

TO ALL MEN AND WOMEN OF GOODWILL

# Canadian Churchman

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CONFERENCE OF BISHOPS  
OF THE  
ANGLICAN COMMUNION

HOLDEN AT LAMBETH PALACE,  
JULY 5 TO AUGUST 7, 1920.

Encyclical Letter  
FROM THE BISHOPS

A NATIONAL CHURCH OF ENGLAND WEEKLY

August 26, 1920.

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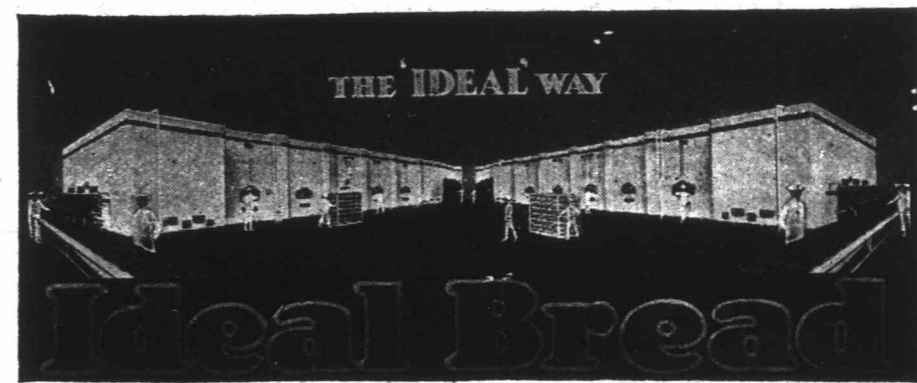
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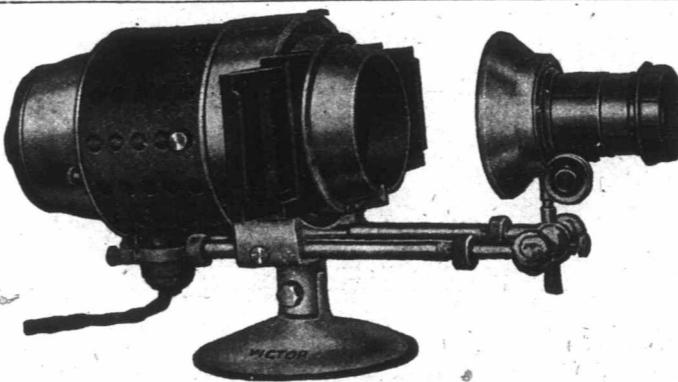
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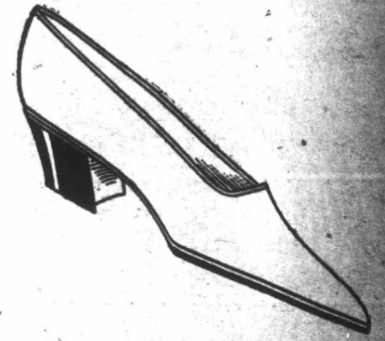
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### Personal and General

The Bishop of Ottawa and Mrs. Roper have returned home from England.

The Bishop of Aberdeen and the Orkneys is spending his summer holiday in Iceland this year.

Dr. Hensley Henson, the Bishop-Elect of Durham, is to be enthroned as Bishop of Durham on October 30th.

A collier was recently crowned as Poet Laureate at the recently-held National Welsh Eisteddfod, at Barry, South Wales.

Colonel George T. Denison, the veteran police magistrate of Toronto, was 81 years old on August 31st, and he is still both hale and hearty.

Cash contributions to the Thank-offering Fund of the Anglo-Catholic Congress had reached, at latest accounts, a total of about £30,000.

Dr. Gresford Jones, the Bishop-Suffragan of Kampala, in the Diocese of Uganda, has been presented by the clergy of the Deanery of Sheffield with an Episcopal ring.

The Bishop of Toronto and Mrs. Sweeny will sail from Liverpool for Montreal on the S.S. "Metagama" on

September 3rd. They expect to be back again in Toronto on September 12th.

The parish church of Crondall, Farnham, England, has been continuously served by three generations in the matter of vergers. Mr. Samuel Cranstone, who recently resigned the post, succeeded his father in 1848, and he, in turn, has been succeeded by his son.

Mr. S. H. Gladstone, the chairman of the Colonial and Continental Church Society, and the Secretary of that Society, Rev. J. D. Mullins, will represent that Society in Winnipeg and the coming celebration of the centenary of the foundation of the Church in the Province of Rupert's Land.

Mr. W. Hutchings, who for the past 23 years has been the chief verger at Southwark Cathedral, London, will shortly retire. He is now 72 years old, and he has been associated with two Archbishops and ten Bishops, the two former being the late Archbishop Temple and Archbishop Randall Davidson of Canterbury.

### FROM WEEK TO WEEK

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

The attitude of the longshoremen in the harbour of New York in refusing to touch the cargoes of British ships until an Irish mayor is released from prison and until an Australian prelate is allowed to visit Ireland raises a very serious situation. England has long been supposed to have been ruled from Ireland. Now it is proposed to rule her from the docks of New York. If commercial convenience or necessity is allowed to decide the destinies of a criminal or the itinerary of a wandering Archbishop to-day, why may not the same pressure determine what England must do in Mesopotamia, Egypt or Palestine, to-morrow? If this thing has to be fought out, isn't it better that it should be done now while we possess our self-respect rather than when we shall have to reverse a humiliating precedent? Commercial loss and confusion there may be, but let us not add the greater loss of placing our government in the keeping of foreign dock hands. We have a few harbours in Canada where, no doubt, ships that are not welcomed elsewhere may find it possible to do business without pledges of governmental obedience. International respect and friendship can never be promoted by yielding to this kind of pressure.

Church. It is to be a Church united in the faith of Christ, in fellowship in outward organization and recognized officers, in the use of God-given means of grace, and in the service of the Kingdom of God. In other words, the Church of the reassembled elements must recognize within itself a commission and authority to do God's work on earth. It cannot be a mere convenient society for setting forth certain teaching for the assumed welfare of men. It isn't the call of economy of money or human resources, or even the avoidance of strife and waste that is held before our minds, but the seeking to get a fresh start in the common observance of the Divine will and methods for the redemption and salvation of mankind. It isn't a case of convenience or concession to the supposed spirit of an infallible age, but a realization in outward form and inward spirit of the will of God. It is assumed that if this be well and truly accomplished, the varying needs of various ages will, as a matter of course, be adequately met. The familiar quadrilateral of former days still stands. The new element that seems to be introduced is a willingness on the part of our Bishops to have those in Anglican orders commissioned or recognized in such a way as to commend our ministry to non-Anglican communions. To the Roman and Eastern Churches this may mean a great deal. To Protestant communions it may mean little, for our orders are already recognized. Coming as it does from a united Episcopate of the Anglican communion, it does show a sincere desire to do all that is in our power to establish a working basis for all those who, out of a good heart, desire to rebuild the Church of God—truly Catholic and truly universal. The writer has only touched one or two points of this appeal. Its entire spirit is broad, deep, reverent, respectful, yearning. If this same spirit is carried into 252 dioceses the world over, can it be doubted that great things will arise therefrom?

"Spectator."

"The Bishops' Appeal for Christian Unity" is in many ways a remarkable and a notable document. In the first place, it is, we are assured, the unanimous expression of the mind of 252 prelates of the Anglican Church assembled at Lambeth. That is of itself a wonderful achievement, particularly on a subject so controversial. If the subject-matter of this appeal be capable of but one interpretation, if it means to all the signatories what it appears to mean to the ordinary reader, then it is true, as the London "Times" has said, nothing like it has been accomplished in the Church since the Reformation. At the very forefront of the appeal is set down the ideal of a Catholic

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## When You Come To Think of It

By DOWNEASTER

THE violent, not to say scurrilous, pamphlet of Bishop Fallon's, commending Dr. Kinsman's secession to the Roman Church, is, to say the least, an extraordinarily injudicious production. The ineptitude and sheer folly of sending it to every Anglican clergyman in Canada, a very large proportion of whom are English-born, and the rest, practically to a man, fervent lovers and admirers of the Motherland, containing, as it does, a bitter attack upon the English national character, seems to me a tactical blunder of an exceptionally flagrant kind. Dr. Kinsman, who, in his book, writes as might be expected of an Anglican Bishop, at all events, like a gentleman, cannot be congratulated on his ally and interpreter. The whole tone of the pamphlet is singularly acrid, and one might almost say venomous, and worthy, thank God, of a bygone generation, when theologians, politicians, historians, and even scientists and other dwellers in that narrower day, bludgeoned each other in their controversies as a matter of course. It was part of the game, and hugely enjoyed by the onlooker, but of late we seemed to have outgrown this kind of thing. Bishop Fallon's methods are a survival from those primitive times when differences in speculative theology were regarded as indications of moral depravity. Of late, it seemed as if we had got beyond this, but it appears that there are still a few lingerers here and there who cling to the old, and now generally discredited custom of pounding one's viewpoint into the head of a dissenting brother with a sledge hammer. From an antiquarian standpoint, the temporary revival of this crude and primitive style of controversy is interesting, though hardly convincing. If I may be allowed a momentary relapse into the controversial spirit of, say, the mid-Victorian or Elizabethan period, I might gently remind his lordship, who speaks very strongly of the "cowardice" of the Anglican Bishops and their readiness to compromise on the fundamentals, that the same thing was alleged of the august Head of his own Church regarding the German atrocities in Belgium and elsewhere. A good many people are saying the same thing to-day of the silence of the Roman Catholic Bishops in Ireland regarding the crimes of the Sinn Fein.

\* \* \* \* \*

Lord Acton's "Historical Essays," which I have lately read and re-read, are, as far as my knowledge goes, unique of their kind, and the man who hasn't read them has missed something whose lack no amount of reading and research in any other direction can supply. He is the honestest historical writer that I have ever read. I say "honest," for a historian may make a great show of impartiality and yet be thoroughly unreliable. The trouble with so many of our most brilliant historians is that they are nearly all obsessed with some particular theory, which they write books to prove, and through which "one unceasing purpose runs." All is grist that comes into their mill. Nothing that can be made to do service in establishing the one supreme contention escapes them. Unwelcome facts are given the cold shoulder, or, when possible, are explained away, and not infrequently bodily ignored. There is nothing of this in Lord Acton's works. He faces all the facts, and, what is more, he frankly accepts their obvious lessons in their "grammatical sense." The reading of these essays, which should be made part of every historical course, will be found to have a wonderfully clarifying effect on our historical judgments. For it is not so much the information imparted as the general mental attitude suggested of absolute honesty and fairness, and his fidelity to the fundamental principles of righteousness, in his estimation of the makers of history, which constitutes the special worth and charm of these fascinating volumes.

## Lambeth Conference Notes

THE Archbishop of Canterbury has issued on behalf of the Conference the following letter:—

To all men and women of goodwill:

For five strenuous weeks the Bishops of the Anglican Communion throughout the world have been meeting in the sixth of what are known as our "Lambeth Conferences."

