

Canadian Churchman

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A Church of England Weekly Family Newspaper

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Personal & General

The Bishop of Qu'Appelle and Mrs. Harding are spending their summer holiday at Cap a L'Aigle, P.Q.

A Free Buffet at Victoria Station, Pimlico, London, Eng., closed down on July 1st, after a wonderful record.

Mr. R. Stapells, of All Saints' parish, Toronto, recently celebrated a record of 46 years service with the choir of that Church.

Mrs. Willoughby Cummings has returned to Toronto, she has been visiting her sister, Mrs. Vivian Morgan, in Strassburg, Saskatchewan.

The Rev. T. H. Perry, Rector of St. Matthias', Halifax, is supplying for Rev. Dr. Cotton, St. Aidan's, Toronto, during the month of August.

The Rev. F. H. Warner, Incumbent of Pierson, Man., left his parish for England last month. He has been granted a year's leave of absence.

The Senate of Cambridge University has conferred degrees *honoris causa* on General Sir Arthur Currie, the commander of the Canadians, and other war chiefs.

The Rev. Canon G. F. Davidson, Rector of St. Paul's, Regina, who is on holidays in Eastern Canada, conducted the services in St. George's, Guelph, his old parish on July 20th.

At the funeral of Mr. John Pilkington, aged 84, one of the oldest inhabitants of Peggy's Cove, N.S., Rev. T. Pilkington, one of his grandsons, officiated and six other grandsons were pall-bearers.

The Rev. A. H. Sovereign, B.D., the Rector of St. Mark's, Vancouver, is once more back again in Canada after spending a year overseas, engaged in work in association with the Canadian Y.M.C.A.

The annual brides' reception of the parish of Trinity, Halifax, was held in Trinity Hall on June 19th. A presentation of Prayer Books and hymn books to returned men followed. The Rev. L. J. Donaldson, the Rector, presided.

At the suggestion of Mrs. Botha, the wife of General Botha, a bronze plaque, 5 feet high and 2 feet 6 inches wide, is being erected in Amiens Cathedral to the memory of the South Africans who have fallen during the war.

Cardinal Mercier, the heroic Belgian prelate, was decorated on July 23rd, at Brussels by President Poincaré of France with the French War Cross. During his visit to Belgium the French President was made a citizen of Antwerp.

Mr. W. H. Giggie, F.G.C.M., principal of the Peigan Anglican Indian School, Brocket, Alberta, has been obliged to resign on account of continued ill-health, his three months' rest in British Columbia having failed to bring complete recovery.

Lord Rayleigh, one of the foremost British scientists, who died lately in England was a near relative of Captain Hedley Vickers, one of the saints and heroes of the Crimean War whose *Life* by the late Miss Caroline Marsh is still widely read.

The Rev. T. H. Blake, formerly Rector of St. James', Rivers, Man., who has been serving for some time past as a Chaplain with the Canadian troops overseas, has been appointed to the Curacy of the parish of Willesborough, Ashford, Kent, in the Diocese of Canterbury.

Captain the Rev. W. B. Singleton, formerly Incumbent of Westbourne in the Diocese of Rupert's Land, has returned to that Diocese after an absence of nearly four years. He is one of the 23 Army Chaplains who represented St. John's College, Winnipeg, on active service overseas.

The Rev. F. Ryott, late Rector of All Saints', Woodstock, Ont., was entertained at a farewell dinner on July 23rd, by the members of the local Ministerial Association prior to his departure for the Diocese of British Honduras, Central America, where he will engage in missionary work at Bluefields, Nicaragua.

This is what German occupation has done for the wealthiest sections of France. It will require 10,000,000,000 francs to restore these, and France to-day is powerless to produce such a sum, so England, Canada and the United States are helping. Immediate aid is required to house the thousands of helpless, homeless old people, widows and children.

Capt. the Rev. J. H. T. Holman, of Victoria, B.C., preached in St. Matthew's, Winnipeg, the third Sunday of July. He left Canada as a stretcher bearer sergeant with the 4th Field Ambulance, serving in France for over a year with the Red Cross, and afterward as Chaplain for two years. He wears the Mons Star and the Military Medal decorations.

The following report of the Bishop of Southwark's Trinity ordination is interesting to Canadians: "Deacon:—By commission from the Archbishop of Canterbury for the Bishop of Edmonton, G. Roe, L.S.T., University of Bishop's College, Lennoxville, P.Q., and Edinburgh Theological College." Mr. Roe has been serving with the Canadian forces overseas.

The King has consented to unveil the memorial which has been erected at Montreal to Sir Etienne Cartier by pressing a button at Balmoral. The ceremony will take place on September 6th, the anniversary of Sir Etienne Cartier's birthday. A wire will be run from Balmoral Castle to connect with the Atlantic and Canadian cable lines thus forming a direct electrical connection.

The Lancashire Fusiliers won more V.C.'s during the war than any other regiment, viz., 17. The Rifle Brigade, the Royal Fusiliers and the Yorkshire Regiment came next with 10, the Manchester Regiment and the Royal Lancashire Regiment taking 3rd place with 9 each to their credit. In the Overseas Forces Australia takes pride of place, Canada being close on her heels. The placings are: Australia, 63; Canada, 60; India, 17; New Zealand, 11; South Africa, 4. The Royal Navy and Reserves received 42. Newfoundland secured 2 V.C.'s.

The London "Daily Mail" says that the ministry of reconstruction is embarking upon a great scheme of rural development by constructing a large number of light railways connecting the countryside with the main railways, the cost to be borne partly by the country authorities and partly by the government. The lines upon completion will be leased to the operating companies under adequate guarantees. Enormous quantities of material used by the army in France will be utilized, reducing the expenses of construction by nearly 50 per cent., namely to \$12,000 per mile. The first rural railway has been begun at Giggleswick, Yorkshire.

The largest food dishes in the world were recently bought off the Indians of Vancouver Island, British Columbia, for the museum of the American Indian, New York City. These big dishes are as large as a man. They were purchased from a tribe named Kwakiutls, which in English means "Smoke of the World." They are used for special festivals, when great numbers of Indians gather to celebrate some religious or ritual festival. The dishes are carved out of wood and stews and soups brought to boiling point by dropping hot stones into the food. Carvings at the ends represent the clan to which the dish belongs.

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Canadian Churchman

Toronto, July 31st, 1919.

Editorial

THE Divinity Faculty of Trinity College, Toronto, is losing one of its most popular members in the removal to Chicago of PROFESSOR ARTHUR HAIRE FORSTER, B.A., B.D., who has been filling the chair of New Testament Greek since 1910. He is another of the men for whom the Canadian Church has to thank old Trinity, Dublin. He came to Toronto well vouchered for. In the first place, he is the son of the present Dean of Clogher Cathedral, County Monaghan, Ireland. To that recommendation his academic career at Trinity College, Dublin, added the following: Classical Scholar, 1901; Classical Moderator, 1901; First Theological Exhibitioner, 1904. He leaves Toronto to become Professor of New Testament Exegesis at the Western Theological Seminary, Chicago, in succession to Dr. Burton S. Easton, recently transferred to the General Theological Seminary, New York. During his stay in Toronto he has made a host of friends in all sections of the Church. His characteristically Irish manner, broad human interests and quiet scholarly bearing made him a delightful and stimulating companion. The *Canadian Churchman* is indebted to his pen for occasional articles, always written in a direct, lucid and illuminating style. Within the past few months he has given to the reading public a very timely little book "Four Modern Religious Movements" in which this style is well illustrated, and made to fortify the faith of the perplexed against the inroads of Spiritualism, Christian Science, Theosophy and Mormonism. We know that many scores of Canadian Churchmen will join with us in bidding PROFESSOR HAIRE FORSTER "Godspeed" in his new work.

LAST week we stressed the spiritual objective of the Forward Movement and the urgent responsibility upon us during even the summer months to keep this conception foremost in our minds. Here's an excellent bit of advice as a "follow up" that we pass on to you from the *Living Church*. It is one of its messages to American Churchmen in their sister movement the Nation-wide Campaign. Substitute throughout our official term "Movement" for their "Campaign" and there can be no more timely message just now for the rank and file of Canadian Churchmen:—

"Many influences contribute to the forming of public sentiment. It would be difficult, indeed, impossible, to enumerate in the case of any one person the impressions from many sources, which, together, bring conviction. It is easy, however, to point out the chief way in which individual sentiments become a composite as public opinion. It is through conversation that this process takes place.

"During the war this principle was utilized with conspicuous success in preparation for the war drives. All that was needed to challenge an expression of sentiment was to give publicity to some new phase of the subject or to some war project and then general exchange of opinion on the subject was sure to result. Wise propaganda in connection with the publicity greatly influenced the expression of opinion, and through this the general sentiment.

"We commend this principle and method to all those who have caught the vision of the Nation-wide Campaign, and who realize that its success depends largely upon the growth of a favourable sentiment throughout the Church. If everyone who is interested will make a special point to talk about the Campaign, in season and out of season, just as we all talked about the war, or as we all would do in a national political campaign, the process of sentiment-forming will begin and will spread rapidly.

"Many may feel that they do not have enough detailed information about the Campaign and its organizations and its methods to talk with authority, or even intelligently. But the chief purpose of the Campaign is the spiritual awakening of the Church; and everybody will know of ways in which the Church is failing to meet her opportunities, and can wax enthusiastic over the great things which the Church could do if only there were a right spirit and enough workers and enough means.

"Let us talk about the subject of the Campaign, even though it produces in response only questions and criticisms. Questions can be answered and criticisms can be met. But all the power of the Church stands helpless before the stone wall of complete indifference and silence."

WHAT an enormous expenditure of man power the war really involved is interestingly summarized in the June *Round Table*. Prior to the call to hostilities the United Kingdom had under arms only 733,514 men. During the war nearly seven times that many have been recruited, in all, 4,970,902; 4,006,158 from England, 557,618 from Scotland, 272,924 from Wales and Monmouth, and 134,200 from Ireland. Thus, from a population of 47,000,000 Great Britain and Ireland gave a total of nearly 6,000,000. The overseas Dominions added about twenty-five per cent, more, Canada, 628,964; Australia, 416,809; New Zealand, 220,099; South Africa, 136,070; Newfoundland, 11,922; the smaller colonies, 12,000—in all, 1,425,864. To these India added 1,401,850. Coloured troops from other parts of the Empire number another 122,837. The British Empire's total of fighting men for the war reached, therefore, no less than 8,654,467. They were distributed as to service as follows: France, 5,399,563; Italy, 145,764; Salonika, 404,207; the Dardanelles, 467,987; Mesopotamia, 889,702; Egypt and Palestine, 1,192,511. The casualties reported number: in France and Belgium, 2,724,203; in Italy, 6,926; at the Dardanelles, 119,578; in the Balkans, 28,092; in Mesopotamia, 111,549; in Egypt and Palestine, 59,996; in East Africa, 19,572. Worked out into percentages to the total sent overseas the casualties classify thus: For the United Kingdom 43 per cent.; Canada, 44.88; Australia, 63.36; New Zealand, 50.70. The United States sent 2,040,000 men to France, and the casualties were 294,998, or 13 per cent.

WE have been again dipping into that striking work by Booth Tarkington, *The Turmoil*, now in our libraries for some five years past. It's realism is wholesomely arresting. In the very first chapter there's a warning message for both Church and Nation, though voiced purely in the language of industrialism. In bold and unmistakable outline is portrayed the dingy and rampant commercialism of a city of the American Middle-West where the chief aim of life and the one criterion of progress is the multiplication of smoke stacks. Newcomers, however, immune, rapidly become infected with the atmosphere, and join devoutly in the one prayer of the official religious observance of the place—"The Sacred Ritual of the Cash Register":—

Give me of thyself, O Bigness,
Power to get more power,
Riches to get more riches,
Give me of thy sweat to get more sweat,
Give me of thy bigness to get more bigness for myself,
O Bigness, for thine is the power and the glory,
And there is no end but Bigness, forever and ever.

Realistic? Yes! But isn't the realism justified if it makes us see the ugliness of one of the dominant modern idolatries? The moral is obvious.

The Christian Year

The Evidence of Christianity

(EIGHTH SUNDAY AFTER TRINITY)

THE Sermon on the Mount contains the gravest and most vital teaching of our Lord. It is constantly quoted as the standard of Christian attainment. Its precepts are indeed most difficult to fulfil, so that they are sometimes said to be impracticable; but herein lies their incomparable excellence. It is one of the greatest assets to the Christian religion that it contains and commends such ideals as are preserved in the Sermon on the Mount. We can only know where we are, and how far we fall short of what we ought to be, when we have ideals of ethical and religious perfection definitely set before us, by which we can compare or contrast our life as it is actually lived toward God and our fellowmen.

A NECESSARY CORRECTIVE.

The gospel for to-day furnishes a very necessary corrective to at least two erroneous ideas.

1. Many people think that kindness is all that is required to be a Christian. One who is not wicked, who harbours no malicious designs and does no ill to his neighbour, who is kindly-affectioned toward people, he is living the Christian life. If he can say "write me as one who loves his fellowman" he is satisfied that he has fulfilled the whole law. Often that self appreciation contains a subtle and critical reflection upon others which implies a bitterness that gives the lie to its veracity. But even if this were not so the claim of virtue for what is frequently a constitutionally amiable and benevolent disposition is of very doubtful religious value. St. Paul's panegyric on love has often been over worked and misinterpreted. Good intentions and a benevolent disposition fall far short of ideal Christian living, "except your righteousness shall exceed the righteousness of the scribes and Pharisees ye shall in no wise enter in."

2. Some people are satisfied with the Christianity which consists of a mental or spiritual attitude toward self and toward God. If one is devout, and has a reverent fear of God, and faith in Him, he is in a state of salvation. Of course, these things are indispensable, and must not by any means be depreciated as to their religious value. But when life and conduct are made a thing apart, a subtle danger enters in which has been the fruitful cause of much misrepresentation in the past.

