

June 24, 1920.

GOD BLESS OUR DOMINION

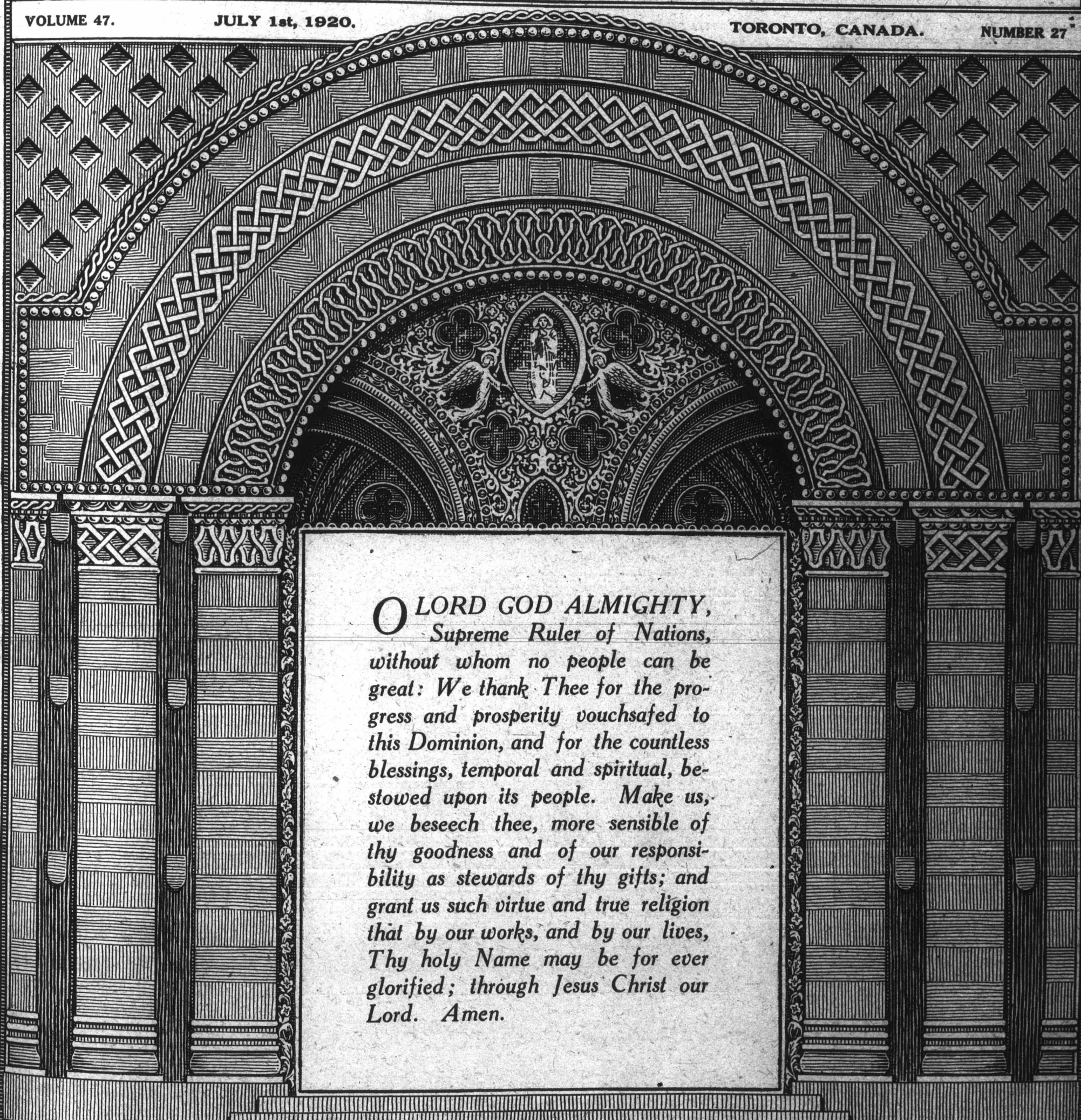
# Canadian Churchman

VOLUME 47.

JULY 1st, 1920.

TORONTO, CANADA.

NUMBER 27



**O** LORD GOD ALMIGHTY,  
 Supreme Ruler of Nations,  
 without whom no people can be  
 great: We thank Thee for the pro-  
 gress and prosperity vouchsafed to  
 this Dominion, and for the countless  
 blessings, temporal and spiritual, be-  
 stowed upon its people. Make us,  
 we beseech thee, more sensible of  
 thy goodness and of our responsi-  
 bility as stewards of thy gifts; and  
 grant us such virtue and true religion  
 that by our works, and by our lives,  
 Thy holy Name may be for ever  
 glorified; through Jesus Christ our  
 Lord. Amen.

A NATIONAL CHURCH OF ENGLAND WEEKLY

them when you heard  
 he nodded.

sorry," he said.  
 ve been so pleased.  
 cky shot. Let's go  
 with your Daddy  
 isn't too busy."  
 "said Boy Blue.  
 le added, "I'm sure  
 ove to tell you all

the Thrushes and  
 green woods with  
 the three friends  
 toward the little

TION OF OUR  
 BOOK.

the Canadian Book  
 e in the Adelaide  
 for February oc-  
 "But I trust that  
 ough to show that  
 ook a collection of  
 has been given to  
 should General  
 complete arrange-  
 publishers for an  
 we may well be  
 ill only have to be  
 ely accepted, and  
 e in general use  
 stralian Church."