We are about to publish the results of our discussions in the form of a letter, to which are appended a series of resolutions and reports.

We have naturally addressed our words to those who share our Christian belief and acknowledge the authority of our office. Further, assembled at a time when the whole world is still shattered by sundering forces, we have been moved to address an appeal to all Christian people. We ask them to join in a new endeavour to realize the fellowship which the world needs, first and foremost, within the Church of Christ.

Nor can we forget that we have sympathizers and allies beyond the frontiers of the Christian Society. To all men and women of goodwill who, along with us, have been watching, in deep concern, the wasting of the moral resources of the world during these recent years we desire to commend our work in full confidence that they will find in it much that gives expression to their own thoughts and fears and hopes. We bespeak their considerate attention. To them the future of the Christian Church can never be unimportant, for they, too, see in religion, and pre-eminently in the religion of Christ, a great potential force, strengthening individual character and cementing society; and these things, the strengthening of the individual and the cementing of society, are the very things which the world, on the morrow of the supreme catastrophe of the war, clearly needs for the re-ordering of its life.

They will not ignore the remarkable, perhaps unique, variety of experience, endeavour and opportunity expressed in a gathering of two hundred and fifty-two Bishops, all in some marked sense prominent representatives of communities, great and small, existing in every part of the world and planted in all conceivable surroundings.

The efforts of the Christian Church to give effect to the principles it acknowledges and to pursue the ideal which it proclaims must needs be assisted in no slight measure by the considering sympathy of those who, under whatever description, are seeking the things of the Spirit, and who believe that, as Jesus Christ said, "Man doth not live by bread alone."

It is for this reason that we desire, even passionately, that our purpose should be fully understood, and that the efforts we are making for the bettering of human life on every plane may be fairly judged, and even eagerly helped.

For the hearts of men everywhere are being stirred by hopes of a better ordering of our common life. Yet the foundations on which it rests are being shaken. If these hopes are to be fulfilled and these foundations rebuilt, there must be a rally of all spiritual forces. Men and women who believe in the power of the Spirit within and without the Church of Christ must no longer keep apart. They must be drawn together by mutual respect and understanding. We, who find our hope and strength in the Divine Redeemer Jesus Christ, need, for the winning of His Kingdom here on earth, the help of all who are striving for justice, brotherhood and purity in the life of the State, of industry, and of the family. They, on the other hand, may gain fresh inspiration and steadfastness from the faith which we hold and a new joy from the worship which we offer, wherein the spirit of man finds its rest in God.

We, therefore, take leave to think that the letter, the resolutions and the reports which we are about to issue merit the reading of all who justly claim to be good citizens.

Patriotism, so fatal in its perversion, can become the very principle of an intelligent service of mankind when it is fired and sustained by spiritual forces and ideals.

RANDALL CANTUAR.

Lambeth, August 9, 1920.

## The Bible Lesson

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

Fifteenth Sunday after Trinity, Sept. 12th, 1920.

Subject:

Joshua Appointed Leader, Joshua 1:1-18.

IT must have seemed to the people of Israel that no one could ever take the place of Moses. Yet God had prepared a man to take up the work which Moses laid down. Leaders may change—they must change—but in every crisis God is able to raise up some one to fulfil His purposes.

1. **Joshua is Called.**—Joshua had occupied an important place in Israel during the wilderness journey. He was the chief assistant of Moses as that journey was ended. Moses had designated him as his successor, and had dedicated him to such service by the laying on of hands. In Israel, therefore, it was known that the mantle of leadership was to be given to Joshua. After the death of Moses God made known to Joshua by a special revelation His purpose concerning the movements of the people of Israel. It was to be the beginning of a new era. The ancient promises made to Abraham, Isaac and Jacob were to be fulfilled. Joshua had given to him the Divine assurance that he should succeed in his task, but there were certain conditions to be fulfilled.

2. **Promises and Commands.**—For this new responsibility with which Joshua was charged there were three great necessities:—

(1) **The presence of God was necessary.** God promised His presence in the most direct and certain assurance which one could have. "As I was with Moses, so I will be with thee. I will not fail thee nor forsake thee."

(2) **Courage was necessary.** It was no light task to enter the land of Canaan. It was not merely the physical difficulty of bringing the people over Jordan, but there were strong enemies to face when the river was crossed. We may be sure there were many things in such an undertaking which were difficult and discouraging. Strength and courage were required to face them all.

(3) **Obedience was necessary.** Joshua must not turn aside from the way of obedience. In the new era there was need of the old law which had been given to Israel by the hand of Moses. It was God's word to Israel and must not be neglected.

These are the three principles of every truly successful life; the Divine presence, a good courage, and obedience to the word and will of God. Moreover, these are not far-away things. They may be ours. They must be ours if we are to live for God.

3. **Joshua and the People.**—The assurance and the commands which God gave to Joshua he passed on to the people. The one thing above all others which he promised them as a gift from God was Rest. But they had to work to attain that promise. Yet it was assured to them in the end, and very valuable it must have been to them after their life of wandering and warfare.

4. **Joshua a Type of Christ.**—The name Joshua in the Old Testament is the same as Jesus in the New. Joshua means saviour, and this is reflected in the words, "Thou shalt call His name Jesus, for He shall save His people from their sins."

In the Epistle to the Hebrews, the fourth chapter, the Christian parallel concerning rest is drawn. In many respects the type may be traced, but perhaps chiefly in this, that Jesus is the Saviour Who brings us into rest. "Come unto Me all ye that labour and are heavy laden and I will give you rest."

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Great abundance of riches cannot by any man be both gathered and kept without sin.—ERASMUS.

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# Canadian Churchman

Thursday, September 2nd, 1920

## Encyclical Letter from the Bishops

### LETTER

TO THE FAITHFUL IN CHRIST JESUS.

We, Archbishops and Bishops of the Holy Catholic Church in full communion with the Church of England, two hundred and fifty-two in number, assembled from divers parts of the earth at Lambeth, under the presidency of the Archbishop of Canterbury, in the year of our Lord 1920, within two years of the ending of the Great War, give you greeting in the name of our Lord and Saviour, Jesus Christ.

We who speak are bearers of the sacred commission of the Ministry given by our Lord through His Apostles to the Church. In His Name we desire to set forth before you the outcome of the grave deliberations to which, after solemn prayer and Eucharist, we have for five weeks devoted ourselves day by day. We take this opportunity of thanking from our hearts all those, both far and near, who have prayed God to give us His Spirit's present aid. We hope that the results of our work may bring encouragement and help to this great circle of intercessors, even in remote parts of the earth. Our deliberations were preceded by careful inquiry upon many sides into the matters about which we speak. In this Letter we propose to give a connected view of these matters, in the hope that it will make our Resolutions more intelligible, and lead some to study them, together with the Reports of our Committees on which they are based.

We find that one idea runs through all our work in this Conference, binding it together into a true unity. It is an idea prevalent and potent throughout the world to-day. It is the idea of Fellowship.

The minds and the hearts of men already go out to this idea. Men never prized the universal fellowship of mankind as they did when the Great War had for the time destroyed it. For four terrible years the loss of international fellowship emphasized its value. But the war which broke one fellowship created others. Nations became associated in alliances, which they cemented with their blood. In every national army, comradeship, novel and intense, united men of different classes and most various traditions. Thousands gained quite a new impression of what human nature might be when they experienced the fellowship of man with man in danger and death. Comradeship ennobled war. To-day men are asking, Can it not ennoble peace?

But the power of fellowship was prominent even before the war. Through trade-unions and other societies it had changed the face of industrial life. It bound together workers in science, education, and social reform. It gave its character to our recreations. In these and many other phenomena of the times, there is the same motive taking different forms the desire for fuller and freer life, and there is the same conviction that it is to be gained by effort in fellowship.

To a world that craves for fellowship we present our message. The secret of life is fellowship. So men feel, and it is true. But fellowship with God is the indispensable condition of human fellowship. The secret of life is the double fellowship, fellowship with God and with men.

This cardinal truth was emphasized by our Lord in words which can never grow old, when He said: "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind. This is the great and first com-

mandment." It can never yield the primacy to the second, which is like unto it: "Thou shalt love thy neighbour as thyself." For that primacy belongs to the order of creation. God made man in His own image, and God is love.

Men to-day are tempted to despair of the world and to blame its design. But this at least we can say: the life of men upon earth was designed to give opportunities for love and nothing has defeated that design. Those things which most perplex us, suffering and sin, have been the occasion of the most conspicuous triumphs of love. This design is the clue to the labyrinth of life. We lose our way in the maze whenever we let go this clue.

Men lost the clue and they are always losing it, for they will not keep God in their knowledge, nor love in their hearts. It is ours to recall men to God and to His revealed purposes and His acts which reveal them. It is ours to bid them pause in the hurry and stress of life, in the midst of its trivialities and its tragedy, and contemplate anew the ways of God. He made men for love, that they might love Him and love one another. They rejected His purpose, but He did not abandon it. He chose a nation, and made it in a special sense His own, that within it love of God and men might be cultivated, and that thus it might enlighten the world. Into that nation He sent forth His Son, both to reconcile the world to Himself and to reconcile men one to another. And His Son formed a new and greater Israel, which we call the Church, to carry on His own mission of reconciling men to God and men to men. The foundation and ground of all fellowship is the undeflected will of God, renewing again and again its patient effort to possess, without destroying, the wills of men. And so He has called into being a fellowship of men, His Church, and sent His Holy Spirit to abide therein, that by the prevailing attraction of that one Spirit, He, the one God and Father of all, may win over the whole human family to that fellowship in Himself, by which alone it can attain to the fulness of life.

This then is the object of the Church. In the prosecution of this object it must take account of every fellowship that exists among men, must seek to deepen and purify it, and, above all, to attach it to God. But in order to accomplish its object, the Church must itself be a pattern of fellowship. It is only by shewing the value and power of fellowship in itself that it can win the world to fellowship. The weakness of the Church in the world of to-day is not surprising when we consider how the bands of its own fellowship are loosened and broken.

The truth of this had been slowly working into the consciousness of Christians before the war.

But the war and its horrors, waged Reunion of as it was between so-called Christian nations, drove home the truth with dom. the shock of a sudden awakening.

Men in all Communion began to think of the reunion of Christendom, not as a laudable ambition or a beautiful dream, but as an imperative necessity. Proposals and counter-proposals were made, some old, some new. Mutual recognition, organic union, federation, absorption, submission—these phrases indicate the variety of the programmes put forward. Some definite proposals came from the Mission Field, where the urgency of the work of evangelization and the birth of national Churches alike demand a new fellowship. Again, in the shadow of suffering and in the light of sympathy, the ancient Churches of the East drew

nearer to our own than ever before. An official delegation from the Ecumenical Patriarchate came to London, at the time of our Conference, to confer with our Committee on the points which still need mutual explanation between our two Churches. The preparations for the World Conference on Faith and Order had not only drawn attention in all parts of the world to Christian unity, but had led to discussions in many quarters which brought to light unsuspected agreement between the leaders of different Communion. The great wind was blowing over the whole earth.