St. Paul enunciates one of the chief glories of the gospel when he writes, "by faith ye are saved, through grace." And it is a great comfort to have before us the example of the dying thief, and also of the publican in the temple, whose salvation consisted in faith, penitence and confession. But it is also true that, for practical Christian living, there must be fruitful evidence of the reality and sincerity of these things. "Do men gather grapes of thorns or figs of thistles?" "By their fruit ye shall know them." "Not every one that saith unto me, Lord, Lord, shall enter into the Kingdom of Heaven." The fruit will correspond to the tree. "A corrupt tree cannot bring forth good fruit." By the same token when there is no fruit, even though there may be good intention and profession of faith, it is a fair inference that the tree is either dead

(Continued on page 491.)

The Canadian Book of Common Prayer

by the Ven. W. J. ARMITAGE, M.A., Ph.D.
Custodian of the Book of Common Prayer of the Church of England in Canada.

PRAYERS AND THANKSGIVINGS UPON SEVERAL OCCASIONS.

(Continued from the *Canadian Churchman* of July 17.)

THE prayer, under the title: "In the time of Dearth and Famine," has been altered by our revisers in several important particulars. The alterations on the whole, are what might be termed improvements to the prayer, at least according to our modern ideas. For instance the words "and the earth bring forth her increase," are substituted for the following terms: "the earth is fruitful, beasts increase, and fishes do multiply." At the same time the prayer illustrates the need of prophetic insight, or of long views, on the part of revisers of our time-worn prayers. In the quiet and peaceful spring of 1913, it was easy for a reviser's pen to strike out the word "cheapness" in the petition written in 1552, "may through thy goodness be mercifully turned into cheapness and plenty." But who would dream of doing so, with larger experience in days in which the high cost of living is patent to every mind, and "cheapness" is greatly to be desired. The prayer, however, speaks for itself, and should be compared with the original:—

O God, heavenly Father, whose gift it is that the rain doth fall, and the earth bring forth her increase: Behold, we beseech thee, the afflictions of thy people; increase the fruits of the earth by thy heavenly benediction; and grant that the present scarcity and dearth, which we most justly have deserved, may through thy goodness be mercifully turned into plenty; for the love of Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honour and glory, now and for ever. *Amen.*

The prayer "In the time of any common Plague or Sickness," originally written in 1552, has been completely modernized. It is an excellent example of the attempt of the Canadian revisers to bring such prayers into harmony with the conditions of modern life, and to make use of the larger knowledge of the times in which God has cast our lot. The prayer proceeds upon the thought that there are sanitary laws, which must be observed upon our part, while in trusting faith we look up to the Great Physician to place his healing hand of help upon us. At the same time it looks out upon the needs of others and seeks for enlarged vision, that we on our part may stretch out hands open as day to melting charity, as we seek to relieve those in need. It asks also that the visitation of God may teach us the lessons of His love, and may redound to His glory.

¶ *In the time of any common Plague or Sickness.*

O Almighty God, the Lord of life and death, have pity on us miserable sinners, now visited with great sickness [and mortality]. Withdraw from us, we pray thee, this grievous affliction. Teach us so to understand and obey thy laws, that under thy good providence we may live in health and well-being all our days. Enlarge our charity to relieve the distressed, and above all, bless this visitation to the welfare of thy people and the glory of thy holy Name; through Jesus Christ our Lord. *Amen.*

There follows a prayer for Hospitals, which with the change of a single line, is the same as the one in the Scottish Prayer Book. In the Scottish Book the petition runs, "Continue, we beseech thee, his gracious work among us in the hospitals and infirmaries of our land." The Canadian revisers have recast it as follows, "Continue, we beseech thee, in our hospitals his gracious work."

¶ *For Hospitals.*

Almighty God, whose blessed Son Jesus Christ went about doing good, and heal-

ing all manner of sickness and disease among the people: Continue, we beseech thee, in our hospitals his gracious work; console and heal the sufferers; grant to the physicians and surgeons wisdom and skill, and to the nurses diligence and patience; prosper their work, O Lord, and vouchsafe thy blessing to all who give of their substance for its maintenance; through the same Jesus Christ our Lord. *Amen.*

The prayer for the recovery of a sick person is taken from the Scottish Prayer Book, and will commend itself to all.

¶ *For the recovery of a sick person.*

Almighty and immortal God, giver of life and health: We beseech thee to hear our prayers for thy servant N., for whom we implore thy mercy, that by thy blessing upon him and upon those who minister to him of thy healing gifts, he may be restored, if it be thy gracious will, to health of body and mind, and give thanks to thee in thy holy Church; through Jesus Christ our Lord. *Amen.*

The need of a prayer for those who travel has long been felt. There are opportunities for remembrance of those who travel by land or by water, elsewhere in our Prayer Book, but they are not sufficiently specific to meet the end in view. The American revisers furnished a prayer which a few of our Canadian clergy used occasionally, but it had no authority, and mystified the congregation. Now we have a prayer of our own, prepared by the Canadian revisers, not only suitable for a maritime people, but also for a country with a vast railway system.

¶ *For those who travel.*

O God, our heavenly Father, who are present in thy power in every place: Preserve, we beseech thee, all who travel by land or by water; [especially those for whom our prayers are desired;] surround them with thy loving care; protect them from every danger; and bring them in safety to their journey's end; through Jesus Christ our Lord. *Amen.*

An alternative prayer is provided of a most useful character, one admirably adapted for services on board ship, and framed with the intention that it will be made use of in the Morning and Evening services of the mercantile marine. It is based upon the prayer in the "Forms of Prayer to be Used at Sea," adapted to local conditions, and is from the Prayer Book of the Church of Ireland.

¶ *Or this.*

O eternal Lord God, who alone spreadest out the heavens, and rulest the raging of the sea; who hast compassed the waters with bounds until day and night come to an end: Be pleased to receive into thy Almighty and most gracious protection the persons of us thy servants, and the ship in which we sail. Preserve us from the dangers of the sea, [and from the violence of the enemy,] that we may return in safety to enjoy the blessings of the land, with the fruits of our labours, and with a thankful remembrance of thy mercies to praise and glorify thy holy Name; through Jesus Christ our Lord. *Amen.*

The Great War brought into prominence the need of prayers for our naval and military forces, and in its later stages of petitions for our airmen, or as some still prefer to call them birdmen. There was one prayer, which amidst the large number issued, gained universal acceptance. It had a place in the Scottish revision of 1912, and was therefore accessible for that use which tests a prayer to the uttermost, that is to say, actual experiment in public wor-

ship. It is now quite safe to say that the prayer has stood the test well, and has won its way into the hearts of the people as an expression of devotional need, as well as being in harmony with our clear duty to our brave defenders. It reads as follows:—

¶ *For the Forces of the King.*

O Lord of Hosts, stretch forth, we pray thee, thine Almighty arm to strengthen and protect the forces of our King in every peril of sea; and land; and air; shelter them in the day of battle, and in time of peace keep them safe from all evil; endue them ever with loyalty and courage; and grant that in all things they may serve as seeing Thee who art invisible; through Jesus Christ our Lord. *Amen.*

A prayer for use in time of war is a necessity. There has been placed here one of the noblest in the Liturgy, a most expressive and stately form, which already existed in the Forms of Prayer to be Used at Sea, but which was unknown to the vast body of Church people. It is a beautiful prayer which stood under its Rubric: "The Prayer to be said before a Fight at Sea against any Enemy." But it is just as suitable for battle on land, or for that matter in the air, or beneath the sea. It is a splendid utterance of deep devotion, ascribed to the pen of Robert Sanderson, Regius Professor of Divinity at Oxford, and afterwards Bishop of Lincoln, the author in all probability of the whole form of prayer to be used at sea. It is *par excellence* the war time prayer of all the ages, and is consecrated by its use in the senior service for over two centuries and a half. The suggestion to place it here, and to give it the first place came from Mr. Charles Jenkins, it was almost, if not indeed an inspiration, merely to suggest it was to win at once general acceptance.

¶ *In the time of War.*

O most powerful and glorious Lord God, the Lord of hosts, that rulest and commandest all things: Thou sittest in the throne judging right, and therefore we make our address to thy Divine Majesty in this our necessity, that thou wouldest take the cause into thine own hand, and judge between us and our enemies. Stir up thy strength, O Lord, and come and help us; for thou givest not always the battle to the strong, but canst save by many or by few. O let not our sins now cry against us for vengeance; but hear us thy poor servants begging mercy and imploring thy help, and that thou wouldest be a defence unto us against the face of the enemy. Make it appear that thou art our Saviour and mighty Deliverer; through Jesus Christ our Lord. *Amen.*

The familiar prayer, which in 1552, stood in the Litany, for use in the time of War, but which in 1662, was transferred to this place with an additional title, "In the time of War and Tumults." The Revision Committee, sitting in 1912, which might now be described in Shakespeare's words, "this weak piping time of peace," thought that the Church hardly needed such a prayer, certainly not in such strong and forcible language, savouring of strenuous times, now happily departed from the earth. Had not the sister Church in the United States deliberately struck out altogether the terms which seemed harsh and grating to sensitive ears longing for sentiments which breathe the spirit of peace? had not that Church drawn its pen through the words which appeared to be so appropriate in 1552: "abate their pride, assuage their malice, and confound their devices?" The Church in Canada standing ready to celebrate one hundred years of peace with the great Republic, might well follow, it was thought, such an example, as we had quite outgrown language of this character. But the General Synod which met in 1915, at the close of the first year of the war, was in no such mood, and under a motion of Dean Neales, seconded by the Bishop of Kootenay, it was decided to restore the prayer, as an alternative for public worship. It was too expressive of national need to be relegated to oblivion. It now follows, under the rubric "or this" as the second prayer "In the time of War."

(Continued on page 496.)

All of One Mind

JESMOND DENE

SOME of those who completed their peace celebration of July 19th in church the next day, received an illustration, almost startling in its fitness, of the way in which the day's message so often seems made for the special occasion. When the opening words of the Epistle fell on one's ear, "Be ye all of one mind," one instinctively turned to see if after all the passage had not been specially chosen for the day of peace. But no: it was the epistle for the 5th Sunday after Trinity, which this year fell on July 20th. "All of one mind." *Quot homines, tot sententiae*, how much nearer to the truth of our experience. How can we be all of one mind? yet unless we can be of one mind about some essential things, how can the peace we are celebrating be real or lasting?

"Love as brethren," the writer continues; "be pitiful, be courteous." Yes; we know that is the ideal: but how? "He that will love life and see good days, let him refrain his tongue from evil. . . let him eschew evil and do good. Let him seek peace and ensue it." Surely after all, it must have been written expressly for the day! Yet they are very very old words, and they just came in the ordinary course of that Sunday's service. "Seek peace and ensue it." Of course, that is just what we all want. Peace is that good thing which we have been seeking through these four and a half years of war. Peace was what we so desired that we were willing to pay "any price, even the price of war," to secure it. That, to us of the British Empire, is forever the meaning of the 4th of August, because from that day forward our men "went to war for the sake of peace." And now peace has been signed. They have won it for us. It is their gift to the world. And yet in every heart is the unspoken question: Is it peace? Is it the just and lasting peace, the vision of which nerved our men to every kind of effort and suffering; the hope of which supported us all through these unparalleled years?

"Hark! the roar grows, the thunders reawaken.
We ask one thing, Lord, only one thing now:
Hearts high as theirs, who went to death unshaken,
Courage like theirs to make and keep our
vow. . . .

"Then to our children there shall be no handing
Of fates so vain, of passions so abhorred;
But peace, the peace which passeth understanding,
Not in our time, but in their time, O Lord."

That is the message which comes to us from every soldier's grave.

And now through their efforts and sacrifices, through the sacrifices both of the dead and of the living who served in the Great War, the call of peace is sounding in our ears this 4th of August, and the call is to seek peace and ensue it; to be of one mind in the things which belong unto our peace. For the world is not at rest, unrest at home and abroad, industrial, social, political unrest, and because of it, men's hearts failing them for fear, wherever we look it is the same. Yet we are to be of one mind. But how? Perhaps there floats into our consciousness the completing thought, as it were: "Let this mind be in you which was also in Christ Jesus," turning us to Him, the Great Adventurer Who humbled Himself for others; the Great Friend Who laid down His life for His friends, and commended even His enemies to the Father; the Good Shepherd, Who "goes before" in all the perils of the way. He tells us that all peace, all good, comes through sacrifice.

All life is full of this story. At this very moment soldiers and administrators and merchants in India are doing their every day duty in peril of their lives, and holding the northern frontiers with the stress of excessive heat added to all the other difficulties. It has always been so. That is the story of India in the Empire, rule and development through the sacrifice of those who have served her. This is the story of our Empire, a rule in which order is the guarantee of justice, and freedom the child of their union. It has been well said, "The typical British

Imperialist is the keen, adventurous, fearless, chivalrous man who toils much, in awful climates, and for a wretched wage, and often comes home broken in health with fever, and endures much, talks little, and feels an inward satisfaction that he has been able to do his part in overcoming evil with good. . . . the heroic type which is generally not at all verbose, but which lives and dies in the service of God and man, and often wins no credit, nor asks for it either."

True civilization is built upon this law of sacrifice. Family life is impossible without it. It is the law of empire. In the lower type indeed, we see it as the exploitation of compulsory sacrifice by selfish aims, but in the higher type, it is voluntary sacrifice, not only of the "dear Immortal Namelesses," for it is the very rule and quality of true leadership, itself to go before and show the way, saying Follow me. This is indeed the law of civilization, yet it is Christianity which gives it supreme sanction, in revealing the Lord of Glory as Himself the chief of them that serve.