OF A CAKE.

man went into a  
 nd announced his  
 a cake.  
 the obliging clerk  
 o be told that this  
 at one too yellow  
 ng in some way or

ne finally said, "is  
 ade cake. I don't  
 long as I get the  
 t mind the price,"  
 early, "why don't  
 d have a wife to

FAULT LAY.

re recruit strolled  
 rn of night duty,  
 rent the air. He  
 e spot and found  
 with a man half  
 stairs window.  
 elled. "If I jump  
 ill!" replied the

ed, only to crash  
 ie there stunned.  
 es later, he re-  
 ss, he looked up  
 eproachfully and

said you could  
 d the Irishman  
 ng for yez to  
 had yez!"

ONCLUSION.

the newly-wed  
 and feed the

not," replied the

nt contradicting me,  
 the husband.  
 ved you with all  
 d if you cannot  
 perty, then it's  
 "

oint of view, so

ned.  
 gs, Biddy?" de-  
 sternly.  
 e not," she an-  
 e a great deal  
 e my property,  
 d shall not be  
 gain."



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St. George's Church, Montreal	60 "
All Saints' Cathedral, Halifax	52 "

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## Personal and General

A. F. W. Plumtre won the prize for French in Form IV. of the U.C.C. Preparatory School, Toronto.

Dr. Bidwell, the Bishop of Ontario, was the preacher at the morning service at St. Paul's Cathedral, London, on June 13th.

The Bishop of Huron has appointed the Rev. W. H. Snelgrove, Rector of Trinity Church, Galt, to be his Domestic Chaplain.

Mr. Harry E. Mahon has been appointed by the local Government a member of the Board of Governors of Dalhousie University, Halifax, N.S.

The Right Rev. W. D. Reeve, D.D., Assistant Bishop of Toronto, confirmed nine candidates in Christ Church, Scarborough, on Sunday evening, 20th June, 1920.

Exactly two hundred "students" are registered for the Couchiching Summer School, July 2nd to 9th. There will be, in addition, about thirty class leaders and speakers.

The Rev. Canon Troop, Vicar of the Church of the Messiah, Toronto, is leaving this week for Halifax to spend a few weeks with a married daughter and her husband who reside in that city.

The Archbishops of Canterbury and York have called upon the whole Church to observe the whole week, from July 4th to 11th, as a special Week of Prayer for the Lambeth Conference.

Considerable progress has been made with the programme of the Church Congress, which is to be held from October 19th to 22nd at Southend, Essex, this year under the presidency of Dr. Watts-Ditchfield, the Bishop of Chelmsford.

A Confirmation was held in St. Jude's, Wexford, on Friday evening, 18th June, 1920, by Bishop Reeve, when four candidates were presented by the Rector. The Bishop gave an impressive address, using for his text the prayer in the Confirmation Office.

On June 26th the Rev. W. H. Frere, D.D., gave a lecture in the Chapter House of Salisbury Cathedral on the "Use of Sarum." On the day following sermons were preached by the Archbishop of Sydney, N.S.W., and Dr. Roper, Bishop of Ottawa.

Sir John Kennaway, son of the late President of the C.M.S., was one of the seven members lately elected to represent the Diocese of Exeter in the Canterbury House of Laity. Lady Florence Cecil, the wife of the Bishop of Exeter, was another of the successful candidates.

The appointed preachers at the Church Congress, which is to be held at Southend this autumn, are the Archbishops of Canterbury and Cape-town and the Bishop of Chelmsford. The general subject of the Church Congress will be, "The Living Christ and the Problems of To-day."

Rev. W. I. Wrixon, who has done such good work at Wyebridge, Ont., during the last two years, has been appointed Rector of St. John's Church, Crapaud, P.E.I. Mr. and Mrs. Wrixon received many expressions of goodwill before they left Wyebridge. He graduated from Wycliffe College two years ago.

Rev. W. Deathe, L.Th., formerly of Crapaud, P.E.I., has commenced work at Ariehtat, N.S. He was with the Irish Church Missions for twelve years, and, coming to Canada, was given charge of Guysboro, N.S., where he stayed for four years. For the last five years he has been the Rector of

Crapaud and Springfield. He was ordained in 1912.

Miss C. V. Harris, missionary at Cairo, Egypt, arrived in Toronto this week and is staying at her home, 218 Pacific Avenue. It is nine years since her last furlough. Her ordinary work is as an evangelist in C.M.S. Hospital, Cairo. During the war she was released from this to carry on evangelistic work among the soldiers at Alexandria. Miss Harris will attend the Couchiching Summer School.

Rev. J. H. Winfield preached his farewell sermon at All Saints', Bedford, N.S., on June 13th, his text being 1 Cor. 16:13. An illuminated address of farewell was presented to Mr. Winfield at the close of the service which was read by Mr. C. Crooks, the vestry clerk, as also a most substantial purse. Mrs. Winfield was also made the recipient of an address and a box of gloves from the choir, of which she was a member.

The Rector, wardens and vestry of Holy Trinity Church, Winnipeg, entertained the members of the choir at the Royal Alexandra Hotel Thursday evening, June 17th. The chair was occupied by the Rector, the Rev. W. J. Southam, who made the closing remarks, and referred in terms of keenest appreciation to the fact that Holy Trinity choir was a purely voluntary organization, which was rendering most efficient and faithful service.

At a business meeting of the University of Bishop's College, Lennoxville on June 16th Dr. John Hamilton, of Quebec city, was re-elected Chancellor. Dr. Hamilton has occupied the post of Chancellor to the university for the past twenty years, and, in spite of his protestations and resignations, was re-elected for a further term of five years. Rev. Principal Bedford-Jones was elected to the vice-chancellorship. The university will confer several degrees at a public convocation on June 17th.