Such were the conditions of the time at which our Conference met. All realized that the subject of reunion was our most important subject. The Bishops brought with them, into the Conference, very various preconceptions. Different traditions, different estimates of history, different experiences in the present, different opinions on current proposals, seemed almost to preclude the hope of reaching any common mind. The subject of Reunion was entrusted to the largest Committee ever appointed in a Lambeth Conference. As their work proceeded, the members of it felt that they were being drawn by a Power greater than themselves to a general agreement. Their conclusions were accepted by the Conference under the same sense of a compelling influence. The decision of the Conference was reached with a unanimity all but complete. It is embodied in our Appeal to all Christian people.

In this Appeal we urge them to try a new approach to reunion; to adopt a new point of view; to look up to the reality as it is in God. The unity which we seek exists. It is in God, Who is the perfection of unity, the one Father, the one Lord, the one Spirit, Who gives life to the one Body. Again, the one Body exists. It needs not to be made, nor to be remade, but to become organic and visible. Once more, the fellowship of the members of the one Body exists. It is the work of God, not of man. We have only to discover it, and to set free its activities.

Thus our appeal is in idea and in method a new appeal. If it be prospered, it will change the spirit and direction of our efforts. Terms of reunion must no longer be judged by the success with which they meet the claims and preserve the positions of two or more uniting Communion, but by their correspondence to the common ideal of the Church as God would have it to be. Again, in the past, negotiations for reunion have often started with the attempt to define the measure of uniformity which is essential. The impression has been given that nothing else matters. Now we see that those elements of truth about which differences have arisen are essential to the fulness of the witness of the whole Church. We have no need to belittle what is distinctive in our own interpretation of Christian life: we believe that it is something precious which we hold in trust for the common good. We desire that others should share in our heritage and our blessings, as we wish to share in theirs. It is not by reducing the different groups of Christians to uniformity, but by rightly using their diversity, that the Church can become all things to all men. So long as there is vital connexion with the Head, there is positive value in the differentiation of the members. But we are convinced that this ideal cannot be fulfilled if these groups are content to remain in separation from one another or to be joined together only in some vague federation. Their value for the fulness of Christian life, truth, and witness can only be realised if they are united in the fellowship of

one visible society whose members are bound together by the ties of a common faith, common sacraments, and a common ministry. It is towards this ideal of a united and truly Catholic Church that we must all set our minds.

This truer conception of the Church and of the Divine purpose disclosed in its history must regulate our aspirations as well as our endeavours. We cannot suppose, indeed, that we have found a way to solve all difficulties in a moment. The vision must become clear to the general body of Christian men and women, and this will take time. We must all direct our gaze towards it. We must help one another to see what steps lead towards its fulfilment, and what steps lead the other way. The vision points the road to reunion. That road may not be short, but, we believe, it will be sure.

The more our minds are filled with the hopes of seeing the universal fellowship in full and free activity, the more zealous ought we to be to improve and strengthen in every way the fellowship of our own Church. This is one of the most direct and obvious methods of preparing for reunion.

In our Resolutions we call upon each Church of our Communion to develop its constitutional self-government and to give more and better opportunities for service to all its members. The wider and deeper, the more complete and the more effective is the life of any one Church, the more points of contact will it find with others. We would also communicate to the Churches of our Communion an impression which has forced itself upon us on many occasions in our discussions. Because our Church has spread over the world, and still more because we desire to enter into the world-wide fellowship of a reunited universal Church, we must begin now to clear ourselves of local, sectional, and temporary prepossessions, and cultivate a sense of what is universal and genuinely Catholic, in truth and in life. Our Conferences give us the opportunity of comparing the experience which we have gained in matters of organization, and of bringing together and recording the results for the information of the whole Communion. In this connexion we may mention that at the present meeting we adopted a series of somewhat technical resolutions dealing with the formation of new Provinces and the constitution of the Central Consultative Body. The subject of the Provinces, though important, we will pass over here. The Central Consultative Body acts, in a certain limited way, for the Lambeth Conference in the intervals between its meetings. It is thus one of the links which bind together our fellowship. The characteristics of that fellowship are well worth attention when the reunion of the world-wide Church is in men's thoughts. The fact that the Anglican Communion has become world-wide forces upon it some of the problems which must always beset the unity of the Catholic Church itself. Perhaps, as we ourselves are dealing with these problems, the way will appear in which the future reunited Church must deal with them.

For half a century the Lambeth Conference has more and more served to focus the experience and counsels of our Communion. But it does not claim to exercise any powers of control or command. It stands for the far more spiritual and more Christian principle of loyalty to the fellowship. The Churches represented in it are indeed independent, but independent with the Christian freedom which recognizes the restraints of truth and of love. They are not free to deny the truth. They are not free to ignore the fellowship. And the objects of our Conferences are to attain an ever deeper apprehension of the truth, and to guard the fellowship with ever increasing appreciation of its value. If the Conference is to attain such objects, it must be because it is itself a fellowship in the Spirit.

The duty of preserving and strengthening the fellowship of the Church belongs specially to a smaller fellowship within it, the Ministry of Women. The three Orders of Bishops, Priests, and Deacons have always been assisted in their ministry by many others who at different times and in different places have had different names and positions. In a

wider and more general sense these all belong to the ministry of the Church; for the special kinds of service which they have to do distinguish them from the main body of Christians, who are commanded in general terms "by love to serve one another." Thus the great fellowship is throughout cemented by service, which is love in action.

There has been much discussion of late about the admission of women to share in the ministry of the Church, both in the wider and in the narrower sense of those words; and the Church must frankly acknowledge that it has undervalued and neglected the gifts of women and has too thanklessly used their work. We have thought well to give in a series of Resolutions what we think to be the general mind of our branch of the Catholic Church at this time about this subject. We feel bound to respect the customs of the Church, not as an iron law, but as results and records of the Spirit's guidance. In such customs there is much which obviously was dictated by reasonable regard to contemporary social conventions. As these differ from age to age and country to country, the use which the Church makes of the service of women will also differ. But this use will be further determined by a more important consideration. It is the peculiar gifts and the special excellences of women which the Church will most wish to use. Its wisdom will be shewn, not in disregarding, but in taking advantage of, the differences between women and men. These considerations seem to have guided the primitive Church to create the Order of Deaconesses. We have recorded our approval of the revival of that Order, and we have attempted to indicate the duties and functions which in our judgment belong to it. We also recognize that God has granted to some women special gifts of spiritual insight and powers of prophetic teaching. We have tried to shew how these gifts can be exercised to the greatest benefit of the Church. The arrangements which we have suggested are not applicable to all countries alike. Yet everywhere the attempt must be made to make room for the Spirit to work, according to the wisdom which He will give, so that the fellowship of the Ministry may be strengthened by the co-operation of women and the fellowship of the Church be enriched by their spiritual gifts.

There is much that the fellowship of the Church lacks for its completeness of life. As a fellowship with God and in God, it has infinite resources of power on which to draw. But the tendency to draw "the old is good" is particularly strong in the Church. Religious people are apt to feel the goodness of the old so much that they are slow to prove whether there are yet powers of God on which they have never drawn. They are almost equally slow to believe that they might themselves receive the blessings which were given to faith in its primitive freshness. As a result of this, sometimes men and women form fellowships that they may do outside the Church what they ought to have had opportunity to do, and to do better, within it.

One of our committees has dealt with the Christian Faith in relation to Spiritualism, Christian Science, and Theosophy. We commend its Report to all who are interested in these movements. In it the teachings which are connected with them are tested in the light of Christian truth. Tried by the doctrines of the Incarnation and the Cross, they are clearly shewn to involve serious error. It is also shewn that adherents of these movements are drawn into practices and cults which injure their spiritual life, and endanger their loyalty to Christ and to the fellowship of His Church. On the other hand, it must not be forgotten that these movements are very largely symptoms and results of reaction against materialistic views of life. We cannot but sympathize with persons who seek a refuge from the pressure of materialism. It is the part of the Church to afford such a refuge, and, if it fails to do so, there is something wrong with its own life.

There is much in Christian Science which ought to be found within the Church, where it would be supplemented by truths which in Christian Science are neglected. For instance, Church people receive, and must always receive, with all thankfulness, as from God, the help

which medical skill and devotion can give. But on the other hand, they ought to take more account of the recent growth of knowledge about the power of spirit and mind over body. More than this, they ought to display an intenser faith in their Lord Himself as the source of all healing, bodily and spiritual, and to have bolder expectations of His willingness to respond to their prayers with gracious revelations of His power. They ought to offer far more numerous examples of that repose upon God which is the health of the soul, and secures, in ways which pass understanding, the health of the body. For all these things are the rightful heritage of those who abide in the Divine fellowship.

Religion has promises which we have not fully claimed, not only of the life which now is but also of the life which is to come. Our fellowship with one another, not less than our fellowship with God, triumphs over death. We who belong to the Church's lesser fellowship in this world are not separated from, but are one with, those who belong to the Church's higher fellowship in the other world. This is, in part, what we mean by the Communion or Fellowship of Saints. The distance between our temporary and our permanent home, between earth and heaven, is not great. Christ and His Apostles made this clear, and the Christian experience of centuries has confirmed it. Belief in this reality and the nearness of the other world has been deepened by the war. The bereaved heart of mankind with earnest, if not always wise, endeavour is straining to bridge the space that lies between. It is in this endeavour that many distracted souls turn to spiritualism for help, not realizing that the Church has abundant treasures of comfort, and assurance of the world beyond this, with which to bring to the sorrowing the solace which is the right and the heritage of Christians. It is for the commissioned teachers of the Church so to present the Communion of Saints as to make it a satisfying force in the life of mourners. Whatever new triumphs of faith remain to be achieved and whatever new voices of comfort are waiting for utterance, the bond of love, rightly understood, will continue to be strong enough to carry the bereaved through the days of mourning and the discipline of separation till the day breaks and the shadows flee. Here, as in all fellowship, there are silences and limitations which cannot be wholly done away while earth lasts. But through them and beyond them fellowship abides.

Fellowship in this life, whether with God or with one another, is but the preliminary stage in an eternal progress. While the spiritualist seeks light upon the future life through communication with the departed, the theosophist seeks the clue to his own destiny in the mysteries of his own being. Here again the Christian faith gives us all that we need for life and work. That faith bids us look onward from glory to glory, in the ever closer union of the spirit of man with the Christ who is God and was made man, and not merely in the evolution of a Christ within, who is but the higher self of man. Here again fellowship is the path and the goal. The hidden man of the heart, who is now being fashioned by the one Spirit after the likeness of the one Christ, is no lonely seeker after truth, no disciple of an esoteric brotherhood, but a citizen of a spiritual kingdom in which all sorts and conditions of men in every race and nation are being trained to feel the power of God and to fulfil the purpose of God for the whole world.