There is no other way. Industrial peace, for instance, cannot come except by mutual concession, co-operation, fellowship, through some sacrifice of personal aims, hopes and possessions. We must get to work, every essential industry should be working full tilt to repair the waste of war. Strikes will not lead us very far in the way of peace or reconstruction. Employers will have to lead in the way of peace; they and their workers alike will have to look beyond immediate class interests to the larger good. Hopeful are such words as those of Ralph Connor, just returned from overseas, in which he speaks of "the resolve on the part of employers and the wealthier people in England that the right thing shall be done by all classes; of the tremendous sense of justice stirring in the hearts of the masters that the fair thing shall be done by the workers," ending significantly "I believe Great Britain will yet show the world the way out."

And it will be a way of sacrifice. We must all get to work, so that this principle may permeate our whole personal and social life, those who have most to give, giving most, their wealth to the upbuilding of the country, their time and talents to its service, and all classes with good will doing service as to the Lord and also to men. That might be the motto of the call to peace. Even the League of Nations must work thus, the nations developing their own gifts freely, making thus their own contribution to the good of all mankind, and seeking peace through the mutual understanding and appreciation, which lead to mutual goodwill, with its practical issue in mutual service.

"Finally, brethren, be ye all of one mind," in dedication to the service of others, in seeking the peace which will be God's blessing upon single hearted endeavours for goodwill among men by those who forget self in service.

A NEW SOCIAL FORCE

It is important at this time, that the churches, and especially ministers, should be conscious of the fact that they are part of a corporate entity and that the public should realize that there is available in the churches, in a sense, a great new social force. The value of the Church for national causes is one of the outstanding discoveries of the war, and its assistance is now being sought by every great movement. The Church should respond with all its power, especially through clergy and the Church press, bringing into action all its educational facilities, and taking its place in the community organization to which all such movements finally come for their main effort.

The Church is both an educational force and an institution organized for neighbourhood and community service. Its buildings are important social centres, capable of great enlargement of activities. If directed intelligently and with public spirit, so that it can never be truthfully charged with self-seeking, or the desire to control the State, it may become one of the potent and beneficent factors of a turbulent era. The religious bodies have learned to act together during the war, and it is now possible, to a considerable extent, to use them as a united force for such purposes as are expressed in these statements.

A Forward Movement

II.

By Rev. DYSON HAGUE, M.A.
Rector, Church of the Epiphany, Toronto

THE demand of the hour is that the Church Go Forward.

At one time during the great war our soldiers had been in the trenches for eighteen months, and it was determined by the High Command that no decisive victory would ever be won by their staying there. The resolve was made that the time had come for a forward push. To-day the call has come to the Church to no longer stand on the defensive, but to abandon its apologetic attitude, and in the name of God—go forward. Only the adventurous Church, says an able modern writer, only the adventurous Church will save the world. But the adventurous Church must have no cut and dried programme; her only policy is to follow her Lord, freely, fully.

The forces opposed to truth, the powers controlling the hosts of sin, the entanglements to stay and the fortifications to defeat, are altogether beyond the power of any average Christianity. The Church must realize as never before that it needs not only the fighting spirit of the soldier—cheerfulness, sacrifice, devotion and adventure—but that Mighty Power that was promised on the first Ascension Day. "You shall be endowed with the power of the Holy Ghost coming upon you." Surely the Lord is waiting to-day for Canadian Christians who will accept the universal duty of extraordinary prayer for extraordinary need, and accept the Church's call to ADVANCE UPON THE KNEES. In the Old Country to-day there is a tremendous sense of the need of some extra supply of spiritual force. The Archbishop of Canterbury in co-operation with the President of the Wesleyan Conference, the Moderators of the Presbyterian Churches and other religious leaders came out into the open the other day and publicly declared that the preaching of the plain Gospel of the Son of God throughout the land would do more to save Great Britain from the menace of Bolshevism and worse things than all the Cabinets and Parliaments that ever assembled. We must put first things first. The greatest Missionary Society in the history of Christ's Church upon earth started out into the world in the name of our Lord and Saviour Jesus Christ with a simple plan of programme that may well stand as the leading plank in the Forward Movement in the Church of England in Canada to-day. That plan was:

"PUT MONEY SECOND.

"PUT SPIRITUAL THINGS FIRST."

The urgent demand of the hour therefore is that a new and passionate resolve for the extension of the Kingdom through the power of faith and the instrument of the Gospel be found in the heart of every Churchman of every condition and school of thought for a great religious offensive on a nation wide scale.

WANTED IN CANADA! An adventurous Christianity, and an adventurous Church! That was a great sentence of Chesterton's when he said with that keen insight of his, into the very heart of the question: "The teaching of Christ has not been tried and found wanting, it has been found difficult and not tried." If we are ever going to go forward in a splendid advance of aggressive Churchmanship, the dynamic impulse within, and the dynamic impulse behind, will be the heart of love and faith, quickened by the Holy Ghost, and energetic in prayer.

It is always disagreeable when a man's self-esteem lets itself out in disparagement of others, even when they are very small men. A frivolous character may take his joke out of others, and treat them with every disrespect, just because he has no respect for himself. He who has learnt on solid grounds to put some value on himself seems to have renounced the right of undervaluing others. And what are the best of us, that we should lift ourselves proudly above our brethren?—Goethe.

THE HEART OF POLAND

WILLIAM J. ROSE, M.A.,

British Student Movement Secretary in Silesia.

CHAPTER V.

PEOPLE AND PLACES.

IT was to meet people that I came to Warsaw, and not to see their furniture, if I may use Seneca's phrase in the widest sense; above all to meet people who are doing something. My hope has been fulfilled. Everybody here whom I have met has a job, and that is a sure sign of a healthy community. This does not mean, of course, that there is no sickness in society; or as Plato put it, "fever in the state," but I had no time to look for it.

It was a new-found friend in Cracow who insisted on my calling at the great office building of the largest publishing firm in Poland, Gebetner & Wolff, to meet the editor of the Illustrated Weekly. At first I declined, but then finally decided to go, and I am glad I did.

Arthur Oppman, better known as "Or-Ot," is one of the first figures in the literature of the day. One might compare him with say, Sir Henry Newbolt in Britain. I had read some of his poems long ago in Silesia and had set about learning one by heart. "The Letter from Siberia" purports to be what a Polish lad, banished to that far-off land, writes to his mother in words of unending pathos and yearning. When I told the author that I knew his work, he pressed my hand and his eyes filled with tears.

Of course he is a busy man, and I could not be a hindrance to him in his work. A longer chat with his colleague gave me an opportunity to put my request for tickets to the City Opera and Theatre, with the result that I was sent to the manager with an order for whatever productions I cared to attend. The latter's secretary attended to the matter for me with the greatest possible kindness, and in addition, on learning that I was working as best I could at Polish literature and philosophy, proposed at once that I make use of his private library—a request I hope one day to accede to.

Fortune favoured us. That very evening the most characteristic of Polish operas "Halka" (Helen) by Moniuszko was being sung and we were four together in a modest lóge. Nothing could have pleased me better for I really wished to see and hear something distinctly Slav in its temper and production, and not the sort of opera one could just as well hear in Paris or Leipzig.

I have been twice at the opera in five years, once a month ago in the French capital where I heard Massenet's really great creation dramatized from the tale "Thais" by Anatole France, and now for the second time here in Warsaw. Both performances were good, but I mean it seriously when I prefer the Polish to the French one. The reason is just this. The former was realism, and that through and through; while the latter introduces into a brilliantly conceived 3rd century milieu in Egypt—the ubiquitous 18th century ballet. The Poles have their tableaux too, and they are full of artistic quality; but the charm of the thing lay in the fact that the dancers, who appeared in a rustic scene, also appeared in rustic national costumes. The unity of the plot was thus preserved, all honor to the people who have courage to do this.

The lady who sat next to me, told me that twenty years ago national costumes were not allowed to appear on the stage at all. The Russian authorities permitted only the fluffy petticoats of the cosmopolitan sort. When in Moniuszko's "Countess," a cavalry officer appeared in the high square cap of the Napoleonic wars, the cheering was so tremendous that the police gave orders the following morning, forbidding the repetition of the scene at all.

Per aspera ad astra!

The staging was without a flaw, the acting was superb and not over done, which is saying a great deal for the lively Slav temperament.

The singing of the chief roles was at least equal to the best I have heard in Germany or in France, but the finest work was done, in my judgment, by the chorus as a whole. In this respect Moniuszko's work beats that of Massenet all to pieces. There is nothing in Halka so great as the wonderful duet in Thais, but the singing ensemble leaves little to be desired. The part of the maiden herself, similar in conception to that of Marguerite in Faust, was admirably played, the song at the end, where the demented maiden rocks her imagined babe to and fro into slumber being certainly a masterpiece.

And now after so much praise I must be honest and say that I came away from the Theatre Variete the next evening, after hearing a farce by Blizinski, and then Fredro's "Man and Wife" as disappointed, not to say disgusted, as I had been enthused the night before. *Dulce est desipere in loco!* But the worth of mirth and folly are as completely wrecked when they appear every day on the boards as the worth of underlining is ruined when one underlines a whole letter.

It is an admitted fact that Poland has never produced real tragedy, I mean of the sort that is written to be acted and not to be read; with the possible exception of the works of Wyspianski who was more serio-comic than tragic, a sort of Polish Michael Angelo in that he was a master of different arts. Tragedy is lacking in Polish literature, in return for which there has been too much of it in Polish history. Comedy, on the other hand, reached its classic form à la Molière in the XVIII. century, and got no farther. It has no message for the present day at all.

I am not a Puritan, although my admiration for Puritanism has steadily grown during six and a half years of residence in Central Europe. Yet I cannot help feeling that it was a fall from lofty heights to foul marshes, to hear first "Halka" and then a play whose subject was conjugal infelicity, and whose business was to treat in light-headed fashion of the most intimate and so most sacred relations of life. It is a pity that a play which begins with infidelity and ends with a yawn should draw a crowded house in Warsaw, when Poles are fighting the Bolsheviks amid the snow and ice of winter on the east front, and when the sister city of Lwoff is without food or light or even a water supply.

That very afternoon I had visited, thanks to the courtesy of Pani Paderewski, the centre where the relief work for prisoners and returned workmen, which I have described elsewhere, was going on. As I looked over stage and audience in the theatre I could not help contrasting the scene with the far different one in the barracks perhaps an hour's walk away. There came into my mind the lament of Szczepanowski, one of the great Poles of the last generation; who on returning from England, after years of absence, was forced to brand the national habits, of card-playing and theatre-going as positively harmful. Would not the greatest Slavs, such men as Mickiewicz, Kosciuszko and Cieszkowski, weep over such contrasts at a time when the future of the nations is at stake. And friends tell me that what I heard in this best of theatres is clean and wholesome compared with what the rank and file of cheap play-houses and cinema palaces offer every night to eager and easily satisfied crowds.

* * * *

Among the greatest of his race and his profession was Jan Matejko who has not without justice been called the Michael Angelo of the XIX. century. Had he been a Frenchman or a Briton he would be as famous as his great fore-runner; being a Pole he is as yet almost unknown, except to specialists. When I say that he put the history of Poland upon canvas with a masterliness of conception and execution that has few equals, I mean this: that what Sienkiewicz did with his immortal Trilogy, Matejko

did with his pictures. He revealed to his people in graphic and undying fashion the greatness of their past, and by so doing made it impossible for them to be reconciled to an ignoble future. That was his way of fulfilling the mission of a citizen and a patriot.

I had studied his pictures a long time from prints and copies in Silesia, and rejoiced when I learned that two of them were to be seen in Warsaw, viz., the Camp of Stephen Batory near Pskoff in 1581, and the Sermon of Skarga to the Diet, a sermon preached about a quarter of a century later than the former date. My hostess took time to go with me, and we saw them both one Sunday morning before going to the Presbyterian Church.

The former of the two stands in a large room in a fine exhibition gallery, the latter in a poky little place by itself alone, lit up by electricity, where one pays dearly to get in.

Stephen Batory was probably Poland's mightiest king, at least her most successful one. Had he lived to reign thrice the ten years allotted to him, things might have been different. A Prince of Magyar blood, he was to have wedded our own Elizabeth. It was perhaps as well for him that he didn't. The picture sets forth the king supported by his chancellor Zamojski, who stands behind him, receiving the Muscovite Princes come to do him homage, and the legate of Pope Gregory, sent on purpose to mediate between the victorious Poles and the frightened Ivan the Terrible.

It is the figure of this nuncio, the Jesuit peace-maker Possevin, which in its significant black, stands in the centre and dominates the whole group. The face alone is hateful, but the superb achievement of the whole is the drawing of the hands! Matejko had hands, and features too in part, which remind me as I look at them of George Frederick Watts. He knew that hands often reveal character even more than the countenance does, and he put all the cunning and self-interest and genius and secrecy of the Jesuit at his worst into this bit of drawing. The whole production sets forth the conviction of the master, viz.: that the peace then concluded served the interests—not of Poland but of Romanism; and that the dictator of Europe was the Vatican!

The other picture shows a scene of some thirty years later. The Jeremy Taylor of Poland, Peter Skarga, a veritable Slav Savonarola, foretells in the presence of King Sigmund III. and his court the downfall of Poland. The "Sermons to the Diet" of the Jesuit father Skarga are a document fit to be compared with those of Bishop Latimer. Only as it seems to me, the Pole did not realize that he belonged himself to the organization which destroyed the work of the Reformation in his motherland, and thus paved the way for all the troubles that followed. It was in vain that he raised his hands over his head, and with the fervor of John the Baptist adjured men to repentance. Already they had been told that the best of their nation, those who had accepted the challenge of Hus and Luther and Calvin, rejecting the dry bones of Romanism, were heretics and knaves. Where was the use of trying to mend matters now?

In Batory's day there lived and wrote the greatest singers of Poland's history as an independent nation. A generation later the glory had departed and the thirty years' War of Religion was at the door. Britain was saved from all that might have happened during those years by the fleet that vanquished the Armada, and by the kind Providence that has guided her destiny since the beginning of her history. How different Poland's lot! It is a curious fact that in the very year of Runnymede when the English barons put an end to the right of Rome to dictate to Englishmen in their far-away island, the wily Innocent III. was able to get under his control the Polish Catholic Church which until then had been free. Some day it will be free again. Nothing good can come of "going to Canossa," in a world where every kind of centralization that lays fetters upon liberty of conscience, is bound to be wrecked on the resolute will of men to be free.