Cuthbert A. Simpson, eldest son of Canon Simpson, of Charlottetown, was made Deacon by the Bishop of London at the Ordination held in St. Paul's Cathedral on Trinity Sunday. Mr. Simpson graduated with honours at King's College, Windsor, in 1915, and gained the Rhodes Scholarship for Prince Edward Island. He joined the C.E.F., and only got his discharge last autumn, when he entered Christ Church, Oxford. He expects to remain at the university for another two years.

The annual meeting of the Fellowship of the Maple Leaf, to be held in the Church House, Westminster, Eng., is of exceptional interest because of the speakers. They include the Primate Archbishop Matheson, Bishop Harding, Bishop De Pencier, Bishop Lucas, Bishop Schofield and Bishop Doull. The Bishop of Toronto has promised to be present on the platform to show his interest in F.M.L. work, although no Bishop from Eastern Canada has been asked to speak because the work is confined wholly to the West.

St. Laurence's Church, Coteau Landing, Que., has been repaired and cleaned, and (after being closed for nearly two years) reopened for public worship. A weekly service is conducted by the incumbent of Valleyfield. The Mission at Coteau Station has also been revived, and (with the Bishop's approval) has been named "St. Aidan's Mission." A shop has been rented for services and meetings. Regular weekly services began with Evensong on the 14th of June.



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**Sixty-Fifth Anniversary of St. James' Church, WINNIPEG**

THE parish of St. James' has the enviable distinction of possessing the oldest church of any denomination in the great capital city of Western Canada. The original Church of St. John's, lying well to the north side of the city, was built in the year 1823, but was taken down, and the present Cathedral building was not erected till 1862. Thus the Church of St. James' has the privilege of claiming to be the oldest church, though not the oldest parish.

The first Rector of St. James' parish was the Rev. W. H. Taylor, who came out as a missionary from St. James', Chirb, Worcestershire, England. After a long journey by land and sea he came to the lonely province which lay between the most northerly city of the United States and the settlement on the Red River. After six weeks' travel over this wilderness, exposed, as he himself wrote, to the savage attacks of Indians and wild beasts, he rejoiced to see the cosy cottages

Vineyard, and in 1867 he relinquished the position and returned to England. It was some time before a successor was secured, for not till November, 1868, does the name of the Rev. Cyprian Pinkham, the present Lord Bishop of Calgary, appear on the vestry records.

In 1881 the Rev. Mr. Pinkham resigned the incumbency and was succeeded by the late Canon A. E. Cowley, who remained in charge for twenty-eight years. In 1909 Mr. Cowley resigned, having seen the parish grow from barren prairie into a thickly-populated district. He was followed by the late Rev. G. I. Armstrong, an Irishman of great ability and lovable character, who, in the brief three years he lived to minister in the parish made many warm friends.

From time to time alterations and repairs have been made on the building. The tower from which the bell pealed out to welcome the arrival of

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lying along the banks of the Red River.

He went immediately to attend to the needs of the settlers, who had made homes along the bank of the Assiniboine River. A rectory was built and preparations made for the construction of a place of worship. The flood of 1852, however, swept the logs away to the lake, and in sorrow Mr. Taylor had to write home to the Old Land that the building of the new church had to be put off for another year. He was not so soon to see the fulfilment of his desires. On June 8th, 1853, amidst great rejoicing, the foundation-stone was laid by Mayor Caldwell, and Bishop Anderson gave the address. In the corner-stone were placed one each of the coins of the realm and an almanac from England. It was difficult to get material and hard to secure competent help. The building, therefore, was not completed for two years. On May 29th, 1855, Bishop Anderson consecrated another church in the wilderness to the glory of God. The set of Communion vessels, still being used, was presented by the people of Chirb, England, the ladies of St. Cross College carved two chairs for the chancel, and gifts of books and money were sent out by the missionary societies of England.

For fourteen years Mr. Taylor laboured in this part of the Master's

the first steamboat that reached Fort Garry, from which the settlers watched the rebel forces surprise and capture the volunteers, was taken down about 1873 and never replaced. In 1876 "cracks and crevices were filled up with mortar and the church bunked up," because it was not "in a fit condition to hold service in and appears to be gradually coming down."

Again in 1879 the question of repairs was brought up, and a sum of \$1,500 was required to put the building in shape. Further improvements were made in 1893, and in 1909 the old pews, the high pulpit and antiquated desks were moved and the building made thoroughly modern.

During the last five years the debts of the parish have been liquidated, and, as the building has become too small to accommodate the growing congregation, a new site has been secured and preparation is being made for the erection of a large and well-equipped church.

At the anniversary services the Rev. F. C. Ward-Whate, M.A., of Nova Scotia, preached in the morning. He pointed out the need for a message from the Church suitable to the demands of the age. In the evening the Rev. Canon Matheson preached on the inspiration which comes out of the past for the work of the present.

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## Around the World

By The Educational Secretary,  
M.S.C.C.

### NEWS FROM INDIA.

Readers of the "Churchman" will be glad to get the following information regarding Dr. Archer, who has returned to his old field of work in Ranaghat, India, under the C.M.S., though retaining his connection with the M.S.C.C.

#### Ranaghat, India.

"I am extremely busy as Flint left on furlough a few days ago, and I have both Men's and Women's Hospitals in addition to dispensary all the time it is in progress, but I act chiefly as consultant, as Cooper and two Indian helpers treat the majority of the cases. We are getting 300 to 350 cases daily on four days a week. In the Women's Hospital we have twenty-five and in the Men's Hospital thirty-five patients—every available bed full. We have two Australian C.M.S. nurses, who are a great help. The hospital alone would be a man's job.