We have spoken of the Church and of those things which it lacks. If it is to be a perfect fellowship, as it ought to be, it must recover them, especially unity and power. We would end this section of our Letter by pleading earnestly with Church people to use the only means by which the Church can regain those great gifts. The first is prayer. Pray without ceasing, without wavering, faithfully, instantly, fervently. Prayer is the source of all our strength. The second is to obey the Lord's command, and more earnestly and more devoutly to partake of the Sacrament of His Body and Blood. In it offer yourselves with your souls and bodies, to be a reasonable, holy, and lively sacrifice in union with His Sacrifice. In it learn from Him the way of fellowship, with God and with man, and receive in Him the power to share His love to His Father and His love to men.

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From the fellowship of the Church, what it ought to be and what it ought to contain, we now pass to other fellowships which exist among men by the will of God. For these fellowships, too, there is only one inspiration, and that is the Spirit of God. The Church, in which it has pleased God to dwell by His Spirit, ought therefore to have a message for all these fellowships.

The fellowship between man and woman in marriage was the earliest which God gave to the human race. "From the beginning of the creation," as our Lord reminded us, God made them male and female. What our Lord adds about marriage is not given as new legislation, but as a declaration of God's original purpose. The man and his wife are no longer twain, but one flesh: and those whom God has joined together, man is not to put asunder. This revelation about God's purpose gives the keynote to all that the Church has to teach about marriage. Because it can found its teaching upon the will and act of God in making the union, the Church can go on to teach how God will complete it. He will work, as those who wait for Him well know, the miracle by which the two lives become one, yet so that each life becomes greater and better than it could have been alone. But marriage is not ordained only to give opportunity for the development of those two lives in unity. It has essentially the aim of bringing other lives into the world. Its indissolubility should secure to the children the continued care and love of both their parents, so long as they live. The State's obvious interest in the children should lead it to preserve the strictness of marriage law. On the other hand it is the purpose of God for themselves and for their children that Christian parents should regard. On the fellowship begun in their union and widened into the fellowship of their home, they will build up their nation according to the purpose of God; and not only the nation but also the Church; for He, after Whom the carpenter's household will ever be called the Holy Family, wills to build every generation of His Church on holy families.

We cannot forget how He Who was the centre of the Holy Family became afterwards the succourer and saviour of some of those who had strayed furthest away from the sanctities of home. He raises up in His Church from age to age compassionate spirits, who by His aid follow the examples of His winning compassion. Our Committee has touched upon this part of the Church's work, and urged the great need that is now felt for more helpers in it. We note with interest how the spirit of fellowship is stirring here also, and how it is now agreed that the love and brightness of comradeship should surround those unhappy ones as they retrace their steps to a truer life.

The relation of men one to another in industry or trade is another fellowship which God intended to exist and created to be good. Yet to-day we are confronted with a world-wide upheaval and embittered antagonism in social relations, the course of which none can foresee. We seem to be involved in an intricate conflict between capital and labour in which each aims at an exclusive supremacy. Any such supremacy would be inconsistent with the Christian ideal of fellowship. And the Church insists that, in its essential nature, industry is not a conflict, but a fellowship. Again, every trade or profession ought to be producing something which men want and ought to want; and so far each is doing service to the community. But in industrial life all such service depends on combined effort. It is rendered in co-operation. The message of Christianity in this matter is to make men see that here they can and must "in love serve one another." To all concerned, employer and employed, director and workman, investor of money and investor of brain or muscle—to all alike the Church must say: "Put first your service to the community and your fellowship in that service. Do your work heartily, keenly, carefully as to God, because you are benefiting His children. Have good will, and expect others to have it. Rearrange your mutual relations, as men co-operating in fellowship, not

competing in suspicion and hostility." These are fundamental principles. Beyond them lies the whole region of practical application. In the technical side of economics, which is a science for experts, the Church has no authority. But whenever in the working out of economic or of political theory moral issues are directly involved, the Church has a duty to see that the requirements of righteousness are faced and fairly met. The Church will, for instance, maintain that fellowship is endangered if all who serve do not share equitably in the results of labour. For this is part of Christian justice. The Church will fearlessly claim that the human character of every worker is more sacred than his work; that his worth as a child of God and member of the fellowship must not be forgotten, or imperilled by any form of industrial slavery. For this belongs to the spirit of Christian liberty. In all such things the Church will, under the guidance of the Holy Spirit, proclaim its message of brotherhood and mutual service, founded on the Divine purpose for men, and will aid the community in giving active expression to it. But our hope throughout is in the Spirit of God. In no other way, as we believe, can society recover itself than by recovering the plan of God for its well-being, and by reliance on His inspiration for realizing that plan. Such are the principles and thoughts which underlie our Resolutions on Industrial and Social Problems.

We pass on to the relation between nations. We cannot believe that the effect of the coming of the Kingdom of God upon earth will be to abolish nations. Holy Scripture emphasizes the value of national life and indicates its permanence. The sense of nationality seems to be a natural instinct. The love which Christ pours into the hearts that are His, makes men cease to hate each other because they belong to different nations. Within redeemed humanity nations will not cease to exist, but nationality itself will be redeemed. We need not despair of this consummation because of any wrongs which have been done in the name of nationality, however recent and however appalling.

Thus the purpose of God for the nations, as we conceive it, is that they should form a fellowship, as of a brotherhood or a family. They are intended, as nations, by love to serve one another. They are intended to develop distinctive gifts and characters, and to contribute them to the common good. There is no place in this ideal for jealousy or hatred, for ruthless competition, and for the ambition to conquer and to enslave. Nor does the imposition of peace upon the world by fear of the strong arm bring this ideal much nearer. For this ideal is essentially an ideal of freedom, the freedom of brothers in a family, wherein the immature and the weak have carefully secured to them the chance to grow and to grow strong.

We commend to all Christian people the principles which underlie the League of Nations, the most promising and the most systematic attempt to advance towards the ideal of the family of nations which has ever been projected. It has deeply stirred the hopes of those who long for peace on earth and increase of fellowship. But if any such League is to have success it will need the enthusiastic and intelligent support of millions of men and women. It is not enough that Governments should agree to it, or statesmen work for it. The hearts and minds of the people in all countries must be behind it. In all nations a great change is needed, and is needed now. War-weariness cannot unite and is not uniting us. Neither the sufferings of some countries nor the ambitions of others are making much impression on a paralyzed world. The world needs to recover feeling, but the feeling must be right and true. Before either peace or freedom can be established in security and joy, the fires of brother-love must leap up in the hearts of the nations. This great change requires a miracle, but it is a change that can be wrought by the one spirit of fellowship which is the Spirit of God. We must subject our wills and open our hearts to His influence, that He may work that miracle in the world.

It will be naturally and rightly said that the great ideal of the brotherhood of nations involves for its full realization the thorough permeation of the nations with Christ's Spirit. The conversion of the nations is the only real hope for the world.

It is a curious coincidence that all the most prominent problems in the Mission Field to-day are in some way connected with nationality. The Report of our Committee traverses the whole ground. We would here indicate only the salient points.

"These that have turned the world upside down are come hither also." Many others besides the men of Thessalonica have recognized that Christianity is a revolutionary force. It cannot be otherwise. The preaching of the Kingdom of God is always, as it was at the first, also the preaching of a change of mind. It is certain to make people see that "the manner of life handed down from their fathers" is in some, or perhaps many, respects "vain." Whether missionaries emphasize this, or leave it to be inferred, they are sure to incur suspicion and arouse resentment. But to-day they are coming to see that some of this suspicion and resentment is due to their own faulty conception of their object.

They have been content to make disciples out of all the nations. They have not remembered that their Master in fact commanded them to make all the nations His disciples. In other words, they have not taken due account of the value of nationality. The aim of missions is not only to make Christians, but to make Christian nations. The principle has consequences, both negative and positive, which are daily becoming clearer. No community of Christians has a right to attempt to produce a replica of itself in a foreign country which it evangelizes. Neither forms of worship, nor methods of thought, nor social institutions belonging to one race ought to be imposed on another. Nor will evangelism or pastorate for longer than necessary be retained in foreign hands.

Foreign missionaries should set before themselves one ideal, and one only: to plant the Catholic Church in every land. They must remember that the Catholic Church needs the fullness of the nations. They must long to see national life putting on Christ, and national thought interpreting His truth. The more they have valued their own nationality, the more they should respect the nationality of others. They do not go out to obliterate other men's nationality, but to bring it near to Christ Who can exalt and complete it. They do not go out to propagate their national Church, but to add another national Church to the Church Catholic. They carry with them warnings and lessons from the history of national Churches. They will be on their guard against that sectarian spirit which is the danger of national isolation. No foreigner can forecast, still less invent, the lines of national development in religion. The foreign missionary therefore must give his strength to making known Christ in the fullness of His Person, His work, and His revelation of the Father, together with the great inheritance of Catholic tradition and the glory of the fellowship of the Catholic Church. He must leave to the converts the task of finding out their national response to the revelation of God in Christ, and their national way of walking in the fellowship of the Saints by the help of the One Spirit. Thus will the glory of the nations be brought into the Holy City.

But not only does the Church need every nation to be evangelized. It needs also the help of every nation in evangelization. It has been a consequence of the late war that missionaries of certain nations are forbidden to work in the greater part of the world. As Christians, we cannot acquiesce in this prohibition, except as a temporary measure. The command of Christ is obligatory on those nations, as on our own. Nor can the missionary cause afford to lose their assistance. But if this claim, which we thus advance in the Name of Christ, is to command the attention of statesmen, the standard of missionary single-mindedness must be kept very high. No one can be a politician as well as a missionary, without endangering the credit of

(Continued on page 574.)

## Re-union of Christendom

The following Appeal to all Christian People has been issued by the Archbishops and Bishops of the Anglican Communion, assembled in Conference at Lambeth Palace:—

### AN APPEAL TO ALL CHRISTIAN PEOPLE

From the Bishops Assembled in the Lambeth Conference of 1920.

WE, Archbishops, Bishops Metropolitan, and other Bishops of the Holy Catholic Church in full communion with the Church of England, in Conference assembled, realizing the responsibility which rests upon us at this time, and sensible of the sympathy and the prayers of many, both within and without our own Communion, make this appeal to all Christian people.

We acknowledge all those who believe in our Lord Jesus Christ, and have been baptized into the name of the Holy Trinity, as sharing with us membership in the universal Church of Christ, which is His Body. We believe that the Holy Spirit has called us in a very solemn and special manner to associate ourselves in penitence and prayer with all those who deplore the divisions of Christian people, and are inspired by the vision and hope of a visible unity of the whole Church.

I. We believe that God wills fellowship. By God's own act this fellowship was made in and through Jesus Christ, and its life is in His Spirit. We believe that it is God's purpose to manifest this fellowship, so far as this world is concerned, in an outward, visible and united society, holding one faith, having its own recognized officers, using God-given means of grace, and inspiring all its members to the world-wide service of the Kingdom of God. This is what we mean by the Catholic Church.