Now this picture, one of the most dramatic in design and execution ever painted, sets forth the critical moment when a bored king and a weeping queen listened to the warnings of a figure in black, standing before them; while the Chancellor on his raised stall behind, eyes the orator

(Continued on page 497.)

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From Week to Week

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

LABOUR, Socialism and Bolshevism are all engaged in a world-wide propaganda. Men at the heads of these movements see clearly that the success of their ideals lies in the support of public opinion. Naturally, all desire the attainment of their ends by a peaceful process. Some ardent enthusiasts haven't the patience to wait for the consummation of the methods of peace and want to apply intimidation and force, that they may reach their desired goal more quickly. Others see further ahead, and realize that in this, as in many other cases, the more haste, the less speed. All seem to be very firmly convinced of the rectitude of their objective, and most are willing to act on the argument, "To do a great right, do a little wrong." Besides, haven't they the argument of force held before them in high quarters? Ulster didn't want something, and called out volunteers, organized a provisional council, armed themselves with rifles, machine guns and the armour of modern war. The Suffragettes applied violence and got what they wanted. The Sinn Feiners are striding about, proclaiming their preparedness to revolt. The lesson of the age seems to be, if you want something, the way to secure it is by getting a gun and shooting those that oppose you. If there is no chance whatever of being successful in the actual encounter, it is felt that the zeal and sacrifice involved in a struggle will stir up such sympathy for the cause that the object will be accomplished. This seems to be the teaching of the age, and there appears to be a disposition to accept the method as inevitable, or almost inevitable. There is no public cry of horror on the part of the vast multitude, and constituted authority stands in danger of being flouted everywhere. Those who think carefully are alarmed at the progress of lawlessness by people who inheritantly love law and order, but are swept along by a tide that seems to be opposed by no definite or reasoned resistance.

As the writer sees the situation the difficulty lies in the lack of knowledge or courage of our leaders. They are constantly holding positions from which they hastily retire as soon as a demonstration of strength materializes. They apparently attach an unwonted importance to the noisy element in the community. If a hundred men vociferate with enthusiasm and a thousand keep still, awaiting the enunciation of a policy by their accredited leaders, the decimal point will carry. There is an implied mistrust of the multitude. Normal men will not fall over one another to follow men who have not made up their minds where they want to go or what they want to do. Confidence is not kindled in the hearts of men by assuming that they cannot be relied upon to do the right thing, the just thing. There is nothing more fundamental in leadership than the fact that in a country such as this the great mass of the people is anxious to do what is right by their neighbours. There is no appeal so strong as the appeal of justice when clearly and soundly set forth and the way of attaining it made clear. This applies to every class in the state. An unreasonable and lawless element there may be, but it is only a small fraction of the citizens. The assumption must ever be that the people, as a whole, may in perfect safety be trusted. Any other assumption is both false and fatal. If Bolshevism, or Socialism, or any of the great movements that gather strength are unsound or unjust, the remedy lies in convincing the public of their viciousness. There is no use for our leaders to meet them with strategical retreats. The truth, and the whole truth, will alone suffice. To-day we have the spectacle of strikes occurring everywhere. Brave words of resistance are uttered, and feeble efforts to implement those words are made, and then there is a conditional surrender. The impression left upon the public mind is that we have either yielded to injustice or failed to anticipate the requirements of justice. Those who thus surrender are confessing that they defended injustice as long as they could, or they are now forced to do what they inwardly condemn. Are they thinking now of what will be the next demand and preparing for it? Will they anticipate that demand, or will they repeat the tactics of retreat? Until we grow accustomed to looking ahead and preparing not merely for the inevitable, but for the right thing, it would seem that we are foredoomed to unrest and turmoil.

A cry seems to have gone up to spare our dear children from home work in their school course. The cry has apparently been heard in high quarters. Presumably, the relief that is to be vouchsafed is to those of tender years only. How far that appeal for mercy has come from the rank and file of parents and how far from "experts" who read papers at teachers' conventions it would be interesting to know. There are those to be found who want to make school days one happy round for boys and girls of all ages. They think it a pity to train them to endure hardness, even such as they can easily bear, and, of course, being relieved of such unpleasant things in youth, they will be prepared to go through life ready to shoulder all burdens upon someone else. A good many generations of scholars and statesmen, of inventors and captains of commerce, of teachers and judges have had to do necessary duties at home after school hours and then prepare their lessons for the next day, and somehow they do not feel that they are any the worse for it. But those were the days before the "movy" show beckoned them with its wild and silly melodramas or the ice cream "parlour" yawned to receive them, or the habit of children walking the streets and loitering in the shadows were in vogue. If there is no home work to do, what possibilities open before the youth of this country? Yet one cannot see that minds will be brighter or fresher for the morrow's work, that the will to triumph over difficulties will be strengthened, or the sense of duty magnified by this tenderness to youth. If the modern demands of the school course are too heavy, that is one thing. But that our young people should not be taught with increasing years the importance and the responsibilities of their chief business is quite another matter.

"Spectator."

THE CHRISTIAN YEAR.

(Continued from page 487.)

or useless, and ought not cumber the ground. The teaching refers back to character. Christianity is inward, and when faith and penitence and devotion are real, there must of necessity follow the doing of the will of the Father which is in Heaven. Our Lord does not deprecate inward religion with all its fine emotions, nor the all-sufficiency of the grace of God for the salvation of sinners. What He does condemn is that religion which consists only in inward emotion and intention and finds no expression in the fruits of good living. If the character has been transformed by the indwelling spirit, abundant fruitfulness, in holiness of life, and helpfulness of service, will inevitably follow.

Forbear; give up a little; take less than belongs to you; endure more than should be put upon you. Make allowance for another's judgment of the case: differing in constitution, circumstances, and interest, we shall often decide differently about the justice and integrity of things; and mutual concessions alone can heal the breaches and breach over the chasms between us. While quick resentment and stiff maintenance of our position will breed endless dispute and bitterness.—C. A. Bartol.

Among all the vices gendered in this "body of sin," cruelty, perhaps, is the worst and most devilish. . . . The susceptibility to suffering of the more sensitive animals is equal to, and even greater than, that of many human beings. They are capable not only of bodily suffering, but suffering from fear, terror, grief, anguish, and the baffled yearnings of those instincts which are the endowments of all animal natures. They are capable, too, of being brought into such sympathy with man as to reflect back upon him, not only the kindness and affection of his nature, but also some flashes of his reason and intelligence.

Oh, if these creatures over which man has dominion had a language in which to send up their petitions and publish their oppressions and wrongs, it would fill quite as large a volume as any book of human oppressions and martyrdoms. And yet the pleadings go up daily to the Eternal Mercy from this lower creation that groaneth and travaileth in pain together until now.—E. H. Sears.

The Bible Lesson

Rev. Canon Howard, M.A., Montreal, P.Q.

Eighth Sunday after Trinity, August 10th, 1919.

Subject:

The Transfiguration, St. Mark 9:2-13.

THE memory verse, St. John 17:5, refers to the glory which the Son had with the Father before the world was. The Transfiguration gave to the three disciples on the Mount a glimpse of that glory. They never forgot the revelation there made to them. Long afterward St. Peter and St. John spoke of it as having given to them a true understanding of the glory of Christ, St. John 1:14; 2 Peter 1:16-18; 1 John 1:1-4.

1. Into an High Mountain Apart.—We have already observed the habit of Jesus regarding retirement for communion with the Father. This was the most notable of these occasions. The three disciples who were nearest to His life and who had the greatest spiritual insight accompanied Him. We learn from St. Luke that the time was spent in prayer. It was while Jesus was engaged in prayer that Transfiguration took place. Heavenly glory and the Divine Presence are brought near to earth by prayer. These disciples were not able to pray as Jesus did, but they saw the Heavenly radiance which surrounded Him, and they became able to understand more clearly the power of prayer.

2. He was Transfigured.—It is beyond our power to define or to understand this mystery. It is not explained in the Gospels, but some details are given as to what the three disciples saw. From these we gather that the Divine nature of Christ's Person was revealed to them. Before this event St. Peter had the spiritual insight to perceive and the courage to confess, "Thou art the Christ of God." This faith was now justified by that which was made manifest to their eyes. They beheld His glory.

3. Elias and Moses.—The great prophet and the great law-giver appeared to the disciples. It is valuable as well as interesting to us to know that they appeared as men. Their identity had not been changed or lost in that world beyond the veil. They were still men. The three disciples were able to recognize them, although they were then beholding them for the first time. This seems to throw considerable light upon the condition of those who have departed this life in God's faith and fear. How simple and matter-of-fact seems their appearance and the disciples' recognition of them! It is in very striking contrast to the mummery of Spiritualism, which to-day deceives so many. The appearance of Moses and Elias on the mountain shows us that personal identity is retained in the world beyond, and that recognition is natural and instinctive.

4. Jesus in the Midst.—All worlds are God's worlds, and to the Divine Son all power in Heaven and in earth is given. The meeting upon the Holy Mount was made possible by the fact that Jesus Himself was there. His presence bridged the ages and penetrated the unseen. Elijah and Moses met with living, breathing men of our world in the sacred unity of life, which has its centre in Jesus Christ. Christ is not only the one Mediator between God and man, but He is also the One in Whom all God's saints are united. The Communion of Saints means that fellowship and unity which we have with "the blessed company of all faithful people," whether they are living in the world or have passed beyond. This is something vastly more than any communication with the departed, even if that were possible.

5. The Father's Presence was manifested in the bright cloud which overshadowed them, and, as at the Baptism of Jesus, by the voice declaring, "This is My beloved Son: hear Him." The scene upon the mountain was a direct revelation of the Divine nature of our Lord. It also marked a change in His ministry. From this time forward He was more withdrawn from the multitudes and less occupied with miracles. The intimate instruction of the Twelve, and the preparation of them for the events of His Death and Resurrection, as well as for the part they were to play in the founding and extension of the Kingdom—these were His constant care.

Happy is the house that shelters a friend! It might well be built, like a festal bower or arch, to entertain him for a single day.—Emerson.

Anglicans in Montreal from 1704 to 1706

By the Rev. SYDENHAM LINDSAY, M.A., Quebec

THE Anglican Church in Montreal consisted altogether of captives down to the year 1760. Except perhaps in the earlier years of the city's life, there was a continuous stream of captives taken by French and Indian soldiers in the course of frequent battles and raids; these captives were mostly from New England, and therefore only a small percentage of them would have been Anglicans; they were distributed mainly between Montreal, Chambly, Sorel, Lorette and Quebec. Such Anglicans as there were in Montreal must be looked upon as commencing that Church life which only became organized after the capitulation of the city to Amherst in 1760. My reason for drawing attention to the period of two years beginning with 1704 is, that we have a definite account extant, which describes conditions as experienced at that time by one who was himself a captive. This was John Williams, the Puritan minister of Deerfield, in Massachusetts, who was captured in the attack upon that town under Hertel de Rouville on the twenty-ninth of February, 1704 (new style). He and a hundred and eleven of his fellow burgesses were captured (after some fifty had been slain), and they were conducted to various points in Canada. Williams himself passed through Chambly and Sorel, and eight weeks after the attack found himself in Montreal—a prisoner of war and a guest in the residence of Vaudreuil, the governor-general, who gave him "the use of a very good chamber, and was in all respects courteous and charitable to admiration." The population of Montreal at that date was about three thousand souls. He has left a vivid account of his experiences, entitled "The Redeemed Captive Returning to Zion," published at Boston in 1707. This pamphlet is extremely rare, and I am indebted to Dr. Williams, S.S.J.E., for having a copy of the fourth edition loaned to me from the Andover library; it is an imperfect copy with two leaves missing.

From this brochure of John Williams we learn that the prisoners of war were well treated by the civil and military authorities; he has no word of reproach either for Vaudreuil, the governor of Canada, or for Ramezay, the governor of Montreal. Some of the military officers showed considerable kindness to him; as an instance: when later on he was transferred to Quebec, he met Captain Beauville, a brother of the intendant, who gave him an English Bible.

The next thing we learn from John Williams is, that the Jesuits were bent on making proselytes of the captives by every means in their power; they even went contrary to the civil and military authorities in pursuance of their object. Five of Williams' children were captives, but were not with him: he obtained a permit from Vaudreuil to see his youngest daughter, who was near Montreal, and on one occasion the Jesuits prevented their meeting. One son, Samuel, aged fifteen years was induced to become a Roman, and one daughter, Eunice, aged ten years, was likewise changed; she afterwards married an Indian.

Now, of course, persecution was meted out to Anglicans and Protestants alike; but the injustice of it seems particularly hard in the case of Anglicans, because they had been subject to another form of persecution at home—in Massachusetts, Connecticut and other parts. John Williams, as a Puritan minister, belonged to a system, which did its best to prevent the use of the Book of Common Prayer, and which would not allow Anglicans freedom of worship. In 1662 King Charles had written a let-

ter to the Massachusetts government saying, that Anglicans must be allowed to use their Prayer Book; but this proclamation was evaded, and so in 1701 the Society for Propagating the Gospel was organized on a better footing by the Rev. Thomas Bray and received its charter from King William, with the avowed object of looking after Church folk in New England. Thus Anglicans who were captured and brought to Canada in 1704 still had to endure a certain amount of persecution, only at the hands of Romans instead of Puritans.

We learn further from John Williams that the English captives were not permitted to meet together for public prayer if more than three were present. This rule reminds one of the law made in Great Britain later in the same century, which forbade the Bishops and other members of the Kirk of Scotland to celebrate the Eucharist or hold any other service if more than three persons were assembled. Anglicans in Montreal in 1704 had no Eucharist, having no priest; there had not been an Anglican priest in Canada since the Rev. Joshua Moody, of Portsmouth in Massachusetts, had accompanied Phips' expedition to Port Royal in the spring of 1690.