I am delighted to get preaching again. I regularly preach in the dispensary where I get 150 men. Shushil, a recent Brahmin convert, is with me and gives a word of testimony at the close. He is the latest convert from hospital, a very fine youth and a Kulin Brahmin, not exactly like Luke, but really keen. I am preaching in hospital, too, and love the work there. In the Woman's Hospital we could have two hundred beds going if we had them. Col. Maynard, Indian Medical Service, has just given us a fine boat with motor, for itinerating, as he is retiring. It will be great, as we will be able to get in no end of itinerating in the rains, when Flint returns. I am just going over to have a game of "Rings" for a bit of exercise. We have a lot of nice lads here. I had three big operations this morning, and have a lot pending in the Women's Hospital.

"The heat is getting intense. It must be 95 or more in the shade today. I am very fit and very happy here. . . . I specially need your prayers here as the evangelical work—a great heritage from the Munros—has been allowed to get into a most lifeless state. They look to me to put life in it, but so far as I can see I won't get much help from the others just yet. It is a wonderful field and everything depends upon the doctor himself doing a large share of it and helping the assistants forward. It can be done, so that is our need just now—prayer, prayer and more prayer. I tell you this because you can only pray by knowing everything has been left to Catechists of late. . . .

"I must close with love to you all. I have been encouraged much in my Bengali. I think it is easier for me to preach in it than formerly."

Yours faithfully,  
G. B. Archer.

#### NOTES.

Rev. D. M. Rose and Mrs. Rose, of the Kangra Mission, Punjab, sailed from India on June 14th. They will spend two months in England, proceeding thence to Canada in September. Both have been ill, but by last reports are convalescent.

Miss C. V. Harris, our missionary in Cairo, Egypt, has arrived in Toronto on furlough. Miss Harris will attend the Summer School at Lake Couchiching, July 2nd to 9th, where her friends will have an opportunity of meeting her. The attendance at this School will far surpass previous records, nearly 200 now being enrolled, as compared with less than 100 last year. This increase is no doubt one of the many by-products of the Forward Movement.

## Brotherhood

Office of the Council,  
33 Yonge St. Arcade, Toronto.

### VANCOUVER.

J. A. Birmingham, well-known as a former Secretary of the Brotherhood of St. Andrew, is organizing a work in Vancouver, and all men interested in Brotherhood work are requested to get into touch with him.

### VICTORIA.

A. R. Merrix, who made a special journey to be at the recent Brotherhood conference in Vancouver during Mr. Macrae's visit, has undertaken the formation of Chapters in the diocese of Columbia, and he will be greatly helped if all men of that diocese who desire to continue their Forward Movement service, will communicate with him at the Synod Office, Victoria.

### WINNIPEG.

The centenary of the diocese of Rupert's Land coincides with the thirtieth anniversary of the formation of the Brotherhood of St. Andrew in Canada, and recent letters from Winnipeg indicate that the Brotherhood is springing to fresh life in the diocese. Dr. H. M. Speechley, L. B. Robinson and W. A. Cowperthwaite, the Dominion Council members, will gladly give all information regarding the formation of new Chapters.

### TORONTO.

The Brotherhood will be glad to know that Mr. N. A. Howard Moore, Secretary of the Church of the Epiphany Chapter and Chairman for the south-western district, is sufficiently recovered of his recent illness to leave the General Hospital, and although still weak was able to attend church last Sunday.

The Brotherhood men took an active part in the organization of the recent healing mission. A number of them helped the sick people at the Cathedral and the Brotherhood was responsible for all the ushering, etc., at the Convocation Hall meeting.

### EXTRACTS FROM RECENT REPORTS.

"Three members were responsible for 212 personal calls, and 401 house visits in connection with the Forward Movement, a total of 613, or 204 visits each during the year."

"Last month we sent out 40 invitation cards to men who had been a little erratic in their attendance, and succeeded in bringing out 19 for our 8.30 morning Communion. We mailed 60 cards this month and are hoping for a larger attendance next Sunday."

"Our Chapter was engaged in visiting in connection with a series of cottage meetings held during Lent."

"Under the leadership of our Junior Chapter, our Boy's Club has had a record year. Our aim is to create a Christian and Brotherly spirit among the members."

"We have made 214 personal calls in the last six months. We have five Brotherhood men working in the Sunday School, and every Sunday men are stationed at the church doors to welcome any strangers. Results are coming from this work."

"Through the influence of our Chapter a special service for men was held in the evening of St. Andrew's Day, followed by Holy Communion. A large number of men was present."

During the past winter, Trinity College Chapter has done splendid work by means of personal talks, hospital and prison visiting, and has conducted the service every other Sunday at the Oddfellows' Home.