II. This united fellowship is not visible in the world to-day. On the one hand, there are other ancient Episcopal Communion in east and west to whom ours is bound by many ties of common faith and tradition. On the other hand, there are the great non-Episcopal Communion, standing for rich elements of truth, liberty and life which might otherwise have been obscured or neglected. With them we are closely linked by many affinities—racial, historical and spiritual. We cherish the earnest hope that all these Communion and our own may be led by the Spirit into the unity of the Faith and of the knowledge of the Son of God. But in fact we are all organized in different groups, each one keeping to itself gifts that rightly belong to the whole fellowship, and tending to live its own life apart from the rest.

III. The causes of division lie deep in the past, and are by no means simple or wholly blame-worthy. Yet none can doubt that self-will, ambition and lack of charity among Christians have been principal factors in the mingled process, and that these, together with blindness to the sin of disunion, are still mainly responsible for the breaches of Christendom. We acknowledge this condition of broken fellowship to be contrary to God's will, and we desire frankly to confess our share in the guilt of thus crippling the Body of Christ and hindering the activity of His Spirit.

IV. The times call us to a new outlook and new measures. The Faith cannot be adequately apprehended and the battle of the Kingdom cannot be worthily fought while the body is divided, and is thus unable to grow up into the fullness of the life of Christ. The time has come, we believe, for all the separated groups of Christians to agree in forgetting the things which are behind and reaching out towards the goal of a reunited Catholic Church. The removal of the barriers which have arisen between them will only be brought about by a new comradeship of those whose faces are definitely set this way.

The vision which rises before us is that of a Church genuinely Catholic, loyal to all Truth, and gathering into its fellowship all "who profess and call themselves Christians," within whose visible unity all the treasures of faith and order, bequeathed as a heritage by the past to the present, shall be possessed in common and made serviceable to the whole Body of Christ. Within this unity Christian Communion now separated from one another would retain much

that has long been distinctive in their methods of worship and service. It is through a rich diversity of life and devotion that the unity of the whole fellowship will be fulfilled.

V. This means an adventure of goodwill, and still more of faith, for nothing less is required than a new discovery of the creative resources of God. To this adventure we are convinced that God is now calling all the members of His Church.

VI. We believe that the visible unity of the Church will be found to involve the whole-hearted acceptance of:—

The Holy Scriptures as the record of God's revelation of Himself to man, and as being the rule and ultimate standard of faith; and the Creed, commonly called Nicene, as the sufficient statement of the Christian faith, and either it or the Apostles' Creed as the Baptismal confession of belief;

The divinely-instituted sacraments of Baptism and the Holy Communion as expressing for all the corporate life of the whole fellowship in and with Christ;

A ministry acknowledged by every part of the Church as possessing not only the inward call of the Spirit, but also the commission of Christ and the authority of the whole body.

VII. May we not reasonably claim that the Episcopate is the one means of providing such a ministry? It is not that we call in question for a moment the spiritual reality of the ministries of those Communion which do not possess the Episcopate. On the contrary, we thankfully acknowledge that these ministries have been manifestly blessed and owned by the Holy Spirit as effective means of grace. But we submit that considerations alike of history and of present experience justify the claim which we make on behalf of the Episcopate. Moreover, we would urge that it is now and will prove to be in the future the best instrument for maintaining the unity and continuity of the Church. But we greatly desire that the office of a Bishop should be everywhere exercised in a representative and constitutional manner, and more truly express all that ought to be involved for the life of the Christian family in the title of Father-in-God. Nay, more. We eagerly look forward to the day when, through its acceptance in a united Church, we may all share in that grace which is pledged to the members of the whole body in the apostolic rite of the laying-on of hands, and in the joy and fellowship of a Eucharist in which as one family we may together, without any doubtfulness of mind, offer to the one Lord our worship and service.

VIII. We believe that for all the truly equitable approach to union is by the way of mutual deference to one another's consciences. To this end, we who send forth this appeal would say that if the authorities of other Communion should so desire, we are persuaded that, terms of union having been otherwise satisfactorily adjusted, Bishops and clergy of our Communion would willingly accept from these authorities a form of commission or recognition which would commend our ministry to their congregations as having its place in the one family life. It is not in our power to know how far this suggestion may be acceptable to those to whom we offer it. We can only say that we offer it in all sincerity as a token of our longing that all ministries of grace, theirs and ours, shall be available for the service of our Lord in a united Church.

It is our hope that the same motive would lead ministers who have not received it to accept a commission through Episcopal ordination as obtaining for them a ministry throughout the whole fellowship.

(Continued on page 573.)

## COMMENTS ON LAMBETH CONFERENCE

THE Bishop of Ottawa, in an interview on his return from the Lambeth Conference, is stated to have said:—

"On this occasion," said his lordship, "there were two remarkable utterances sent forth. One was the letter from the Archbishop of Canterbury to all men and women of goodwill, appealing for a re-ordering of life on a more deeply spiritual basis. It is a broad and tolerant document, and will be received with interest by all who realize the needs of these disturbing days.

"The other unusual document was the appeal to all Christian people from the Bishops for a re-union of Christendom. Of all topics, this had the central place in our mind, and outlines the basis on which we of the Church of England hope to bring about a re-union and to close the breaches of Christendom. It appeals to non-Episcopalians for unity in faith and knowledge."

Bishop Roper pointed out that there was present during the conference a representative of the Orthodox Eastern Church, which had a special significance in relation to this appeal.

### LEAGUE OF NATIONS.

The Conference took up the question of the League of Nations, and heartily endorsed the essential Christian basis of the League, and expressed the hope that steps would be taken immediately, whether by co-operation or concurrent action, whereby the whole Church of Christendom may be enabled to urge the principle of the League of Nations upon the world. It also requested all members of the Church to support the League of Nations' Union.

His lordship drew attention to the appalling condition of masses of people in Europe and Asia, of which Canadians realize little. The Conference urged all to set their faces against injustice to indigent natives in the countries in the far places of the world. There are large tracts of Europe and Asia to-day where disease and distress are rife, and the Conference called for support of the relief measures now afoot. Labour and its relations with capital was discussed, as also the whole question of marriage and divorce. Bishop Roper said that the Anglican Church's attitude to divorce remained uncompromising and was well known.

### MINISTRY OF WOMEN.

An interesting subject was that of the ministry of women, but he said there was no question regarding the ordination of women in the Anglican Church. The work of the women in the Church was warmly recognized, but there was no likelihood of women becoming Priests. That was quite definite.

The delegates to the Conference included 100 Bishops from Great Britain itself, about 50 from the United States, 21 from Canada, an equal number from Australia and five from New Zealand. There were also Bishops from India, Japan, China, Persia, Egypt, Africa and "the great islands of the sea."

### TOUCHING INCIDENT.

His lordship recalled a touching incident when Bishop Oluwole, a native African Bishop from Lagos, West Africa, laid a wreath on the recently-erected statue of Abraham Lincoln, near Westminster. Bishop Oluwole's predecessor in the diocese was at one time a slave.

Bishop Roper was one of the first Canadians to come back. The Bishops of Huron, Montreal and Saskatchewan have gone on to Geneva to attend the first preliminary meeting on faith and order of all religious bodies of the world.

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Thus far I have always thought of death as of a friendly visit, which would be welcome to me at any moment, because, however happy and contented I may be, this life is always bounded and enigmatical; and the rending of the earthly veil which then takes place must at once enlarge our views and solve the riddle.

VON HUMBOLDT.



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VON HUMBOLDT.

**A Letter from India**  
**Mahatma Gandhi — General**  
**Dyer—Canadian Mission**

Palampur, Punjab, India,  
July 5th, 1920.

To the Editor, Canadian Churchman.

Sir,—The monsoon (rainy season), broke over these hills last night. They are always welcome here, as all over India, as bringing with them the relief of cooler weather after the severe heat of May and June. Such rains as the monsoon brings us are never known in the Occident unless we count what is referred to at home as a "cloud burst"; the monsoon brings us a wide cloud burst which spreads out over all the land. Nallahs, which in normal times, are little trickling streams between absurdly wide and high banks, now become deep and angry rivers of surging flood, fields become lakes, and roads turn into rivers. The thirsty prairies of India are now taking their yearly long and deep drink. The rains will probably last till the end of August.

It has occurred to me on this very rainy morning, when one cannot hear one's self speak for the roar of the rain on the bungalow roof, and to go out takes more fortitude than I can summon at the moment, that Canadian Churchmen might appreciate a letter on general matters which are interesting us in India at the moment.

Undoubtedly the figure attracting most public notice in India at the moment is MAHATMA GANDHI. These "a's" are of very little use to the uninitiated as helps to pronunciation. Be it explained that in "Mahatma" the second and third vowels are pronounced broad, as in "father," and Gandhi's name is—someone has remarked before me—just Mrs. Grundy's without the "r." His power with the people is extraordinary. It will be remembered that the troubles in the Punjab in the spring of 1919 were the result of M. Gandhi's Satyagraha movement. His friends tell us, and there are not wanting those among his critics, too, who agree, that Mahatma Gandhi is personally the most peace-loving person in the world. Satyagraha means roughly passive resistance. Nothing would be farther from Gandhi's nature than to advocate active or violent resistance. When told of the rioting and deaths in Amritsar, Gandhi said he was the "saddest man in India." Yet to-day this peace-loving, sad, and intensely earnest Hindu dreamer is starting a movement with possibilities of bloodshed and suffering to which the 1919 troubles will bear no comparison. Mahatma Gandhi is now urging Hindus to come to the help of Indian Moslems to force Britain to secure for Turkey such a revision of peace terms as will practically restore her to the "status quo ante bellum." The movement which is to bring this about is termed non-co-operation, i.e., non-co-operation with the government. This is to proceed by stages—the government being fully informed of each stage—until finally the government will find itself boycotted by the populace. Notice the peaceful nature of the movement's title, and his worst enemy doesn't claim that Mahatma Gandhi intends anything but "peaceful compulsion." God grant that the government show with this sincere, gentle and highly dangerous fanatic a firmness which, unfortunately, they have given us very little reason to hope for.

GENERAL DYER's case is still on the programme for discussion in the House of Commons while I write. I think I can say there is not a European who was in the Punjab during the rising who is not assured that General Dyer saved a wholesale massacre of Europeans. It seems incredible to us that Europeans who have no experience of Indian administration like those who sat on the Hunter Commission, and Mr. Montagu, should be permitted to censure experienced officers, both military and civil, who have fearlessly done their duty as they understood it. Mr. Montagu is generally believed out here to be a political trickster rather than of the type

of high-souled statesmen we have had in so many former Secretaries of State for India. Sir Michael O'Dwyer we all know for a fearless and just administrator, and the feeling is general that if he crosses swords with Mr. Montague the latter will suffer. The result of the whole malhandling of this affair is a loss of British prestige, and disgust on the part of officers of both services. The news is significant that at Sandhurst there is no competition for Commissions in the Indian Army.