It is worthy of note that Romans accepted the validity of the baptism of those whom they won over; one Jesuit asked Williams whether all the English at Lorette were baptized. "If they be not," he said, "let me know of it, that I may baptize them."

The episode which we are considering closed in the fall of 1706, when an exchange of prisoners was arranged between the rulers of New England and New France, and Captains Appleton and Bonner came in a brigantine to Quebec to fetch the English home. Even then influences were at work to prevent their release; "at Mont Royal specially all crafty endeavours were used to stay the English." However, John Williams with a host of others left Quebec the twenty-fifth of October, arriving in Boston a month later; yet of the hundred and eleven captured at Deerfield, some thirty still remained in Canada.

Assuredly we ought to remember that Anglican Church life was maintained in Montreal, if but feebly, by a succession of captives down to the year 1760; they endured much "for the word of God and for the testimony which they held."

CANADIAN NATIONAL EXHIBITION NOTES.

It will cost the Canadian National Exhibition over \$25,000 in salaries, transportation charges and board to bring the British Grenadier Guards Band out for the two weeks of the Big Fair.

Preferments and Appointments

Bristoll, Rev. C. H. Incumbent of Langley, B.C., to be Rector of St. George's, Birtle, Man. (Diocese of Rupert's Land.)

BIRTH NOTICES

WHITE—At 588 Huron Street, July 12th, to Lieut. and Mrs. H. Vivian White (nee Muriel Ayle), a son (Stewart Ayle).
JONES—To Rev. and Mrs. Weston Jones, Camrose, Alberta, the gift of a daughter, June 21, 1919, Irene Mary (Peggy).

All Over the Dominion

Extensive repairs are to be made in All Saints' Church, Winnipeg. Until the reopening in September services are being held in the school-house.

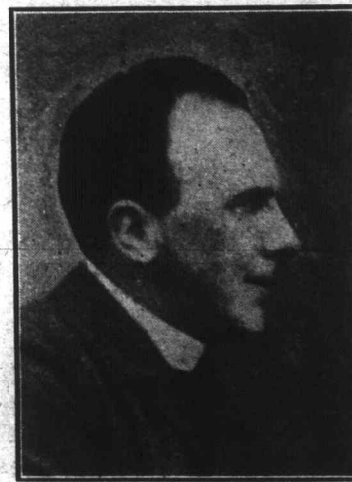
At St. John's Church, Manitou, Man., an appeal made on behalf of the Diocesan Missions' Fund was responded to by an offering double the apportionment.

The Very Rev. the Dean of Niagara was the speaker at the weekly luncheon of the Kiwanis Club at Hamilton on July 22nd, his subject being, "High Ideals Under Present Conditions."

The first sod was turned for the new Trinity Church, Ottawa East, a week ago to-day, by the Rector, Archdeacon A. W. MacKay. It is expected that the corner-stone will be laid before the end of August.

St. Hilda's, Fairbank, Toronto, are planning a large garden party for August 4th. This thriving church, under the enthusiastic leadership of Rev. H. R. Young, has also a splendid record of service overseas.

St. Paul's Church, Lindsay, diocese of Toronto, makes use of the July number of its magazine to urge upon the parishioners earnest preparation for the Forward Movement. This is a token, we trust, of what is going on all over Canada.



PROF. A. HAIRE FORSTER,
Who Succeeds Dr. Burton S. Easton at
Western Theological Seminary,
Chicago.

(See Editorial Page.)

Mr. J. M. MacCormick, whose departure for England was noted in this column last week, will have his headquarters in the Church House, Westminster, London, S.W. He is Publicity Director of the Industrial Christian Fellowship.

On Sunday, July 6th, the Bishop of Niagara was at Welland, and dedicated a memorial organ in memory of twenty-five members of Holy Trinity Church fallen in the war; also the new Parish Hall. A large class was confirmed by His Lordship the same day.

Dr. Pinkham, the Bishop of Calgary, was one of the principal speakers at a very impressive united service with which the people of Calgary and vicinity began their celebrations on Peace Day. The service was held in the Armouries, and was attended by many thousands of people.

The Bishop of Huron visited Trinity Church, Durham, on Sunday, July 20th, and confirmed a class of twenty-five presented by the Rector, the Rev. F. G. Hardy. He also dedicated a handsome altar desk in memory of William Cecil Davis, 147th Battalion, killed in action at the battle of Passchendaele.

The Bishop of Ontario paid a visit to St. Peter's Church, North Augusta, on July 17th, and confirmed eleven candidates. Besides the Rector, Rev.

R. P. D. Hurford, there were present Rev. G. Code, Rev. J. A. Davies, Rev. N. R. Stout. There was a large congregation. The Bishop congratulated the congregation upon its flourishing condition and upon the recent decoration of the exterior of the rectory.

A beautiful stained glass window, placed in Christ Church, Dartmouth, to the memory of the late Mr. James Simmonds, has been unveiled and dedicated by Rev. Noel Wilcox, the Rector. The deceased was one of the outstanding laymen of the parish. He took a great interest in Church affairs, and the parish showed its appreciation of his work by electing him warden ten times. The subject of the window is "Faith."

In All Saints' Church, Cannington, on Sunday, July 20th, two beautiful windows were unveiled, one, "The Light of the World," to the memory of the late Hon. W. H. Hoyle, who was a faithful member of the congregation, and for thirty years superintendent of the Sunday School; the other, "Faith," to the memory of Mrs. Hoyle, who had been an active member of the congregation and in the Woman's Auxiliary. Both windows were erected to the memory of their parents by the family.

The Rev. W. J. Southam, the Rector of Holy Trinity, Winnipeg, unveiled, on July 16th, a tablet which has been placed in the church to the memory of Capt. L. U. Belcher, M.C., who was killed in action near Cambrai on September 29th last. The tablet, which is of brass on a marble base, and in addition to the inscription giving the facts of Capt. Belcher's death and his age, 23, bears the legend, "Loyal au Mort," and is just a little way removed from the tablet erected to the memory of his brother, Major Clarke Stuart Belcher.

The parish of Stanley, diocese of Fredericton, is issuing a parish bulletin by mimeograph, an excellent publicity idea where a printed announcement is out of the question. It is the enterprising idea of the Rector, Rev. R. A. Robinson. The parish plant is being renovated—renovations at St. James' Church, Tay Settlement, work of the new hall at Male Grove, repairs at the rectory and sheds of the parish church. The bulletin boosts the envelope system of giving and has a favourable note on the "Forward Movement."

On Sunday morning, July 13th, the Archbishop of Nova Scotia inducted the Rev. H. D. Raymond, late of Trinity Church, Barrie, as Rector of St. Paul's Church, Charlottetown. The Church was filled. The Archbishop pointed the occasion in a practical sermon on the place of the living Church and vital religion in the reconstruction now urgently upon us. Mr. Raymond's many friends in Ontario, as in the west and the east, in all of which he has given striking service, bespeak for him in his new field a repetition of his former successes.

The vestry of St. Phillip's Church, Hamilton, some weeks ago authorized the Rector and wardens to erect in the church a memorial to fallen soldiers which will probably prove unique. The design, which is now in process of execution, calls for a large tablet, some five or six feet in width, divided into panels in harmony with the massive and austere lines of the Holy Table, opposite to which, on the west wall of the church, the memorial will be placed. The material will be dark oak. At the apex will be a cross with an angel on either side. The two side panels will contain the incised names of those to be commemorated. The centre panel will consist of a carving in bas relief representing a dying soldier beneath a wayside Calvary, his hand resting with the touch of faith and hope upon the foot of the crucified Saviour. The work is being done by a returned soldier.

Sir,—In the issue of July late Rev. T. it is stated nine years intimately a Rev. Mr. S years, and, the exact da ada, I am i ministry in tended over or thirty ye ning to the his work bo to the fact that patien that is so make God's are intended they serve. of his mini lent work of what wa tario. Since cese his lab Diocese of, did and un of God was For severa was Rector day he is of as a m From Iraq where, du membership was consid the church greatly im the late Cornwall, by the lat the import where he and succes and where bered by as "a man of St. Al cant on t service of gart, His was please important and, judg

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Correspondence

THE LATE REV. T. J. STILES.

Sir,—In the brief notice in your issue of July 17th of the death of the late Rev. Thomas James Stiles, Rector of St. Alban's Church, Ottawa, it is stated that he came to Canada nine years ago. Now I have been intimately acquainted with the late Rev. Mr. Stiles for over twenty-five years, and, while I am unable to give the exact date of his coming to Canada, I am inclined to think that his ministry in the Church in Canada extended over a period of twenty-nine or thirty years, and, from the beginning to the end of his priestly life, his work bore unmistakable evidence to the fact that he was possessed of that patient and persevering spirit that is so absolutely necessary to make God's ministers all that they are intended to be to the people whom they serve. During the early years of his ministry Mr. Stiles did excellent work in some of the Missions of what was then the Diocese of Ontario. Since the division of the diocese his labours were confined to the Diocese of Ottawa, where his splendid and untiring zeal for the Church of God was recognized and rewarded. For several years the late Mr. Stiles was Rector of Iroquois, and to this day he is remembered and thought of as a most self-sacrificing pastor. From Iroquois he went to Arnprior, where, during his incumbency, the membership of the congregation was considerably increased, and also, the church property was restored and greatly improved. Upon the death of the late Rural Dean Houston, of Cornwall, Mr. Stiles was appointed by the late Archbishop Hamilton to the important rectory of Cornwall, where he laboured most diligently and successfully for about ten years, and where he will ever be remembered by all to whom he ministered as "a man of God." When the rectory of St. Alban's, Ottawa, became vacant on the retirement from active service of the Ven. Archdeacon Bogart, His Grace the late Archbishop was pleased to call Mr. Stiles to that important and responsible position, and, judging from the sincere and

universal sorrow that now prevails in the homes and in the hearts of St. Alban's congregation, it is evident that, although the late Rev. Mr. Stiles' ministry in St. Alban's was very brief, it was sufficiently long both to reveal to his parishioners his true worth, and also to win for him the esteem, the confidence and the love of a united congregation. His zeal for his Master and his untiring efforts to win his people to a more regular and systematic use of the means of grace had begun to bear fruit, and we have reason to believe that the good seed sown, both by precept and by example, will yet spring up and bring forth fruit to the glory of God in the hearts and in the lives of many of the members of St. Alban's congregation. Although removed from among his beloved and loving people, his teaching and his example still speak, and will be an influence for good for many years to come.

In addition to being a faithful and a diligent parish Priest, the late Mr. Stiles took a deep interest and a very active part in all questions and matters pertaining to the welfare of the Church at home and in the mission field. He was a member of both the General and Provincial Synods, and was one of the foremost debaters in his own Diocesan Synod. Upon the retirement of His Grace the late Archbishop Hamilton, Mr. Stiles advocated, and undertook to raise, what is called the "Archbishop Hamilton Testimonial Fund," and to-day there is held in trust by our Synod the sum of \$1,000, the interest of which is given yearly to assist a divinity student at Lennoxville College. Another, and the last great work of the late Rev. T. J. Stiles for God's Church was the augmentation of the capital of the Superannuation Fund of the Diocese of Ottawa. In a most convincing manner he placed the needs and the claims of the aged clergy before the Synod, and particularly before the laymen of the diocese, and up to the present the Synod's effort to increase the capital by \$50,000 has been wonderfully successful. The congregations in the city of Ottawa have already contributed over half the amount, and it is expected that the parishes of the diocese outside the city will, before the end of the present year, raise the balance.

It is not improbable that the worry and work involved in planning and inaugurating the canvass on behalf of the Superannuation Fund, together with the cares and the many duties of his parish, overtaxed the late Mr. Stiles' strength and obliged him to give up work shortly before Easter, and, although everything possible was done to revive and restore his physical health and strength, there was no improvement in his condition. Some time after Easter he went to a sanitarium at Clifton Springs, N.Y., where for a time the treatment he received appeared to be so beneficial that his family and his many friends had hopes of his early and complete recovery. However, on Friday morning, June 27th, he died suddenly of heart failure, and passed from the troubles and trials of this life to possess and to enjoy that unspeakable rest that awaits the people of God in Paradise. R.I.P. The burial service, which was choral, and which was attended by many of the clergy and laity, was conducted by His Lordship Bishop Roper, assisted by the Revs. Prior, of Ottawa, and Netten, of Cornwall, on Monday, June 30th, in St. Alban's Church, and the remains were taken to Perth for interment. Mrs. Stiles, her daughter Marjorie and her son Cyril have the heartfelt sympathy of Church people generally, but especially of those congregations whose esteem and confidence the late Mr. Stiles had merited by his faithful and self-sacrificing devotion to duty.

From a Brother Priest of the Diocese of Ottawa.

The Dioceses of the Canadian Church

Algoma—Most Rev. GEORGE THORNELOE, D.D., D.C.L., METROPOLITAN OF ONTARIO—Sault Ste. Marie, Ont.
Athabasca—Right Rev. E. F. ROBINS, D.D.—Peace River, Alta.
Caledonia—Most Rev. F. H. DeVERNET, D.D., METROPOLITAN OF BRITISH COLUMBIA—Prince Rupert, B.C.
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Cariboo—(Right Rev. ADAM U. DePENCIER, D.D., O.B.E.—Vancouver, B.C.)
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Mid-Japan—Right Rev. H. J. HAMILTON, D.D.—Nagoya, Japan

"SPECTATOR" AND THE INDIAN DEPARTMENT.

Sir,—“Spectator's” discussion of the work and plans of the Rev. W. G. Walton for the Indians and Eskimo of the east coast of Hudson Bay seems to indicate that “Spectator” is not in possession of all the facts of the case, at least as far as those facts concern the M.S.C.C. These facts, in brief, are as follows:—

1. Mr. Walton appeared before the Executive Committee on December 6th, 1917, and stated his case very fully. The Executive Committee appointed a strong sub-committee to consider the circumstances described and to report back. This committee of the Executive took action in two directions:—

By arranging a conference with its members, of the Bishop of Moosonee (in whose diocese Mr. Walton's work is situated), the Rev. T. W. Walton, the Rev. Dr. Peck, the founder of much of the work in question, and the Rev. A. L. Fleming, an experienced missionary of the Hudson Strait districts.