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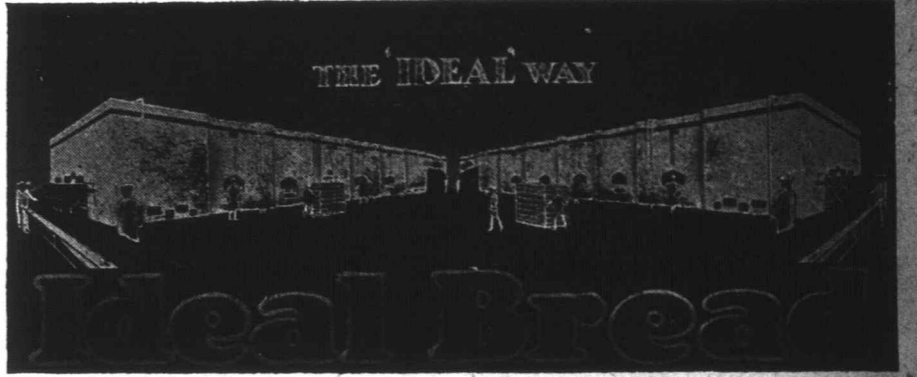
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# Canadian Churchman

Thursday, July 1st, 1920

## Editorial

**A** RCHDEACON Faries of York Factory in the diocese of Keewatin has asked us to appeal for a woman teacher for the Day School at York Factory, and we do so in the expectation that this will come to the attention of some one able to answer. Cree Indian children from 8 to 15 years old are the pupils in this school which is supported by the Indian Department. No teaching certificate is necessary, but the Archdeacon must be satisfied that the applicant is capable of teaching and training children. Eight hundred dollars a year will be paid, out of which, probably, \$20 a month must be paid for board. The Mission pays travelling expenses for a teacher who will remain for three years. The teacher will make her home with the missionary and his wife. Correspondence is invited by the Archdeacon at Abbotsford, P.Q. He is anxious to get the matter settled before July 10th as he leaves on July 15th for the North and hopes to take the teacher as a member of the party. A missionary spirit, as well as teaching ability is essential for the work. The Archdeacon asks the prayers of the Church that the Holy Spirit will search out and give the spirit of Christian adventure and service to the one who shall answer this need. *"The King's business requires haste."*

**T**HE carefully written article by PROFESSOR MICHELL on the Christian Healing Mission in Toronto will be read by everyone. There are certain considerations which ought to be borne in mind by all thoughtful persons in passing judgment on an event so unusual.

In May, 1914, the Clerical and Medical Committee of Enquiry, consisting of ten of the clergy of the Church of England and ten prominent physicians in England investigated faith healing. This committee found "that spiritual ministrations should be recognized equally with medical ministrations as carrying God's blessing to the sick." . . . "The committee believes that the divine power is exercised in conformity with and through the operation of natural laws. Health, bodily and mental, is capable of being influenced for good by spiritual means."

Several medical practitioners in Toronto and outside definitely recommended patients to go to the Cathedral services. Some procured tickets for patients. Some sent members of their own family. Nurses, deaconesses and sisters brought the sick to the services.

There was no looking for the "miraculous" on the part of the clergy interested, nor was there any attempt to work "miracles" by the missioner. He and the intercessors joined in prayer that good might come through the operation of the faith of the sufferers, a most powerful influence on physical health which observation has established beyond a peradventure.

There was no thought or suggestion of magic or magnetism in Mr. Hickson's hands. He used a scripture method of blessing. *He stimulated the faith of many.* He attempts to do this by other ways too, for a great many persons are in communication with him by letter on whom his hands will never be laid in all human probability. At the Cathedral services he asked for prayers for those who had written him. No one, we imagine, least of all he, would think of limiting the blessing of God to those whom he can touch or that his touch can give anything which their faith in Christ cannot bring.

It was unfortunate that the public lecture was not given in a larger hall because it meant that everybody except eighteen hundred people had to depend on reports and other people's judgments. It might be regarded as unfortunate that the general public could not be admitted to the Cathedral services. We are firmly convinced that those who might have come to scoff would have remained to pray. Such erroneous ideas get abroad through people whose judgment is dictated by the head lines in the newspapers. For instance: "Mr. Hickson cures by laying on of hands," is a heading that conveys an absolutely false impression and one that Mr. Hickson repeatedly denied.

"You will get no more out of it, than you bring to it, is what he said. Faith in our Lord Jesus Christ and sincere repentance of past sins and an honest resolution to follow the will of God as revealed are what he emphasized as the essential conditions of blessing. It is the faith of the sufferer in Jesus Christ—not in Mr. Hickson—that counts. He exhorted his hearers to take a certain period everyday to meditate on God. They were not to attempt to will themselves into

### Prayer for Dominion Day

**A**LMIGHTY GOD, who didst lead our fathers into this land, and set their feet in a large room: Give Thy grace, we beseech thee, to us their children, that we may approve ourselves a people mindful of thy favour, and glad to do thy will. Bless our Dominion with honourable industry, sound learning, and pure manners. Save us from lawlessness and discord, pride and arrogance, and fashion into one godly people the multitude brought hither out of many kindreds and tongues. Give to all the spirit of service, and love, and mutual forbearance. In prosperity make us thankful unto thee and in the day of trouble suffer not our trust in thee to fail. So that, loving thee above all things, we may fulfil thy gracious purpose in this land; through Jesus Christ our Lord. AMEN.

good health. They were to rest themselves in the goodness of God and in His life-giving Spirit.

The differences between Mr. Hickson's message and "Christian Science" were most marked. Mr. Hickson started with the acknowledgment of sin and disease as realities. They were no illusions. He emphasized that spiritual healing is only one other way of God's healing besides the medical. He told people to use physicians and medicine, not to abandon them.

Mr. Hickson is a layman. The gift of stimulating the faith of others by the laying on of hands and prayer is not something conferred by any ordination or official position.

The mission has been a deep spiritual experience to many people. Whatever be the physical results (time alone can declare them), the changed attitude and outlook of some lives are already a testimony to the spiritual results. This is not confined to the sufferers who came seeking God's blessing.

### The Quiet Hour

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

THE ONE SECRET OF VICTORY.