A brighter spot on the horizon is the forthcoming visit of the Prince of Wales. At the larger centres committees are already busy making up programmes of reception and minor durbars. We have had our rumour that the visit is postponed owing to the political unrest, and the non-co-operation people have told the Viceroy that unless they get their way the Prince will not be welcomed. But preparations are going forward all the same, and I have no doubt that the enthusiasm and gorgeous splendour of the welcome he is finally accorded in India will not fall behind his historic welcome in the dear old Dominion.

It is a far cry from the matters of National interest of which I have been writing to the affairs of this little CANADIAN MISSION poked away and, one is sometimes tempted to think almost forgotten, in a valley in the outer fringe of the great Himalayas. Still there is not another part of all India which has a greater claim to the interest of Canadian Churchmen than this valley. Here Canadian homes have been set up, Canadian lives are being spent and good Canadian dollars are being poured out largely, I like to think, as a free thank-offering to God for all He has done to make our Dominion so fair. So let me tell you that our hospital here was opened on June the 9th, with an Indian lady doctor in charge. Our leper work is growing as fast as we can erect buildings to hold the lepers. Many people in Canada have sent us out gifts for these poor human drags, and we have been able to bring a semblance of comfort and even happiness into their lives, though not yet a hope of recovery. I am very interested in a project for helping up the steep ascent from out-caste to responsible citizenship of some of the Punjab's criminal tribes; these people are "criminals" by caste whether so in actual fact or not, and the government have invoked our help in setting a number of them on their feet. All glory to God and to Canadian Churchmen and Churchwomen if we can do it. We are certainly going to try, and I should like to write you about that try in my next letter.

Sincerely yours,  
FRANK S. FORD.

RE-UNION OF CHRISTENDOM.

(Continued from page 572.)

In so acting no one of us could possibly be taken to repudiate his past ministry. God forbid that any man should repudiate a past experience rich in spiritual blessings for himself and others. Nor would any of us be dishonouring the Holy Spirit of God Whose call led us all to our several ministries, and Whose power enabled us to perform them. We shall be publicly and formally seeking additional recognition of a new call to wider service in a reunited Church, and imploring for ourselves God's grace and strength to fulfil the same.

IX. The spiritual leadership of the Catholic Church in days to come, for which the world is manifestly waiting, depends upon the readiness with which each group is prepared to make sacrifices for the sake of a common fellowship, a common ministry, and a common service to the world.

We place this ideal first and foremost before ourselves and our own people. We call upon them to make the effort to meet the demands of a new age with a new outlook. To all other Christian people whom our words may reach we make the same appeal. We do not ask that any one Communion should consent to be absorbed in another. We do ask that all should unite in a new and great endeavour to recover and to manifest to the world the unity of the Body of Christ for which He prayed.

**"Peace Hath Her**  
**Perils---"**  
Rev. Prof. H. T. F. DUCKWORTH, M.A.  
Trinity College, Toronto

PART III.

DECIDEDLY interesting detail in the aspect of the civilized (or lately civilized) world of to-day is the alliance of Nationalism and Internationalism. These two are contrary, the one to the other, so much so that the power that could hold them together in a permanent alliance must be a very great power, indeed. There is one power that can do this, the power that, in the Latin version of Holy Writ, is called "charitas," and in modern English parlance (e.g., that of Mr. H. G. Wells) is called "goodwill." One finds the Internationalism of the British revolutionaries in alliance with the Nationalism of Sinn Fein Ireland, of Egypt, and of India. It might very consistently enter into alliance, when the time comes, with the Nationalism of "four hundred million negroes," which has just been the subject of prophesying by a negro enthusiast. But is this alliance of Nationalism and Internationalism an alliance of hatred or an alliance of goodwill? One is strongly inclined to believe that the revolutionaries in Britain champion the cause of insurgents in Ireland, Egypt and India, not so much because of any real goodwill for Irish, Egyptian and Indian "patriots" as because of desire to destroy the united Empire, which they regard as the exclusive interest and concern of those of their fellow-countrymen, whom they detest for being "capitalists" and "parasites of the body politic." Goodwill "begins at home," and the internationalism of those who are at war, in their hearts if not with their hands, against men of their own nation is not very likely to prove itself reliable and fulfil the expectations of those who prophesy good of it. He that hateth his fellow-countryman, whose speech he can understand, how shall he love the foreigner, whose speech he cannot understand? For the present, however, the fact that the sympathy of "Labour Internationalists" in certain countries with "Nationalist" fanatics in others does not make the situation less dangerous. The power of hatred, in the end, is inferior to that of goodwill. But hatred can "get in its work" very quickly, and may make more mischief in a few days than goodwill, with all its patient endurance, can repair in many years.

What is wrong with the world to-day? It is a great lack—not a total want, but a great lack—of "goodwill," the distinctive quality of those who "seek not their own." And this lack of goodwill results from a lack of belief in certain values which hold good not in this world only, but in another and vaster world, which have their manifestation in time, but their fulness of being in eternity. This reproach, indeed, weighs not upon revolutionaries alone; indeed, there is only too much of truth and justice in the contention that the present discontents are the Nemesis of lack of goodwill and good citizenship in time past among the supporters of law and order. It is to little purpose, however, that one can speculate upon what might have been if—. The question for the day and the hour is what may be achieved if—if certain remedies for the evils of human existence are put to the proof, as they have not yet been, though centuries have passed since they were first offered.

"No man is born into the world whose work is not born with him; there is always work, And tools to work withal, for those who will; And blessed are the horny hands of toil! The busy world shoves angrily aside The man who stands with arms akimbo set, Until occasion tells him what to do; And he who waits to have his task marked out Shall die and leave his errand unfulfilled."

—JAMES RUSSELL LOWELL.

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**Encyclical Letter from the Bishops**

(Continued from page 571.)

Christian Missions as a whole. If missions are not to be at the mercy of measures of political expediency, missionaries must be plainly seen to have no object or motive, no thought beyond the spreading of the Kingdom of God.

We have devoted so much space to the relation of nations and the national spirit to missions, because that is the outstanding problem of the Mission Field to-day. But we would not be misunderstood. Each of us belongs by birth to some one of the many nations of the world. But every Christian belongs by his second birth to one holy nation, which is God's own possession. When loyalty to his own nation comes into conflict with loyalty to that holy nation of which Christ is King, a Christian can have no doubt which loyalty must give way. "He that loveth father and mother more than me," said Jesus Christ, "is not worthy of me." National loyalty has often led men into exclusiveness, jealousy and hatred, which are far from Christ's purpose. No selfishness in the world has been so persistent or so ruthless as national selfishness. It is to save men from such wickedness that Jesus Christ binds them together into one holy nation. In the fellowship of this great unity nationality finds its redemption: while national characteristics are preserved for noble use and mutual benefit. But the love of God encompasses all and reconciles both

men and nations in the brotherhood of redeemed humanity.

To a world full of trouble and perplexity, of fear and despair, of disconnected effort and aimless exertion, we present what we have been

permitted to see of the purpose of God. It is enough to guide us. But, if it often seems that the message of religion is too general and its application to details too difficult, then it is our duty to recall to ourselves that we have to do, not with a theory, but with a Person. God is working His purpose out. If in simplicity we give ourselves to Him, He will work with us beyond our understanding: and we shall have contributed to the fellowship of man, because we have been working in fellowship with God.

Signed on behalf of the Conference,

RANDALL CANTUAR:

THEODORE PETRIBURG:

H. H. MONTGOMERY (Bishop),

Secretaries.

G. K. A. BELL,

Assistant Secretary.

August 7th, 1920.

[NOTE.—If it is desired to read this Encyclical Letter in the public services of the Church, it may be found convenient to divide it into two portions. For this purpose, the break should be made at page 570, after the words "love to men."]

**All Over the Dominion**

The Rev. Rural Dean Watson is spending the month of August with his family, as Chaplain, at the Island of Orleans, Quebec.

On August 28th, the Montreal auxiliary of the British and Foreign Bible Society completes a century of effort in distributing Holy Writ. A letter in the archives shows that the Montreal branch was founded in August, 1820. According to the last published report of the Montreal auxiliary, the 99th annual, in the first ten years of the society's existence, there were distributed 16,868 copies of Scriptures, and up to 1901 there had been distributed 1,132,300 copies of the Holy Scriptures. Up to 1919 the number was 1,181,028.

A new church is shortly to be erected for the parish of St. Columba, Montreal. The present church has been enlarged three times during the past eight years, and it is now too small for the congregation. The new church will have a seating accommodation for about 400 people, and will be built in such a way as to enable additions to be made as required. Rev. Jas. A. Osborne, the Rector, expects the new church will be formally opened some time in December.

The Waukesha "Herald," Wisconsin, U.S.A., states that the Rev. Canon Davis has arrived in the city after a 700-mile trip by automobile from Port Colborne, Ont. Canon Davis is a guest of his son-in-law and daughter, Mr. and Mrs. L. M. Kanters, West College Avenue. While here Canon Davis will baptize the infant daughter, Ruth Margery, of Mr. and Mrs.

Kanters. He started on his trip August 11th, and has made stops at Port Huron, Lansing and Holland, Mich. He will remain here about two weeks. Before returning home Canon Davis will stop at Racine to baptize the infant son of Mr. and Mrs. Jackson.

The Mission of Douglas, Diocese of Ottawa, has had the services of Mr. Alan Gardiner, of Bishop's College, Lennoxville, during the summer months, and most excellent work has been done. Regular services have been held every Sunday and a Sunday School established at one station. The Rev. Adam Lett, who before his ordination, served the mission as a student, recently visited the parish and held a vestry meeting at Scotch Bush and held services on the Sunday in the three churches. During the latter part of August the mission was visited by the Ven. Archdeacon Bliss, who had a conference with the parishioners with a view to making arrangements for the support of a resident clergyman. The Archdeacon held three services and administered the Holy Communion in two of the churches. Mr. Mills, of Eganville, took him through the mission in his car, and the Archdeacon returned with him to Eganville, where he preached at the evening service in St. John's Church, of which he was Rector some twenty years ago. There are good prospects of the revival of the Douglas mission and much credit is due Mr. Gardiner for his zealous work throughout the summer. At the conclusion of the evening service at Eganville, many members of his old congregation waited to meet and give a cordial welcome to their former Rector.

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## Brotherhood of St. Andrew

The Brotherhood of St. Andrew is an organization of the Church of England for the training of men and boys for Christian service. Its presence in a Parish, with proper support, insures the co-operation of the laity in extending Christ's Kingdom by personal work, and it is also the means of recruiting the ranks of Sunday School teachers, boys' leaders, lay readers, missionaries, clergymen, etc.

The Brotherhood is advocated by the General Synod and the Forward Movement executive, and the reorganized Council is prepared to assist in the formation of Chapters throughout the Dominion.