2. By arranging that a deputation should accompany Mr. Walton and interview the officials of the Department of Indian Affairs at Ottawa.

The results of the first action noted were that two conferences were held, and that the Executive received and adopted the report as follows:—

“The Conference unanimously recommends:—

1. The formation of an Advisory Committee of the Executive Committee to assist the Bishop of Moosonee with regard to the organization and conduct of the Eskimo Missions in that diocese.

2. The establishment at strategic points of medical work, along with evangelistic effort, on the understanding that certain Government grants may be claimed for the same.

3. That Mission Stations should be established at Stupart Bay and the necessary buildings provided.

4. That steps should be taken to secure the necessary agents.

5. That Episcopal visitation of the Missions should be made once in every three years as nearly as possible, and that the M.S.C.C. should defray the travelling expenses involved.”

These recommendations have been implemented to date through the visit of the Bishop of Moosonee to the Eskimo Missions of both shores of Hudson Straits, and by the inclusion in the Anglican Forward Movement appeal of the amounts necessary to provide the extension, buildings and equipment recommended.

The result of the second action of the Executive Committee was that the Rev. Canon Snowdon, representing the Executive, with the Rev. Dr. Peck, accompanied the Rev. T. W. Walton and interviewed the Deputy Inspector-General of Indian Affairs. Canon Snowdon presented to the Executive the report of the interview, having first submitted the same to the Deputy Inspector-General and received his approval as follows:—

“Mr. Walton made the following requests:—

1. The appointment of a resident physician. He was assured that a doctor would be appointed if the Mission could find a competent man willing to go. In the meantime, Mr. Scott promised to send, if possible, a doctor to visit the district each summer.

2. The appointment of a Government agent. Mr. Walton was told the Government would authorize the doctor above mentioned to act in that capacity.

3. Mr. Walton asked for authority to give orders on Hudson's Bay to meet cases of great food shortage. Request granted.

4. Mr. Walton asked for supply of sheet iron for stoves and cotton for tents. This request granted on condition that he supply the Department with a statement of what he wanted.

5. The need of someone to teach the people how to make the most of the season's fishing was discussed, and Mr. Walton was authorized to negotiate with the Grenfell Mission for the purpose of securing such a man.

6. The request for reindeer was received as quite impracticable.”

The only request of Mr. Walton at that time, therefore, which the Deputy Inspector-General did not immediately grant was the one relating to reindeer. The difference of opinion with regard to the introduction of reindeer concerns not the desirability of the plan, but its possibility. Mr. Walton proposed that a herd of rein-

deer should be purchased in Alaska, driven across along the Arctic coasts of Canada and through the barren lands to the west coast of Hudson Bay, and thence transported by ship to the district in question. To those that remember that a land drive of fifteen hundred miles, at least, is involved; that the journey must be carried out in the brief Arctic summer; that the domestic reindeer would have to traverse the regions occupied by the vast herds of wild reindeer or cariboo; that the fly pest of the MacKenzie River delta is at least as bad as that of the upper reaches of the river; that the flies of the latter region killed the reindeer introduced there a few years ago by the Government; that no one travelling unencumbered has ever made the whole route proposed. Those, I repeat, who remember and take into consideration these and other similar elements involved, may at least be pardoned if, with every desire to help, they regard the Alaska reindeer proposition as impracticable.

The Executive Committee is aware that at a subsequent period, the Government authorities revised their first decision, and agreed to make a contract with an Alaskan Reindeer Company to provide the number of deer required, at \$50 per head, and to transport them to the west coast of Hudson Bay. The company concerned accepted, I understand, the contract, but up to the present time has taken no steps, as far as I am aware, to carry it out. The minister, Hon. Arthur Meighen, writing under date of December 4th, 1918, says: "As the delivery of these deer is somewhat remote, I do not think it necessary to immediately make the arrangements which will be necessary."

At a later date, Mr. Walton requested the Executive Committee's endorsement of his proposal to secure the support of an assistant for his work, asking certain congregations to guarantee for that purpose, definite annual sums. The executive in reply, at once guaranteed the stipend desired out of the general funds of the M.S.C.C.; provided that Mr. Walton find the man. Mr. Walton has, to date, failed to find the man either in Canada or in England.

On two points which involved the raising of considerable funds from Church people, the Executive Committee was unable to agree with Mr. Walton's view or approve his proposal.

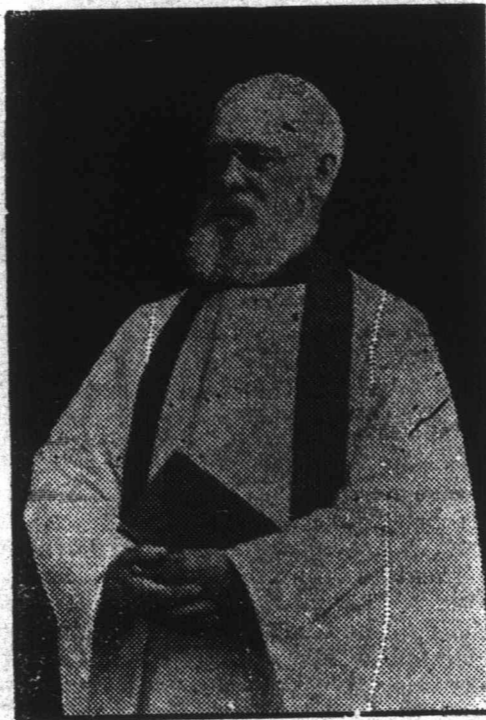
The M.S.C.C., it must be remembered, is in the midst of a very large and extensive plan for the consolidation, under its auspices, of the whole work in the Dominion on behalf of the Indians and Eskimos. This consolidation of the whole work deals with a very difficult matter, and involves great patience, labour and ultimate expense. In developing its plans in this direction, the Executive Committee has been in personal and written consultation with both the minister concerned and the departmental head. We have found no division or detachment between them and it gives me, personally, very great pleasure to testify that in all the dealings of the M.S.C.C., with the government officials, we have found them equally, conscientiously desirous of fulfilling the national obligations towards the aboriginals of the country and of bettering their conditions in every possible way. At such a time, as this, however, when the government is discharging the liabilities of the great war, even the resources of the Dominion Exchequer have their limits. Thus it may very well be within the bounds of possibility for the government to provide immediately for such special needs as those of Mr. Walton's people, and quite beyond those bounds to make similar provision, as indicated by the Bishop of Saskatchewan, for the whole of such needs in the whole Dominion.

(Signed) S. Gould,
General Secretary, M.S.C.C.

OBITUARIES

CANON EDWIN LOUCKS.

In the call to rest of Canon Edwin Loucks, of Kingston, on Sunday, July 20th, the Church in Canada loses one of its best-known clergymen. He had reached his ninetieth year, and had just recently celebrated sixty-one years' service in Holy Orders, while five years ago he and Mrs. Loucks celebrated their golden wedding. Canon Loucks was born in Canada, and was ordained in May, 1858, by Rev. Jehoshaphet Mountain, D.D., LL.D., Lord Bishop of Quebec, in the Cathedral at Quebec. He was appointed to the charge of the parish of Lennoxville, where Bishop's College is situated, in the diocese of Quebec. His next appointment was that of First Curate of Christ Church, Ottawa. Afterwards he was appointed to the Rectorship of Williamsburgh, County of Dundas, and later to the Rectorship of Picton, Prince Edward County. In the latter charge, he served twenty-nine years and nine months, in active work. In Novem-



The Late Canon E. Loucks.

ber, 1903, he was compelled, through ill-health, to retire from the active work of the parish. Nevertheless, he retained to the very end his wonted interest in all Church matters. At the Synod and on Synod committees he continued to attempt his share of responsibility. Last June he refused to allow physical weakness to prevent his appearance at the opening Synod session, and received a remarkable ovation as he entered the hall. At the time of his death he was Senior Canon of St. George's Cathedral.

He is survived by his widow, three sons and three daughters. The Rev. Walter Loucks, Rector of All Saints', Winnipeg, is a son.

JOHN S. BARBER.

On Monday, July 21st, Mr. John S. Barber, one of Toronto's best-known laymen answered the Master's summons to higher service. Probably Mr. Barber will be most widely remembered throughout the diocese as the indefatigable secretary of the Toronto Church of England Sunday School Association during twenty-five years, a position relinquished but a short while ago. In a characteristically quiet but persistent manner he brought to bear upon the Sunday School work of the Deanery the splendid influence of wise leadership and consecrated vision. In these days of more complete organization we scarcely realize how much these always willing shoulders carried in less fortunate times. It is a fact, nevertheless, that he has left his

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the subscription price of The Canadian Churchman will be as follows:

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and at \$2.00 rate thereafter.

stamp upon this work, and upon the hearts of scores of workers who must always remember him with affection and respect.

The late Mr. Barber was 67 years old and for forty years was in the office of the Inland Revenue Department in Toronto. He was a son of the late George Anthony Barber, who was connected with Upper Canada College. During his entire life he took great interest in Church work. Mr. Barber was one of the founders of the new Grace Church, Russell Hill Road. He had been for many years a member of the old Grace Church on Elm Street, of which he was a warden. He had served as delegate to the Synod and on Church committees. Up to the time of his death he kept up his interest in and secretaryship of the Church Bible and Prayer Book Society.

Church in the Motherland

Dr. Bernard, the late Archbishop of Dublin, will in future be known as "The Most Rev. the Provost of Trinity."

The Bishop of London is once more in residence at Fulham Palace. For more than a year past the Palace has been used as a Freemasons' Hospital.

Dr. Pollock, the Bishop of Norwich, recently occupied the pulpit of St. Mary's Baptist Church, Norwich, in connection with its 250th anniversary.

Canon Henderson, the Canon Missioner of Gloucester Cathedral, the Dean-designate of Edinburgh, will enter upon his new sphere of work in August.

A memorial service was held in Westminster Abbey recently in memory of eight choristers and four members of the Abbey staff who lost their lives during the war.

Mr. James Buchanan has bought the famous "log" of the "Victory" for the sum of \$5,000 and has presented it to the nation. The record stops at 9.15 a.m. on the great day Trafalgar.

The Rev. E. P. Sketchley is shortly resigning the position of senior assistant secretary of the Society for the Propagation of the Gospel. He has been connected with that Society for over 38 years.

A great company of distinguished Empire builders met at the National History Museum in London on Dominion Day. The leading representative of the Church present was the Right Rev. E. A. Dunn, D.D., Bishop of British Honduras.

Bishop Gore was presented lately in the Chapter House, Christ Church, Oxford, with a farewell address by the clergy of the diocese. A portrait of Dr. Gore is to be added to the series of portraits of the past Bishops of Oxford at Cuddesdon.

At the age of 80, Mr. Charles Collins, of Heathfield, Sussex, celebrated his golden wedding by assisting to ring a peal of the same church bells which rang on his wedding-day. Mr. Collins has lived for the whole of his life in the house in which he was born.

A united service of thanksgiving for victory was held on Peckham Rye

on June 29th, opening a Victory Carnival Week, organized by the Borough of Camberwell, London. Several Anglican clergy took part, and over 30,000 people were present at the service.

Marlborough College has the names of six Masters and 661 "Old Boys" on its Honour Roll. At a memorial service held in the College Chapel, Mr. Frank Fletcher, O.M., Headmaster of Charterhouse, read the sermon and the Dean of Bristol, a former Headmaster, also assisted.

The first Ordination known to have been held in the Scilly Islands was held by the Bishop of Truro on June 29th, St. Peter's Day, in St. Mary's Church, Scilly, when Mr. Edwin A. Bamber, a lay reader, who has been working in the islands of St. Agnes and St. Martin, and will continue ministering there, was admitted to the diaconate.

After serving for 57 years as an honorary Missionary of the C.M.S. in Ceylon, the Rev. W. E. Rowlands has now retired. During this long period his work has been with the Tamil Coolie Mission. The value of that work and its appreciation in the island was shown lately by a presentation to Mr. Rowlands of a solid silver salver from the members of the Planters' Association of Ceylon.

The Bishop of Khartoum, the Right Rev. Dr. Gwynne, who has been Deputy Chaplain-General in France practically throughout the war, was entertained at a farewell dinner recently in London by a large number of the padres who served under him. During the evening Archbishop Southwell, on their behalf, presented the Bishop with a cheque for 500 guineas towards the completion of Khartoum Cathedral.

The Rev. F. S. Guy Warman, D.D., Vicar of Bradford, Yorks, becomes Bishop of Truro, in succession to Dr. W. O. Burrows, translated to Chichester. He was for a number of years associated with St. Aidan's College, Birkenhead, both as Vice-Principal, and later on as Principal. The Bishop-designate is an Oxford man, an excellent Greek scholar and an able preacher. He was born on November 5th, 1872, and was ordained in 1895 to the curacy of Leyton, in Essex.

A mild sensation was created recently by the publication of a statement in the London Daily Mail by the Rev. Prebendary H. W. Webb-Peploe, a noted London clergyman, that "it is a matter of mental and moral certainty that at the close of this year the world's history must end." The clergyman's prominence attracted widespread attention to his prediction. Since 1893 he has been one of the clergy of St. Paul's Cathedral, officiating at frequent intervals. He is the author of a number of religious works. For many years Prebendary Webb-Peploe was the Vicar of St. Paul's, Onslow Gardens, London, and he only recently resigned. It has been recently learned, however, that the statement as reported was not so made.

Dr. Anderson, the Bishop of Chicago, was recently presented by a number of friends with a pastoral staff in memory of his son, Charles Patrick Anderson.

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LAC SEUL MISSION.