**T**HERE is a sublime passage in Chapter XII of the Revelation, which no Christian should overlook. Apart from difficulties of historic interpretation, certain fundamental principles are clearly revealed, which are of inestimable value. I am myself a humble believer in the Sober Historic system of interpretation of the Revelation; but for our purpose it is wiser to avoid controversy, and to seek spiritual encouragement. We simply note, then, that as the result of "War in heaven," the great Dragon was cast down to the earth, and his Angels were cast down with him. We are left in no doubt as to the identity of this Dragon. He is given many titles that we may not underrate the terrible reality of his enmity. He is no mere impersonal evil influence, but a personal and dreadful enemy. He is described as "the old Serpent, he that is called the Devil and Satan, the Deceiver of the whole world." How often has he deceived both you and me! No wonder St. Paul calls upon us to "put on the whole armour of God, that we may be able to stand against the wiles of the Devil." He is more than a match for the whole unaided world, with all its boasted scientific progress, wealth and power. No man, no nation, can hope to win out against the Devil, apart from the Divine intervention in Christ Jesus. Our Crucified and Risen Redeemer alone has been able to overcome the great Adversary and to put him to an open shame.

St. John hears a great voice in heaven, saying, "Now is come the salvation, and the power, and the Kingdom of our God, and the authority of His Christ: for the accuser of our brethren is cast down, which accuseth them before our God day and night."

And then the secret of this great victory is revealed. "They overcame him on account of the Blood of the Lamb, and on account of the word of their testimony; and they loved not their life even unto death." Here are three distinct characteristics of the victorious host. Let us examine them separately.

1. They overcame him by reason of the Blood of the Lamb. The Greek brings out clearly that apart from "the Blood of the Lamb" the great Adversary could never have been overcome. Let modern writers say what they will, the Scriptures from first to last teach us that "without shedding of blood is no remission." Had Christ not died, all else would have been utterly vain, and we should never have escaped from Satan's bondage.

2. They overcame by the word of their testimony. I venture that this may be understood as their unflinching witness to the Word of God; the word to which they bore testimony. In the dreadful struggle their one weapon was the Sword of the Spirit. Even so it was with our Divine Champion in the wilderness. The Deceiver can never stand before the Word of God.

3. They loved not their life even unto death. So it was with their Divine master and ours. He loved not His life even unto death, and that the death of the Cross. It is His Voice that accuses us, that he that loseth his life for the Gospel's sake shall find it, and keep it unto life eternal. We recall the heroic words of St. Paul—"I hold not my life of any account as dear unto myself, so that I may accomplish my course, and the ministry which I received of the Lord Jesus to testify to the gospel of the grace of God."

## "The Colour Line"

JESMOND DENE

"OF one blood all nations of men . . . and" in Christ is neither " . . . black nor white. Yet . . . black men are being lynched in parts of professing Christendom, and the public conscience—at least public opinion—far from condemning, even exults. Worse still, perhaps, if public opinion is forbidding black men from entering the same church and worshipping at the same altar with white. The Church cannot know any such barrier, for has He not made of one blood all nations? Most notable is the pronouncement of black men as eligible for full membership in the American Federation of Labour, but the conversion of the public conscience is the real crux.

"There is no greater external obstacle to the conversion of the East and of Africa than the (western) prejudice against the coloured races. Nor is there any more unchristian trait in the character of the Churchman abroad than his active sympathy with this prejudice. Also, there is no question more likely to disturb the peace of the world within the few next generations." Thus the Bishop of Zanzibar, in pressing the question on the programme of the Lambeth Conference, and no one has better earned the right to speak. From another point of view, Sir Sydney Oliver points to the West Indies as an object lesson of the way in which the relations of black and white can be arranged.

The question is before us in connection with African settlement, its problems and threatened schemes for appropriating to Europeans certain unalienated lands or parts of native reserves, among them the "granite-strewn, sun-glorious lands" of the Sabi Reserve, made famous by the pen of Arthur Shearley Cripps. So fully realizing "the extraordinary attraction of Africa for European reactionaries," he maintains that whereas a slave yoke was once the symbol of Africa, to-day a more fitting but hardly less sinister one would be the prospectus of some land settlement scheme for would-be planters, made in forgetfulness of the ancient curse upon him that removeth his neighbour's landmark. Yet Zanzibar Cathedral, on the site of the old East African slave market, is the symbol of reality, as well as of ideas.

In a recent *Atlantic Monthly*, the halt of American democracy at the colour line with its ten millions beyond, is reprobated by a correspondent who recognizes "the unique genius of the coloured race to make its own interpretation of the common theme of humanity." In the same magazine, an officer of the A. E. F. writes with real insight and affection of the coloured troops whom he commanded at the front, "good workers, cheerful humourists, heart-warming children," of their kindness, gratitude, loyalty, religion, though, indeed, "their officers must beware of the cold gray morning when the big shells come over, and nerves must be steeled. They are like sensitive plates in their response to their officer, and he who while with them would not grow young again, is indeed a slave to dull care. What a simple, loveable people are these dark-skinned brothers of ours! . . . Let us hold out our hands and open our hearts to them, remembering that white and black lie side by side over there."

Missionaries learn to love them. It is their "business" of course. But love is never a matter of business. Love is born of the spirit—without money and without price. And most truly loving are such recollections as, for instance, Rev. R. Keable's of his Africans at the front. There is the first coming of the news to South Africa, and Philip, "whom I could trust absolutely with all I possessed," coming to me with, "Wherever the father goes, I go too." There are the last services with the tears and handshakings. There is Michael, so splendid in his lithe grace, who hears that "the great King wants us to work at unloading his ships; a good work—I go myself." There is the tragedy of the torpedoed ship with

its 600 Africans. There is Agnes, when the news came, unconsciously placing herself in the line of the Empire's heroines: "Father, I am glad he died in the King's waters." No wonder, he adds: "I have much joy of them."