Hand Book and full information may be obtained from Mr. Walter Burd, General Secretary, 33 Yonge St. Arcade, Toronto.

We recommend to the men of the Church, especially Brotherhood men, the letter of the Bishop of Montreal which has been issued with the Cycle of Prayer. In it he brings out the true objective of the Forward Movement, which is not money, but the extension of Christ's Kingdom. "To this end," he says, "we must pray and work with the same enthusiasm which was manifested in the financial canvass." Prayer must precede all Christian work or the work will be of no avail, and we urge upon our Brotherhood men the importance of keeping their pledge to pray every day for the extension of Christ's Kingdom.

It is necessary that the desire to serve, aroused by the Forward Movement, should be directed, but, as the Bishop says, "No committee can lay down definite rules for work, neither can a stereotyped organization meet the need." If a Chapter allows its work to become stereotyped it will die, and this has been the cause of the majority of failures in the Brotherhood history; but there are only two rules laid down by the Brotherhood: prayer and work for the extension of Christ's Kingdom, and the methods of doing this are unlimited.

Another suggestion of the Bishop is admirable: "If those who have visited in the parishes for the purpose of soliciting subscriptions would now visit for the purpose of fellowship and strive to create a truer spirit of Christian brotherhood among all classes of our people it would be a natural outcome of our prayers, and would create a spiritual atmosphere in which the spirit of Christ would abound." That is just the kind of work that Brotherhood men should be doing, and one of the Head Office suggestions for the coming winter's work is that the homes that were canvassed for subscriptions should now be visited with the object of inviting the occupants to the church services. An organized plan has been drawn up which can be used by any Brotherhood Chapter or other body of men. Details may be had on application to the Brotherhood office.

Obituary.—It is with great regret we announce the death of Mr. N. A. Howard-Moore, who passed away in Toronto on August 22nd in his sixtieth year. For many years Mr. Howard-Moore has been a faithful Brotherhood worker, and at the time of his death was secretary of the Church of the Epiphany Chapter and chairman of the Toronto South Western District.

## The Church and the North American Indian

REV. H. G. CARTLIDGE  
Waswanipi, Northern Quebec

IN the northern parts of our vast Dominion, various companies have established posts at which trade is carried on amongst the Indians and Eskimos. These firms seem to have little difficulty in finding men who are willing to go to the far-away posts as clerks and store keepers. Isolation and hardships do not daunt them. The Church needs men to go among these same people, yet seems unable to get volunteers. Why this failure to procure more missionaries? Is it because the clergy and laity of the Church do not consider it wise to carry on this missionary work? Or is it because people are afraid to suffer a little isolation and hardship for the Master's sake?

It might be that if more information regarding the northern mission field was given to Church people through our own publications, such as the needs, conditions under which the work is carried on, descriptions of missionary work and characteristics of the Indians and Eskimos, more people would take an interest in the work, and be willing to give part of their lives in the extension of the Kingdom, even to the uttermost parts of the earth.

The territory north of the "Height of Land," in the provinces of Ontario and Quebec, reaching from Chapleau, on the C.P.Ry., to the northern limits of Baffin's Land, is under the jurisdiction of the Bishop of Moosonee. The area is 600,000 square miles, approximately four times as large as the British Isles. It is the home of the Indians and Eskimos, who earn their living by hunting and fishing. The majority of these people have been converted to Christianity by the missionaries of our own Church. The late Bishop Horden and Archdeacon Vincent gave the whole of their lives towards evangelizing the Indians, and that work is being ably carried on to-day by Rev. E. Richards, at Fort Hope, and other men in the James Bay. The labours of Rev. E. J. Peck and Rev. E. W. T. Green-shields among the Eskimos, have resulted in many being won from paganism to Christianity. Alas! many of the workers are getting old, the strenuous life of a missionary will soon be beyond their strength. Young men are needed to-day to take up this work.

When this northern mission work was commenced, the Church Missionary Society stationed their men at the posts on the sea coast of Hudson's and James' Bay, built by the trading companies. The Indians generally came from their inland hunting lands as soon as the rivers were free of ice, and spent a part of the summer on the coast. This enabled the missionaries to minister the Word and Sacraments to large bodies of people. After the Indians returned to their lands in the fall, the clergyman's time was fully occupied by teaching the children of the traders, and their ser-



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vants, who reside at the post all winter.

In recent years conditions have changed. The Indians do not go to the coast as in past years, but stay at the "inland" posts. To-day, the missionary is compelled to travel several hundred miles each summer, from place to place, in order to see his parishioners, who, under the old order of things, would have gone to see him. To meet the difficulty, old mission-groups are being divided,

as in the case of Rupert's House, where four trading posts have been taken and placed under another man stationed at Waswanipi. The new mission has an area of 18,000 square miles, almost half the size of Ireland, and it is only possible to meet some of the Indians once in two years.

Waswanipi serves as the headquarters of the new mission. It is situated in Quebec, about 200 miles north of the Canadian National Ry. There is a population of 160 people,

two-thirds of them are Church of England, the remainder are Romanists. At present we can boast no buildings, neither church, school-room nor mission house. The work is carried on in a small building, kindly placed at our disposal by the H. B. Co. officer.

Mistasinni is 175 miles east of the mission headquarters and it takes almost a week to reach it. At this post there is a small church. Services are conducted regularly, and school sessions held daily for the children by the catechist, Charles Iserhoff. Two hundred people make Mistasinni their home.

Nemiska is 170 miles north of Waswanipi. About 170 people are attached to this post, but Indians from other places often spend the summer months here. Again, we have no buildings in which to carry on the work. Services are conducted during the summer by a native catechist in a large tent.

Farther north of this last-named place, on the East Main River, is another place called Neeskaskow. Ten families, about seventy people, live at this post during the summer months. Here the services are conducted by an Indian catechist in the house of the H. B. Co. postmaster.

This brief description is typical of other missions in the diocese as regards area, population and equipment.

A missionary's work is divided into three departments—viz., priest, teacher and physician.

In the summer months service is conducted daily, and there are three services on Sunday. The Indians attend all the services regularly, join regularly in the worship and singing, listen attentively to the instruction given, and earnestly try to conform their lives to their Christian profession. The clergyman is the confidant of his parishioners and in this way he fulfils his office of watchman, messenger and steward of our Lord.

The Indians must not only be won for Christ, they must also be prepared to meet the changing conditions, so that they may play an intelligent part in the development of our country. Hence the missionary becomes the teacher. During the winter he holds school for five days a week, but in the summer time, school is held six days in the week. Often it is hard to get equipment, yet the children make very good progress, and there is a vast difference between children living at a post where school is held, and those little ones who have no chance to attend school.

Perhaps the Church (and Dominion Government) will wake up some day and send qualified doctors and trained nurses to attend to the health of the aborigines. Until that time arrives, the Indian must continue to take chances and trust to the missionary. Extracting teeth, sewing cuts, dressing wounds, washing scrofula sores and dispensing simple remedies for various ailments is part of the parson's daily work.

The chief characteristics of the Indian are:—

(1) Simplicity, which is the result of living so far from so-called civilization. Religion and hunting constitute his whole life, and outside of these subjects he knows very little. His library consists of four books, the Bible, Prayer and Hymn Book and Bunyan's "Pilgrims' Progress."

(2) Conservative. As in the old time, so to-day, the old men exercise a great deal of influence; the young men listen respectfully to the elders. This trait shows itself as regards the marriage customs. A young man often sends a substitute to propose for him. There are cases where the wrong girl has been won, and the marriage followed, but the custom shows no trace of dying out.

(3) Imitation. Instead of living in tents they try to build houses and

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make simple articles of furniture. Unfortunately, it is not only good, but bad habits which they learn from the white man, as is illustrated by the Indian who told his missionary that he was "the same as a white man." He had sold a stack of hay to two different dealers and collected the money from both of them.

In conclusion, I would suggest that a good way to arouse more interest in Indian missions, would be to arrange for our older, experienced men to meet those clergy engaged in white work, at their deanery meetings and other conferences, and give to them all the information possible, so that they may return to their parishes and tell their people what the Church is doing for these people in the north, and what remains to be done.



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### The Churchwoman

THOUGHTS FOR THE W.A. ANNUAL MEETING BY ONE OF THE RANK AND FILE.

THE annual meeting of the Dominion Board—I say it with deep regret—leaves us, the rank and file in the parochial branches, quite cold. The Dominion Board seems so remote, and their communications, which reach us via our Diocesan Board and more or less efficient representatives, generally refer to matters of finance, and, as they usually have been already dealt with by the aforementioned Diocesan Board, there is nothing left for us but loyally to accept their decisions.

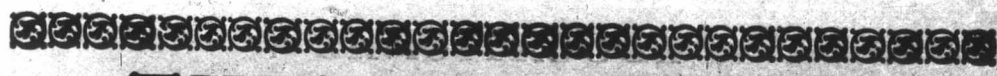
This year, however, it is different. A matter is to be discussed which is as vital to the tiniest country branch as to the largest city parish, a matter on which some of us believe hangs the future of the W.A. I refer, of course, to the question whether or no the W.A. as a whole are going to include Home Missions as an integral part of their work.

Bishop Farze, late of Pretoria, South Africa, when preaching the S.P.G. annual sermon in St. Paul's Cathedral to a purely missionary society, made this clear. "I plead," he said, "we should ever keep before us the one great outstanding fact that God's war is one—one whether here in the homeland or overseas. The first thing, I believe, we must do is to get rid of that appalling distinction which has been made in the past between what we call "Home" and "Foreign" Missions of the Church. It matters nothing to the Devil where he cuts our line, whether in a country district of England or in a slum of New York, in a lonely outpost in the South Sea Islands or in the teeming bazaars of India. The war is one, the front is one. If the war is one and the front is one, then our resources must be used as one, whether of manpower, material means or spiritual forces."

What is hindering us from realizing this great fundamental truth? It is possible that the root of the difficulty is a misconception of what is really implied by the term, Social Service, and a good definition might be a help to accurate thinking. The following is taken from the Canterbury "Diocesan Gazette": "Social Service," it reads, "is all that concerns the health, education, recreation and general physical, moral and spiritual well-being of the community."

Is there a single diocese in Canada where the W.A. is not actively doing some Social Service work? It may be that a missionary's child is being educated, or an effort being made towards introducing religious instruction in our public schools, or a hospital is being helped, or a church hall built, or the salary of a nurse being paid. In each diocese or parish the W.A. that is worth while is trying to do something for the "general physical, moral or spiritual well-being of the community." How, then, can any Diocesan Board that wishes to be consistent refuse to definitely accept the principle of expansion when action has been already taken in nearly every branch?