At the Indian Mission of Lac Seul in the Diocese of Keewatin the general missionary, the Rev. Canon Loft-house and the Rev. M. Sanderson, a former incumbent of the Mission, recently baptized 65 children and performed 13 marriages. On Sunday July 6th, two services were held in the Mission church at which there were splendid congregations, the church being filled. At the morning service 24 children were baptized, and a goodly number of communicants knelt around the Lord's table and received the Holy Communion, the service lasting upwards of two hours.

There are some six hundred Indians on the reserve, and they are most eager to have a clergyman resident amongst them, "to teach them what is right," as one Indian expressed it.

For some three years the Mission has been vacant on account of the lack of men, and there is a tendency on the part of some of the Indians to go back to paganism, and one can scarcely wonder at it. Many were the expressions of appreciation at the opportunity given them for public worship on this occasion, and after

the evening service the chief of the band sought an interview with the general missionary and earnestly pleaded that a clergyman be sent to direct and teach them. "Whom shall I send, and who will go for us?" One's heart was filled with sadness and sympathy for these children of the forest who must battle on alone because no man is found to respond to their call to come and help them. No opportunity could be more insistent, no privilege could be greater than to give one's life to the winning and upbuilding of the souls of these men, women and children who grope for light and peace, but must go on in mist and darkness unless someone will heed their cry and come and help them. The Mission is beautifully situated overlooking the lake, within a day's journey of the Canadian Government Railway. Is there not a man in this broad land who has the gift of youth and vigour, fitted for such work, who will give himself to Christ's service in such a work as this?

CALGARY SUMMER SCHOOL.

(Contributed.)

It was a new venture for Calgary Diocese to undertake a Summer School, but the suggestion was made last year at the Synod, by the Rev. Canon James, who became the Dean of the School, and everyone who attended it feels most grateful for the inspiration and help they received. The members greatly appreciate all the time and thought put into the working of the School beforehand by the committee and certainly everything went so well, in spite of the difficulties of communication owing to the postal strike. The School sessions were generally held in St. Hilda's College, and the grounds there greatly added to one's pleasure. So much for the machinery of the School, the preparation which certainly made the way easy for the inspiration we all felt. The School opened on Saturday July 5, with the Celebration of Holy Communion at 7.15, in St. Stephen's Church and each day a similar service was held. At 9 a.m. we were introduced to the deputation from the East. Many present felt they were greeting an old friend in Dr. Westgate and we all knew we were meeting one who had been called to great suffering in his work; but we listened with increased interest each day as he spoke of the great work which was being done before the war among the heathen natives of darkest Africa; of the great mass movements in what was German East Africa. The whole country seemed to be longing to learn the Christian truths. We heard too how faithfully the Christians stood the awful strain of persecution. Our attendance increased till we were able to fill the assembly hall of one of our public schools to hear Dr. Westgate's parting words. We believe that the great need of Africa will not be forgotten in Calgary Diocese. Miss Cox, lately returned from Japan, also told us of the great opportunities now opening in Japan and the needs for workers and the help and interest of the Church of Christ in this wonderful country. The Rev. R. Mason from the General Board of Religious Education gave us many useful lessons in teaching. We—Sunday School teachers—are always finding out fresh ways in which this board is the power at the back of our teaching and we certainly found another reason to be grateful to the board when they sent us such an expert as the Rev. R. Mason, to teach us how to teach. He certainly sent us away determined, if possible, to make our schools much more efficient and perhaps some of us grasped the truth that the child is the most important factor in the Church. The Rev. Canon Vernon showed us the importance of social service in these days. His lectures on child welfare—dealing with the child's right to

life, to good environment, to play and to education—made us see something of our duty in this respect as Church members. Last, but by no means least, the Diocese to the north of us contributed to our teaching by sending the Rev. R. H. Robinson to take our Bible studies. His studies are the precepts and example of the Lord, as found in St. Luke's Gospel, should help us to study more closely that Gospel and follow up the lines of thought which he gave us. By a unanimous vote of the members of the school it was decided to hold another school next year and a standing committee was appointed to look after the preparation.

The Churchwoman

THE LATE CATHARINE B. BROWN.

The passing away on the tenth inst. of the late Miss Catharine Baker Brown, at Dunham, P.Q., removes one who was an earnest and life-long worker in the Church which she dearly loved. Born in Dunham, P.Q., in the year 1843, Miss Brown was educated in the Dunham Academy and in the Normal School, Montreal. She also spent three years in the Convent at St. Hyacinthe, first as a student in French and afterwards as a teacher in English. Subsequently she taught school for several years in various places in the eastern townships. She then accepted a position as teacher in a Ladies' School in Toronto, where French alone was allowed to be spoken, under the principalship of the Rev. Mr. Duclos, a French Protestant clergyman. While there she became interested in the work of the Woman's Auxiliary which led to the offering of her services as a Missionary to the Indians of the North West. In the summer of 1887, she went out to Alberta to take up Mission work amongst the Blackfoot Indians at Gleichen. A Mission had been started there by Archdeacon Tims. While there she assisted in the work of compiling the grammar of the Blackfoot language. One of the original copies of this work written by Miss Brown is now in the Museum of the B. and F. Bible Society in Toronto. Later she took up work in the Peigan Mission, assisting Rev. Mr. Bourn, who was succeeded in the work by Rev. J. Hinchliffe. The Mission is situated at Brocket, Alta. The Peigans, like the Blood Indians, are branches of the Brackfoot nation, speaking the same language. Miss Brown was engaged in Mission work amongst the Indians for fifteen years, when she retired through failing health. Her vacations she spent in deputation work, visiting and speaking in nearly all the towns and cities of Ontario and Quebec, in the interests of the W.A. She was among the earliest to be elected an honorary member of the W.A. in the Diocese of Toronto. The "Letter Leaflet" was first started to diffuse the information contained in her letters to the Committee concerning the work of the Missions in the North West. On retiring she made her home with her brother Mr. E. N. Brown, first at Calgary and subsequently at Dunham, Quebec, where in her native parish of All Saints, she identified herself most zealously in every work of the Church. Miss Brown was a great Bible-student, and a wide reader. Her splendid faith was ever present and active and sustained her to the end. Such a life is a benediction.

CANADIAN NATIONAL EXHIBITION NOTES.

In order to accommodate the Canadian War Memorials paintings at the Canadian National Exhibition, an extension of 130 by 30 feet to the Fine Arts Gallery is necessitated. Some of the paintings are over 20 feet long.

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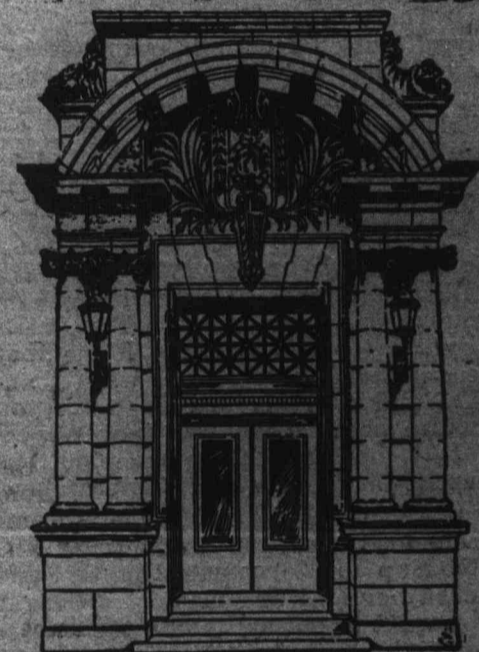
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"He produced a thin and well-thumbed little volume.

"There came a time when I found myself cut off from all books, and because I had nothing else to read and must read something, I started on the Bible. And for the first time in my life I began to read it through not as a religious exercise but as a glorious piece of literature. I was enchanted.

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"And the Book of Esther with its story of Vashti, the first woman who stood up for 'Women's Rights,' and defied her lord and master. Then, if you want to put spirit into the soldier for his work, get him to read some of the Psalms or chapters from the Book of Samuel. An enemy is an enemy and he is to be smitten hip and thigh and slain. The Bible is an excellent

corrective of pro-Germanism. Pacifists and all those who would deal tenderly with our enemies should be made to read it.

"Then think of how our recent conquests in the East have made the Bible live for us—Armageddon, Bethlehem, the Jordan, Jerusalem, Nazareth, and so forth—places that were mere names for most of us.

"Yes, if I had to choose a book and one book only—give me the Bible every time."

CANADIAN NATIONAL EXHIBITION NOTES.

One whole building will be devoted to Canadian war trophies at the Canadian National Exhibition, while the big guns, aeroplanes and other large relics will be distributed around the grounds, giving the Big Fair a truly victory atmosphere.

THE CANADIAN BOOK OF COMMON PRAYER.

(Continued from page 488.)

The plea for variety in our Church services is a reasonable one, in view of the fact that there is a certain amount of sameness in Morning and Evening Prayer, although it could be said with truth of our incomparable Prayer Book:—

"Age cannot wither, nor custom stale her infinite variety."

It was felt by the revisers that there are occasions, especially at the close of an evening service, or in

connection with less formal gatherings, when a comprehensive prayer, covering diverse needs would have a special value. The following prayer, in the report of the Revision Committee of the Church of Ireland was selected to meet that end. The prayer is described as a prayer of the Eastern Church:—

¶ A General Intercession.

Be mindful, O Lord, of thy people bowed before thee, and of those who are absent through age, sickness or infirmity. Care for the infants, guide the young, support the aged, encourage the fainthearted, collect the scattered, and bring the wandering to thy fold. Travel with the voyagers, defend the widows, shield the orphans, deliver the captives, heal the sick. Succour all who are in tribulation, necessity, or distress. Remember for good all those that love us, and those that hate us, and those that have desired us, unworthy as we are, to pray for them. And those whom we have forgotten, do thou O Lord remember. For thou art the Helper of the helpless, the Saviour of the lost, the Refuge of the wanderer, the Healer of the sick. Thou, who knowest each man's need and hast heard his prayer, grant unto each according to thy merciful loving-kindness and thy eternal love; through Jesus Christ our Lord. Amen.

There were many Churchmen who felt that a special effort ought to be made to enrich the Order for the Burial of the Dead, and a number of appropriate prayers were added to that service. Then came an appeal for prayers of a commemorative character, which would meet conditions arising out of the losses caused by the war. The following prayer from the Scottish Prayer Book was placed here as one in every way suitable for use on special occasions:—

¶ For Memorial Services and other occasions.

Almighty God, with whom do live the spirits of them that depart hence in the Lord, and with whom the souls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity, we praise and magnify thy holy Name for all thy servants who have finished their course in thy faith and fear; and we most humbly beseech thee that at the day of the general resurrection, we, and all they who are of the mystical body of thy Son, may be set on his right hand, and hear that his most joyful voice, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Grant this, O merciful Father, for the sake of Jesus Christ, our only Mediator and Advocate. Amen.

There were those, however, who still felt that there was a sense of incompleteness, and that a more personal prayer was needed for those in deep sorrow and affliction over the loss of dear ones. The Rev. W. B. Parrott, on the floor of General Synod, offered the following prayer, which was seconded by the Bishop of British Columbia, and met with general acceptance.

¶ A Prayer for Help to bear Bereavement.

O Heavenly Father help us to trust our loved ones to thy care. When sorrow darkens our lives, help us to look up to thee, remembering the cloud of witnesses by which we are compassed about. And grant that we on earth, rejoicing ever in thy presence, may share with them the rest and peace which thy presence gives; through Jesus Christ our Lord. Amen.

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The additions and amendments which have been noted, in connection with this section of the Prayer Book, are very real enrichments and of permanent value. The pruning knife in the hands of the revisers was used most sparingly and, as a rule, to great advantage. The new prayers and adaptations will find a welcome place in our public worship, and meet needs long felt by clergy and laity in the services of the Church, under our modern conditions, and in a new land.

The Church in U.S.A.

The Right Rev. Dr. Kinsman, who, for the past eleven years, has been Bishop of Delaware, has resigned his Bishopric for conscientious reasons.

An impressive memorial service was held for the late Dr. Green, Bishop of New York, on June 29th in the Church House, Bronx, New York.

Rev. Dr. Charles L. Statten, Rector of Grace Church, New York, has been selected to succeed the late Dr. Hodges as the Dean of the Episcopal Theological School at Cambridge, Mass.

The Rev. B. T. Bell who for three years, 1914 to 1917, was the Dean of the Cathedral in Fond du Lac, has been appointed President of St. Stephen's College, Annandale-on-Hudson, N.Y. Mr. Bell was born in 1886, and he was ordained by the Bishop of Chicago both deacon and priest in 1910.

At a special Convention, held in Grace Cathedral, San Francisco, on July 2nd, the Rev. Edward Lambe Parsons, D.D., Rector of St. Mark's, Berkeley, Cal., was elected Bishop-Coadjutor of the Diocese of California. The Bishop-Elect was born in 1868, was ordained deacon in 1894, and he has been Rector of his present parish since 1904.

Memorable, and perhaps even of great significance in the realm of ecclesiastical history, was the Ordination service at Lancaster, Pa., held on June 22nd, when Dr. Darlington, the Bishop of the diocese, the ordaining Bishop, availed himself of the presence and assistance of the Most Rev. Archbishop Rodsdolon, the head of the Orthodox Greek Church in the United States, who took part in the service, at which also a large number of Greeks, men, women and children, were present.

THE HEART OF POLAND.

(Continued from page 490.)

with a steady gaze which seems to say: "Yes, what you say is true, but it is of no use warning us now. The demands of history will be fulfilled. We must learn to bear it all with a mind at peace."

We reached the Calvinist church a few minutes late, but I was not sorry, for the place was like a barn, cold, cold—and nearly empty. A fine building, but no congregation—something wrong! The sermon was an able exposition of the truth Paul was getting at when he said, "but we preach Christ." It was all true, but it was not new. As a result, the people went away, I fear, as little warmed in spirit as they were in body.