Then there is the African concert at the front, with its oratorio chorus, "Thanks be to God," unaccompanied, unexpected, sonorous, compelling, all from savage Africans in France." There is the hospital tent, where dark-skinned boys lie motionless in their blankets or tossing in pain. There is the funeral of a Mosuto lad with "the Shepherd psalm; a prayer for the land which gives its sons this day to the dust of France; one for the soul so ignorant, so forgotten, which only the infinite pity of the Shepherd can succour; and one for the dark-skinned mourners who will weep in their own way. Then I said to the men: 'This native found it as hard to die as you or I. His black friends will grieve as truly as yours or mine would in England. God hath made of one blood all nations of men. Let us say *Our Father*.'

A group asking for the Holy Communion at 4.30 a.m. before the day's work, and men off the night shift, who, in anticipation, had refused the midnight meal, now cold, wet, tired, mud-stained, are joining in this service at dawn, for God's worship is more than rest or food to their hearts. And then there are the Christmas services sung in Sesuto at the front. No wonder that those who know him best, love the African, and know that "He hath made of one blood all nations."

It is a problem of the Empire, and our own attitude helps to determine that mysterious force we call public opinion. "Thinking makes it so." "Cousin Anne," said a little four-year old, whose dark skin indicated her descent, "Couldn't you and me have a white polish put on us, so we could be like everyone else?" And when this was shown to be impossible: "Well, then, couldn't all the others have a brown polish that would make them the same as us, so we wouldn't be different?" It is the "general heart" of man speaking:—

"My mother bore me in the southern wild,  
And I am black, but O my soul is white!  
White as an angel is the English child,  
But I am black, as if bereaved of light.  
My mother taught me underneath a tree,  
And sitting down before the heat of day,  
She took me in her lap and kissed me,  
And pointing to the East, began to say . . .  
'For we are on the earth a little space,  
That we may learn to bear the beams of love;  
And these black bodies and this sunburnt face  
Are but a cloud and like a shady grove.  
And when our souls have learned the heat to bear,  
The cloud will vanish, we shall hear God's voice,  
Saying, 'Come out from the grove, my love and care,  
And round my golden tent like lambs rejoice.'  
Thus did my mother say, and kissed me,  
And thus I say to little English boy,  
When I from black, and he from white cloud free,  
And round the tent of God like lambs, we joy  
I'll shade him from the heat till he can bear  
To lean in joy upon our Father's knee;  
And then I'll stand and stroke his silver hair,  
And be like him and he will be like me."

It is told how once a good-Bishop who could not convert his white sons to welcome his black sons to the same church, made five special windows in the Sanctuary, where the black Christians could gather and watch the vision from without. He "did not believe in tribal gods, but in Someone Bigger." And his chief opponent, at last converted to that faith in Someone Bigger, built the two transepts to the glory of God, for the natives to enjoy their worship undisturbed. It is all pictured in the Madonna gathering the little black brother into the shelter of the arms wherein is cradled the Christ Child, Who hath Himself made both one and hath broken down the middle wall of partition.

Blessed are the missionaries of cheerfulness.  
LYDIA MARIA CHILD.

## The Bible Lesson

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

Sixth Sunday After Trinity, July 11th, 1920.

Subject: The Story of Nicodemus, St. John  
3: 1-15; 7: 45-52; 19: 38-42.

IN the beginning of the Synoptic Gospels there are direct statements of the teaching of John the Baptist and our Lord about Repentance, Faith, Forgiveness, Baptism and the Kingdom. In the Fourth Gospel there are given personal examples showing how these truths affected individuals. The disciples of John, Nicodemus, the woman of Samaria—these are persons to whom the Gospel came, and St. John shows us how it operated upon their life.

1. Nicodemus came by night. Timidity seems to have been one of his outstanding characteristics. He occupied a high position as a member of the Jewish Sanhedrim and he did not like to meet openly One Who was generally censured and disliked by the members of that council.

His conviction concerning Jesus was that He was a Teacher, divinely sent and divinely endowed. As a devout Jew Nicodemus looked for the consummation of the hope of Israel and he thought that Jesus might help him to see more clearly how his devout hopes were to be fulfilled. He did not regard Jesus as the Messiah. This is practically admitted in his opening words.

2. Born from above. Jesus replied not to the words of Nicodemus but to the thoughts that were in his heart. The Kingdom of God was not to be realized, as Nicodemus thought, by development or continuation along the old lines of Judaism. There must be a new beginning, a new creation, and men must be re-born to enter into it or even to see it, (v. 3).

Nicodemus raised the objection that such a change in man is impossible. He is physically, morally, spiritually, one; the result of all the past, (v. 4.) Jesus replied that the birth of which He spoke is an entrance into a new order and wrought by a new power. It has an outward and an inward element. Nicodemus would naturally think of *water* as a reference to John's baptism, and of *Spirit* as that inward power which John placed in contrast to his own.

The words taken in their natural meaning, and also as received in the traditional faith of the Church, set forth, as required before entrance into the Kingdom of God, the acceptance of that initial rite divinely sanctioned, and following on this the communication of a new life, resulting from the direct action of the Holy Spirit through Christ. This new birth has an external element because it belongs to men now in life: it has an internal element because it carries men into a new world.

