and straight and strong—finest lad I ever met."

"Oh, do tell us about him," cried Boy Blue, and Dimple added, "Yes, please do, Mr. Crow, and I'll give you half my cake."

"Don't call me 'Mr. Crow,'" the bird replied, "My name's 'Jack.' That's the name he gave me."

"Please, then, Jack," said Dimple, "tell us about that nice boy teacher on your far-away island."

"Come another day and I will," Jack replied, "I'm too busy just now building my house."

"You couldn't just tell us, I suppose," Boy Blue ventured, "the name of the bird with the golden crown?"

Jack gave them a funny look, first out of one eye, then the other. Then he asked in his slow, wise way, "If you could reach this hill-top just by stepping out of your front door, would you like it as much as you do now?"

"No," Boy Blue answered, "More than half the fun is in climbing up."

"Exactly. Well, if there were someone to tell you everything you didn't know—"

"O! I see! I see!" Boy Blue interrupted eagerly. "We must work for our knowledge else it won't be worth much to us. But how can we find out the names of the birds?"

"There's a key," said Jack with a mysterious shake of his head. "The boy teacher had one, I saw it."

"Oh! What is it? Where is it? How can we get it?" they both cried in a breath.

"Find it," the Crow answered, "Caw, caw, caw!" and laughing at their puzzled faces, away he flew.

TRY THIS ON YOUR FRIEND.

Professor Sandiford, of Toronto Faculty of Education, supplies the following list of words, with this comment, "Anyone who can spell twenty of these thirty words is a passably good speller":—

Anoint, benefited, inoculate, supersede, battalion, tyranny, harassed, embarrassment, supererogation, paraffin (e), sateen, desiccated, consensus, hypocrisy, accommodate, gauge, innuendo, picknicking, bilious, plaguy, sacreligious, vilify, doggerel, cynosure, bacillus, subpoena, percolator, suede, auxiliary, pique.

WHAT A BOYS' BIRD CLUB CAN DO.

Carolyn W. McKinlay.

Under the inspiration of Miss Hazel Bervin, assistant librarian of the public library in Aberdeen, Washington, a strong boys' bird club was organized last April for the purpose of studying the birds of that region and helping in their protection.

The boys call the club the "B. B. Club," the initials of a secret name. They also have a secret pass sign, and have as their symbol a bird with a human face. They meet at the library twice a month, every other meeting having a programme, the others being for business.

A sample programme of their study meeting is the one which consisted of papers on the topic, "The Three Great Problems of Bird Life: First, Food; second, Safety; third, Reproduction." Interesting papers on the three subheads were given by three members of the club.

The club owns many fine pictures in colour of the birds of western Washington, which are pinned on the walls of the library for study.

Among the club members is a boy older than the others, who has been studying birds for some time, and who will take the boys on "hikes" to study bird life in the open when the weather is favorable. Only those willing to study are allowed in the club, "slackers" and idlers soon being dropped.

The boys have been building attractive bird-houses, which they will have ready to put out in the spring, and which, they hope, will induce the birds to come in greater numbers. They also do all they can to protect the birds, and to induce others to do the same.

THE WRONG BIRD.

A labourer, having won a goose in a Christmas raffle, was returning home with his prize, and on the way went into an inn for refreshment.

Laying down the goose, he was proceeding to satisfy his thirst, when a seedy-looking individual, seizing the goose, made off.

He at once started after him, and before running far had his man by the neck.

"What did you take the bird for?" asked he, angrily.

"Sure," said the seedy-looking man, "I took it for a lark."

"Did you?" was the retort. "Then you'd make a bad judge at a bird show!"

MANY WERE WILLING.

A certain Rector, just before the service, was called to the vestibule to meet a couple who wanted to be married. He explained that there wasn't time for the ceremony then. "But," said he, "if you will be seated I will give an opportunity at the end of the service for you to come forward, and I will then perform the ceremony." The couple agreed, and at the proper moment the clergyman said, "Will those who wish to be united in the holy bonds of matrimony please come forward?" Whereupon thirteen women and one man proceeded to the altar.

Preaching in one of the State capitals, an Australian Bishop noticed in his congregation a strange face. The following Sunday the same individual appeared, and later in the week the Bishop met him in the street. The Bishop stopped him, congratulated him upon his attendance at the cathedral, and added, "You don't live here, do you?" "No," said the stranger; "I live 'way back," mentioning the name of the place. "Have you many Episcopalians there?" inquired the Bishop. "No, sir," was the reply. "What we are mostly worried with is rabbits."