Special districts have local difficulties where our own people are brought into close proximity with alien immigrants, and here it is impossible for the W.A. to differentiate. Home and Foreign Missions are so interwoven that they must both be undertaken, but it would be better if the question was discussed on the broader grounds that touch every parish. The W.A. are not at present asked to undertake anything great or difficult. Of course, the work will grow, but strength will grow with it, so we need not be afraid; and there are so many ways, particularly work amongst the girls in our cities, in



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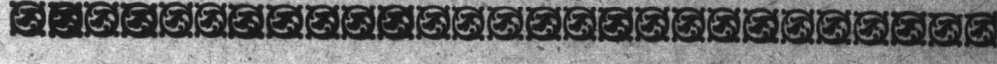
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Some 40 Bishops were present at the special American service arranged by the S.P.G., which was held in Westminster Abbey lately. The Bishops' procession was led by Bishops Montgomery and King, the past and present Clerical Secretaries of the S.P.G. Bishop Gailor preached. There were 70 Bishops present.

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**Synod of Diocese of Keewatin**

**T**HE eighth Synod of the Diocese of Keewatin was held in Kenora on August 17th, 18th and 19th, at which clergy were present from most of the parishes and missions in the diocese, lay delegates attending from Kenora, Fort Frances, Dryden, Eagle River, Keewatin, Dinorwic, Emo and Lac Seul; three centres being represented by students.

The Synod opened with Divine service on Tuesday evening, at which the Bishop of the diocese preached the sermon, it being the 18th anniversary of his consecration as Bishop of Keewatin.

On Wednesday morning the business sessions were opened and continued until Thursday afternoon. At the opening session the Bishop delivered his Charge to the Synod which consisted of an outline of the history of the diocese from its inception, calling forth much appreciation from all present.

Reports on various phases of the work in the diocese were presented, discussed and adopted, being of a most satisfactory nature.

Delegates and representatives were elected to the Executive Committee, the Provincial Synod, the General Synod, the Missionary Society of the Church of England in Canada, Board of Religious Education and the Council for Social Service.

Measures were passed dealing with matters of diocesan and parochial finance and the salary of the clergy.

This being the last Synod of the diocese at which the present Bishop expects to preside, touching reference was made to the fact, and a resolution of appreciation and good wishes was passed by a standing vote after several members had spoken to it, the feelings of all being very tense at the thought of the coming separation of the Bishop from the diocese. The secretary presented the motion, after which the Bishop made reply and wished to one and all every blessing.

The members present then united in the Doxology and the Bishop closed what will ever remain a notable Synod and a landmark in the history of the Diocese of Keewatin.

## QUEBEC NOTES.

The Rev. E. M. W. Templeman has been appointed to the mission of Scotstown and Canterbury, beginning September 1st. Mr. Templeman now leaves the mission of Kingsey and for several years previously had done excellent work in the Magdalen Islands.

The Rev. P. R. Roy has been appointed to the parish of St. Peter's, Quebec, for one year, during which time the Rev. P. Collis, will be general diocesan missionary.

Arrangements are being made for a Retreat for the clergy of the Diocese of Quebec to be held at Bishop's College, Lennoxville, from the 14th to the 17th of September.

Driving recently from Balmoral to London, the Royal car, containing the King, drew up beside a humble two-seater, apparently in difficulties, and occupied by a Lancashire artisan and his wife. Stepping out, the King asked what the trouble was, and stopping a passing motor lorry, prevailed on the mechanic to rectify the trouble.



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OAK LAKE, MANITOBA.

St. Alban's Church, Oak Lake, Manitoba, commemorated its 30th anniversary by special services. The Rector, the Rev. W. J. Hatter, preached special sermons. On June 22, 1890, thirty years ago, St. Alban's was formally opened for Divine service by his Grace the Archbishop of Rupert's Land, assisted by the Very Rev. the Dean, now Bishop Grisdale. St. Alban's was planned by the late Mr. James Andrew, who also designed the interior furnishings, all exquisitely proportioned and made in antique oak. The late Mr. Andrew took special interest in the church and gave much time and means to carry out his cherished plans, with the result that St. Alban's stands second to none of the country churches, in architecture, in the diocese, and a fitting tribute to its many faithful parishioners. Former Rectors of St. Alban's Church, Oak Lake, are Rev. Charles Quinney, 1889-1893, now in diocese Montana, U.S.A.; Rev. Samuel Trivett, 1893-1895, now in diocese Nova Scotia; Rev. J. H. Sykes, 1895-1897, now in Wellington, New Zealand; Rev. H. J. King, 1897-1900, now in Kapuskasing, Ont.; Rev. Septimus Ryall, 1900-1907, now in diocese Columbia; Rev. M. A. F. Custance, 1907-1913, now in diocese Qu'Appelle; Rev. J. A. Shirley, 1913-1916, now in East Kildonan, Man.; Rev. W. J. Hatter, 1916.

NEW PRIMATE OF ALL IRELAND

At a special meeting of the Bench of Bishops of the Church of Ireland, the Most Rev. Charles F. D'Arcy, D.D., Archbishop of Dublin, was elected Primate of All Ireland, in succession to the late Archbishop Crozier.

Dr. D'Arcy has been Archbishop of Dublin for only a year, having been appointed to the Metropolitan See from the Bishopric of Down and Connor and Dromore. He was born in 1859 and was educated at Dublin University, where he won distinction in science and moral philosophy. He was ordained in 1884 and has spent the greater part of his ecclesiastical life in the Church's northern area. In 1900 he was appointed Vicar of Belfast and Dean of St. Anne's Cathedral. Three years later he was consecrated Bishop of Clogher, and in 1907 he was appointed to the See of Ossory. He was elected Bishop of Down and Connor and Dromore in 1911. The new Primate is the author of several works on theology and metaphysics, and has been Select Preacher before the Universities of Oxford and Cambridge.

Complaining is the outcome of a jaundiced heart, as well as an affected liver.

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(cold) (8 fl. oz., exclusive of ice)		
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(prepared with 1 fl. oz. of syrup)		

Of all the plants which Nature has provided for man's use and enjoyment, none surpasses tea in its refreshing, wholesome and helpful qualities. This explains its almost universal popularity, and also explains, in part, the wide popularity of Coca-Cola, whose refreshing principle is derived from the tea leaf.

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*For the Family*

**Birds of the Merry Forest**  
 By LILLIAN LEVERIDGE  
(COPYRIGHT APPLIED FOR)  
 CHAPTER XXI.

An Hour of Suspense.

IT was a severe test for the courage and endurance of both. Dimple was nervous and frightened, and she wanted, oh! so much, to cry. Yet she dared not give way, for she knew that if once she let herself go she would cry hard, and might shake herself down into the water. The only thing she could do to help herself was to keep quiet, and that seemed the very hardest thing of all.

"O Dimple!" called Boy Blue pitifully, "Isn't there anything I can do? Can't you think of something?"

"If you can help me not to cry," she replied after a pause, "you'll be doing a lot. I want to cry, but I mustn't—oh, I mustn't!"

Boy Blue wanted very much to cry himself, but he realized that it wouldn't do at all. If ever he was going to be a man, he must begin now, so he fought manfully with the tears.

"All right, Dimple," he called as soon as he had steadied his voice, "I'll try and think of something real funny."

"Oh, no!" she said, "Don't do that, because I might laugh, and that would shake me almost as much as crying. Couldn't you sing something?"

"Yes, I will," he replied eagerly, and at once searched his memory for something neither sad nor funny, but just between the two. In a minute he lifted up his voice lustily and started on the first thing that came into his head:—

"I want to be an angel  
 And with the angels stand,  
 A crown upon my forehead,  
 A harp within my hand."

"Don't, don't sing that," Dimple interrupted hastily. "I don't want to be an angel—I don't want to at all—not for a long time. Sing something else."

Boy Blue was puzzled. After a few moments of earnest thought he tried again:—

"Not a sparrow falleth,  
 Not an eye grows dim,  
 Not a lost lamb calleth,  
 But 'tis marked by Him.  
 Not a flower unfoldeth  
 To the glorious air,  
 But our Father holdeth  
 It within His care."

"That's better; I like that," Dimple called from her tree, and he sang to the end the simple lines of trust. Both felt better.

"Sing something more," Dimple begged, "It helps me to forget."

Boy Blue sang all the happy songs he could think of, while both tried hard to keep their thoughts upon the songs, and to shut out from their imagination how awful it would be if that frail pink ribbon were to break or slip.

Neither of them had noticed that the sky was clouding over until a few drops of rain began to patter on the leaves. Oh, dear! Weren't things bad enough already?

Boy Blue's voice was getting tired, but he called up brightly, "Don't you worry, Dimple. I don't think it's going to rain long, and I've got a song about the rain. Listen:—

"It isn't raining rain to me,  
 It's raining daffodils;  
 In every dimpled drop, I see  
 Wild flowers on the hills.

The clouds of gray engulf the day  
 And overwhelm the town—  
 "It isn't raining rain to me  
 It's raining roses down.

"It isn't raining rain to me  
 But fields of clover bloom,  
 Where any buccaneering bee  
 May find a bed and room.  
 A health unto the happy,  
 A fig for him who frets—  
 It isn't raining rain to me,  
 It's raining violets."

"I never heard that before," said Dimple. "Where did you find it?"

"I read it in a paper and learned it," Boy Blue answered proudly, "and I just fitted that song tune to it myself. I like it, don't you?"

Dimple liked it so well that he had to sing it again. But poor Boy Blue, what with the long tramp and the fright and the singing, was getting very weary; and he was glad when the birds gave him a rest from being Dimple's sole entertainer and "forgetter," as she put it, because he was helping her to forget her danger—partly.

(To be Continued.)

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NUISANCES ALL.

"What we want to do," shouted the man who settles every question with ease, "is to get rid of Socialism, Bolshevism, anarchism, radicalism and sovietism."

"True," commented Farmer Corn-tassel. "And while you're about it you might as well throw in rheumatism."—Washington Star.

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SEEMS SCARCELY CREDIBLE.

The minister was giving a straight talk to one of the boys of his acquaintance.

"My boy," he said, kindly, "you will have to make a way for yourself in the world. Do you know the meaning of energy and enterprise?"

"No, sir," replied the boy, "I don't believe I do."

"Well, I'll tell you. One of the richest men in the world came to this city without a shirt to his back and now he has millions."

The youth was clearly impressed.

"Millions?" he repeated in wonderment. "Why, how many does he wear at a time?"

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WHEN DADDY SINGS  
 BY BURGESS JOHNSON.

When Daddy sings he keeps his chin  
 Pressed tight against his chest,  
 And just before the folks begin  
 He gives his voice a test,  
 And growls "Do, do," first high, then  
 low.  
 To see which way sounds best,  
 When Daddy sings it makes him  
 frown  
 Or wrinkle up his nose.  
 He waves one finger up and down  
 The way the music goes;  
 And when the song lasts very long,  
 He rises on his toes.  
 "Black Joe" and "Cradle of the  
 Deep,"  
 He grows them extra strong.  
 I don't see why he cares a heap  
 Whatever words belong;  
 You just hear "Tum ti iddy um"  
 When Daddy sings a song.  
 —Everybody Magazine.