When will men realize the fact that life is new every morning; and unless the truths of life sounded across the ages by a Plato who had a premonition of the Christ, and by a Paul who knew Him, not to mention a legion of lesser lights—unless these truths are recast every week and made to fit the immediate needs of the moment as a well-made key fits a lock and opens the door into a mansion, the truths themselves are dead—at least dead for us, which is the same



thing. At a time when Poland is facing all the mighty problems of reconstruction in every sphere of life—of a renaissance, let us say, no preacher can afford to speak for half-an-hour without even a reference to questions of the day, without an allusion to the history or literature so dear to a nation, and without a challenge to young and old, to gird up the loins of their mind, and set themselves to the task of bringing in the acceptable year of the Lord.

CANADIAN NATIONAL EXHIBITION NOTES.

H.R.H. the Prince of Wales will spend three days in Toronto during the Big Fair. He will open the Exhibition on Monday, August 25th, in the open air where many thousands may see him, and will remain in the city until Wednesday, spending all or part of three days at the Exhibition grounds.

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"I think you're quite funny," I said,
To the River, "for while you've a bed,
You're awake night and day,
And run on, yet you stay;
And your mouth is so far from your
head."

I said to the Hill: "I'll allow
You have a most wonderful brow,
But you've such a big foot
That you never can put
On a shoe of the style they use now."

I said to the Tree: "You are Queer;
Your trunk is all packed, but I fear
You can't leave until spring
When—a curious thing—
You must still remain standing right
here."

To a green red Blackberry I said:
"I know you are green when you're
red,
And you're red when you're green,
But to say what I mean
Is enough to befuddle one's head."
—St. Nicholas.

The Bishop's Shadow

by I. T. THURSTON

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XI.

Theo's New Business.

THEODORE went slowly down the stairs, but stopped on the outside steps and stood there with his hands in his pockets looking listlessly up and down the street. There was another big tenement house opposite, and on its steps sat a girl of ten or eleven with a baby in her lap. The baby kept up a low, wailing cry, but the girl paid no attention to it. She sat with her head leaning against the house, and seemed to notice nothing about her.

Theodore glanced at her indifferently. His thoughts were still dwelling on his great disappointment—the sorrowful ending of the hopes and longings of so many weeks. It seemed to him that he had now nothing to which to look forward; nothing

that was worth working for. Then suddenly there flashed into his mind the words he had heard the bishop speak to a man who came to him one day in great sorrow.

"My life is spoiled," the man had said. "All my hopes and plans are destroyed. What shall I do?"

And the Bishop had answered, "My son, you must forget yourself, and your broken hopes and plans, and think of others. Do something for somebody else—and keep on doing."

"That's what he would say to me, I s'pose," thought the boy. "I wonder what I can do. There's Tommy O'Brien, I s'pect he'd be glad 'nough to see most anybody."

He turned and went slowly and reluctantly back up the stairs. He didn't want to see Tommy O'Brien. He didn't want to see anybody just then, but still he went on to Tommy's door. As he approached it, he heard loud, angry voices mingled with the crying of a baby. He knocked, but the noise within continued, and after a moment's pause he pushed open the door and went in.

The three women who lived in the room were all standing with red, angry faces, each trying to outscold the others. Three or four little children, with frightened eyes, were huddled together in one corner, while a baby cried unheeded on the floor, its mother being too much occupied with the quarrel to pay any attention to her child.

The women glanced indifferently at Theodore as he entered, and kept on with their loud talk. Theo crossed over to Tommy's cot. The sick boy had pulled his pillow over his head and was pressing it close to his ears to shut out the racket.

"Le'me 'lone!" he exclaimed, as Theodore tried to lift the pillow. His face was drawn with pain and there were dark hollows beneath his heavy eyes. Such a weary, suffering face it was that a great flood of pity surged over Theodore's heart at sight of it. Then Tommy opened his eyes and as he saw who had pulled aside his pillow a faint smile crept around his pale lips.

"Oh!" he cried. "It's you. I thought 'twas some o' them a-pullin' off my pillar. Can't you make 'em stop, Tode? They've been a-fightin' off an' on all day." He glanced at the noisy women as he spoke.

"What's the row about?" asked Theo.

"Cause Mis' Carey said Mis' Green's baby was cross-eyed. Mis' Green got so mad at that that she's been scoldin' 'bout it ever since an' leavin' the baby to yell there by itself on the floor—poor little beggar! Seem's if my head'll split open with all the noise," sighed Tommy, wearily, then he brightened up as he inquired, "What d' you come for, Tode?"

"Just to talk to you a little," replied Theo. "S'pose you get awful tired layin' here all the time, don't ye, Tommy?"

The unexpected sympathy in the voice and look touched the lonely heart of the little cripple. His eyes filled with tears, and he reached up one skinny little hand and laid it on the rough, strong one of his visitor as he answered,

"Oh, you don't know—you don't know anything about it, Tode. I don't b'lieve dyin' can be half so bad's livin' this way. She wishes I'd die. She's said so lots o' times," he nodded toward his aunt, who was one of the women in the room, "an' I wish so too, 'f I've got to be this way always."

"Ain't ye never had no doctor, Tommy?" asked Theo, with a quick catch in his breath as he realized dimly what it would be to have such a life to look forward to.

"No—she says she ain't got no money for doctors," replied the boy, soberly.

"I'll—began Theodore, then wisely concluding to raise no hopes that might not be realized, he changed his



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sentence to, "I'll find out if there's a doctor that will come for nothin'. I believe there is one. Can ye read, Tommy?"

The sick boy shook his head. "How could I?" he answered. "Ain't nobody ter show me nothin'."

"Wonder 'f I couldn't," said Theo, thoughtfully. "I c'n tell ye the letters anyhow, an' that'll be better'n nothin'."

A bit of torn newspaper lay on the floor beside the bed. He picked it up and pointed out A, O and S, to Tommy. By the time the little cripple had thoroughly mastered those three letters so that he could pick them out every time, the women had given up their quarrel. Mrs. Green had taken up her baby and was feeding it, and the other women, with sullen faces, had resumed their neglected duties.

"Oh dear! Must you go?" Tommy exclaimed as Theo got off the cot on which he had been sitting. "But you was real good to come, anyhow. When'll ye come again an' tell me some more letters?"

"I'll show ye one ev'ry day if I can get time. Then in three weeks you'll know all the big ones an' some o' the little ones that are just like the big ones. Now don't ye forget them three."

"You bet I won't. I shall say 'em a hundred times 'fore to morrow," rejoined the little fellow, and his eyes followed his new friend eagerly until the door closed behind him.


As for Theodore himself, half the weight seemed to have been lifted from his own heart as he went down the stairs again.

"I'll run outside a minute 'fore I go to supper," he said to himself. "The air was awful thick in that room. Reckon that's one thing makes Tommy feel so bad."

He walked briskly around two or three squares, and as he came back to the house he noticed that the girl and the baby still sat where he had seen them an hour before. The baby's cry had ceased, but it began again as Theo was passing the two. He stopped and looked at them. The girl's eyes rested on his face with a dull, indifferent glance.

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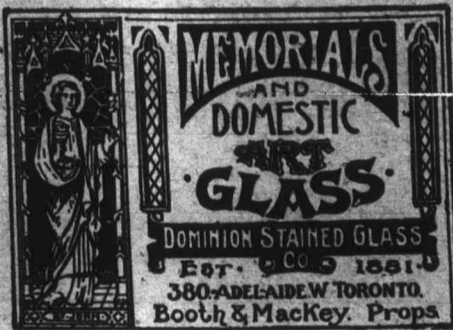
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"What makes it cry? Is it sick?" the boy asked, nodding toward the baby.
The girl shook her head.
"What ails it then?"
"Starvin'."
The girl uttered the word in a lifeless tone as if it were a matter of no interest to her.
"Where's yer mother?" pursued the boy.
"Dead."
"An' yer father?"
"Drunk."
"Ain't there nobody to look out for ye?"

Again the girl shook her head.
"Ain't ye had anything to eat to-day?"
"No."
"What d'ye have yesterday?"
"Some crusts I found in the street. Do go off an' le'me 'lone. We're most dead, an' I'm glad of it," moaned the girl, drearly.
"You gi' me that baby an' come along. I'll get ye somethin' to eat," cried Theo, and as the girl looked up at him half doubtfully and half joyfully, he seized the bundle of shawl and baby and hurried with it up to Nan's room, the girl dragging herself slowly along behind him.
Nan cast a doubtful and half dismayed glance at the two strangers as Theodore ushered them in, but the boy exclaimed,

"They're half starved, Nan. We must give 'em somethin' to eat," and when she saw the baby's little pinched face she hesitated no longer, but quickly warmed some milk and fed it to the little one while the girl devoured the bread and milk and meat set before her with a ravenous haste that confirmed what she had said.

Then, refreshed by the food, she told her pitiful story, the old story of a father who spent his earnings in the saloon, leaving his motherless children to live or die as might be. Nan's heart ached as she listened, and Theodore's face was very grave. When the girl had gone away with the baby in her arms, Theo said, earnestly,

"Nan, I've got to earn more money."

"How can you?" Nan asked. "You work so hard now, Theo."

"I must work harder, Nan. I can't stand it to see folks starvin' an' not help 'em. I'll pay you for what these two had you know."

Nan looked at him reproachfully. "Don't you think I want to help too?" she returned. "Do you think I've forgotten that meal you gave Little Brother an' me?"

"That was nothin'. Anyhow you've done lots more for me than ever I did for you," the boy answered earnestly, "but, Nan, how can rich folks keep their money for themselves when there are people—babies, Nan—starvin' right here in this city?"

"I suppose the rich folks don't know about them," replied the girl, thoughtfully, as she set the table for supper.


"I've got to talk it over with Mr. Scott," Theo said, as he drew his chair up to the table.

"You talk everything over with Mr. Scott now, don't you, Theo?"

"Most everything. He's fine as silk, Mr. Scott is. He rings true every time, but he ain't."

He left his sentence unfinished, but Nan knew of whom he was thinking.

The next afternoon Theodore walked slowly through the business streets, with eyes and ears alert, for some opening of which he might take advantage to increase his income. Past block after block he wandered till he was tired and discouraged. Finally he sat down on some high stone steps to rest bit, and while he sat there a coloured boy came out of the building. He had a tin box and some rags in his hands, and he began in an idle fashion to clean the brass railing to the steps. Theodore fell into conversation with him, carelessly and indifferently at first, but after a little with a sudden, keen in-



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terest as the boy began to grumble about his work.

"I ain't a-goin' ter clean these yer ol' railin's many more times," he said. "It's too much work. I c'n git a place easy where the ain't no brasses to clean, an' I'm a-goin' ter, too. All the office boys hates ter clean brasses."

"What do ye clean 'em with?" Theodore inquired.

The boy held out the tin box. "This stuff an' soft rags. Say—you want ter try it?"

He grinned as he spoke, but to his surprise his offer was accepted. "Gi' me your rags," cried Theo, and he

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proceeded to rub and polish energetically, until one side of the railings glittered like gold.

"Yer a gay ol' cleaner!" exclaimed the black boy, as he lolled in blissful idleness on the top step. "Now go ahead with the other rail."

But Theodore threw down the rags. "Not much," he answered. "I've done half your work an' you can do the other half."

"Oh, come now, finish up the job," remonstrated the other. "Tain't fair not to, for you've made that one shine so. I'll have ter put an extr'y polish on the other to match it."

But Theodore only laughed and walked off saying to himself, "Rather think this'll work first-rate."

He went straight to a store, and asked for "the stuff for shining up brass," and bought a box of it. Then he wondered where he could get some clean rags.

"Per'aps Mrs. Hunt'll have some," he thought, "an' anyhow I want to see Jim."

So home he hastened as fast as his feet would carry him.

Good Mrs. Hunt was still a little cool to Theodore, though she could see for herself how steady and industrious he was now, and how much he had improved in every way; but she had never gotten over her first impression of him, founded not only on his appearance and manners when she first knew him, but also on Dick's evil reports in regard to him. Now that Dick himself had gone so far wrong, his mother went about with a heartache all the time, and found it hard sometimes to rejoice as she knew she ought to do in the vast change for the better in this other boy.

"Is Jim here?" Theodore asked when Mrs. Hunt opened the door in response to his knock.

"Yes—what's wanted, Tode?" Jimmy answered for himself before his mother could reply.

"Can you stay out o' school tomorrow?" Theo questioned.

"No, he can't, an' you needn't be temptin' him," broke in the mother, quickly.

"Oh, come now, ma, wait till ye hear what he wants," remonstrated Jimmy, in whose eyes Theo was just about right.

"I wanted him to run my stand tomorrow," said Theodore. "I've got somethin' else to 'tend to. There's plenty o' fellers that would like to run it for me, but ye see I can't trust 'em an' I can trust Jim every time."

Jimmy drew himself up proudly. "Oh, ma, do let me stay out an' do it," he cried, eagerly. "It's Friday, an' we don't have much to do Fridays anyhow, in our school."

"We-ell, I s'pose then you might stay out just this once," Mrs. Hunt said, slowly, being fully alive to the advantages to Jimmy of such a friendly feeling on Theo's part. She recognized Theodore's business ability, and would have been only too glad to see her own boy develop something of the same kind. She was haunted with a dread that he might become idle and vicious as Dick had done.

"All right, then," Theodore responded, promptly. "You be ready to go down with me at seven o'clock, Jim, an' I'll see you started all right before I leave you. Oh, Mrs. Hunt, there's one more thing I want. Have you any clean old rags?"

"For what?"
"Any kind o' soft white cotton stuff or old flannel will do," replied the boy, purposely leaving her question unanswered. "I'll pay you for 'em, of course, if you let me have 'em."

"Well, I guess I ain't so stingy as all that comes to," exclaimed Mrs. Hunt, sharply. "D'ye want 'em now?"

"I'll come for 'em after supper," answered the boy, thinking that it was best to make sure of them, lest he be delayed for want of them in the morning.

(To be continued.)

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