3. Heavenly things. Our Lord then directs Nicodemus to the consideration of His own Person and work, declaring that He came down from Heaven and that He was to fulfill all that was typified by the Serpent lifted up by Moses in the wilderness. In one word He was the "Saviour."

4. Later History of Nicodemus. In the second and third passages set for our lesson we find Nicodemus as the timid friend of Christ. He spoke for Him in general terms in the Council and, after the Death of Jesus, he brought a costly gift of devotion after Joseph of Arimathea had besought Pilate for the body of Jesus.

Here were two secret disciples, both held back by fear of the opinion of the Circle in which they moved. It is said they both became bolder in later days. Secret discipleship may be well in some circumstances but open discipleship is better. "Whosoever shall confess Me before men, him also will I confess before My Father."

## The Christian Mission of Healing

Professor H. MICHELL, M.A., Toronto.

TORONTO has come through a wonderful experience, so wonderful that it is still too soon to speak calmly or collectedly of it. People seem to want not to talk about it now, but to think it over and ponder it. We have all been lifted out of ourselves, we have seen sights that have left us dazed and tremulous, and we want to pull ourselves together and collect our thoughts.

To describe the scenes that were enacted in St. James' is an almost impossible thing to do. The great dim church, packed to the doors with a multitude; the soft playing of the organ; once and again the sharp cry of a little child in pain or fear, and the steady shuffle, shuffle, shuffle of the never ending throng moving towards the altar rails, until the mind became confounded and the overwrought nerves were stretched almost to breaking point, and one stood and watched that Via Dolorosa with the tears running down the cheeks, and the heart torn intolerably with the sheer tragedy of the sight. The sight of the old, old people bent with the years and pains of life might have been bearable, but it was the little children that clutched at the heart-strings. Tiny mites borne in their mother's arms, pitiful sufferers with twisted limbs and little faces drawn with pain, the sight was unendurable. "I saw two thousand men lying on the ground after a battle in France" said one of our clergy, a returned chaplain, "and I could bear that sight, but this I cannot endure."

But merely to describe the scene is not enough, even could it be done. Who could do it? Perhaps De Quincy, who knew what suffering was himself, perhaps some great master of imagery, but the task is an impossible one.

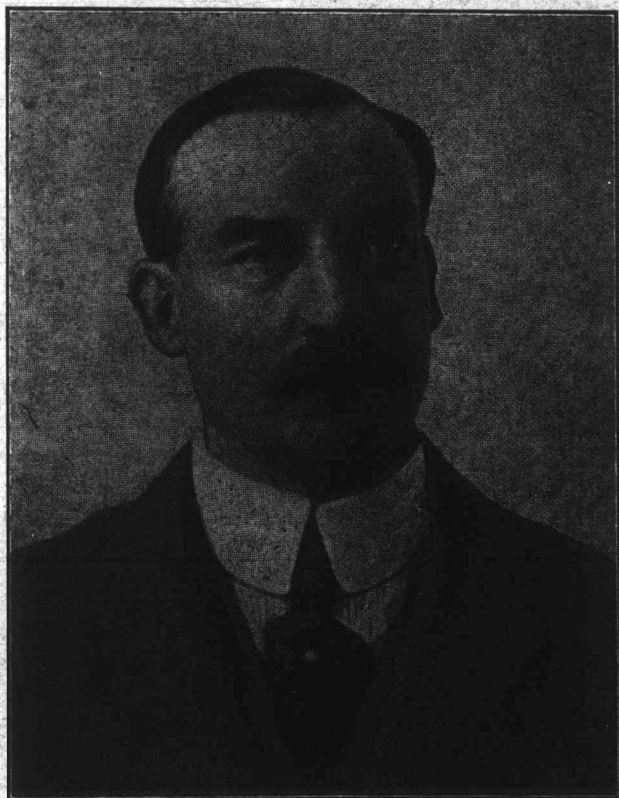
I must confess candidly and openly that I went to the church on the first day with the very strongest preconception of what I was going to see and of the explanation of it. My mind was full of all the seemingly satisfying and perfectly logical theories that would explain it all so beautifully. Mental suggestion, psycho-therapy, it seemed so simple and satisfactory. That masterpiece of the great French novelist, Zola's *Lourdes* gave one so eminently satisfying a theory to go on, that one went in almost a perfunctory spirit to see something that was quite explicable and really quite ordinary. But even the shortest time in the Cathedral shattered such pleasing preconceptions and left the mental processes confounded. It was not mental-suggestion, it was not psycho-therapeutics, of that I am profoundly convinced.

What was it then? The only answer I can give, the only answer that anyone can give is the inevitable one, it was the mighty working of the Spirit of God, it was the healing power of our Blessed Saviour that brooded over that great throng. It is a curious and significant thing that if you speak with anyone who was there they do not speak of Mr. Hickson, his presence in the Cathedral is almost forgotten, but they all speak of that wonderful, overpowering consciousness of the presence of God in the midst of that great throng.

I was afraid my own perceptions had been cheated and perhaps I was imagining things that were not really perceptible. I was afraid that the tragic sights and heartrending spectacle of all the sorrow of all the great city collected into one place had stirred in me feelings that were mere transient emotions. And so I spoke with others about it, and they all said the same thing. It was not the mere sight of suffering that had profoundly moved them, tragic as the spectacle was, it was the feeling that the great crowd had come for healing to God and that God was in their midst ready and yearning to give them their heart's desire, if only their faith was great enough to perceive His presence there, and their hearts open to receive His healing power.

I was fortunate enough to be present when Mr. Hickson spoke to the press reporters before the

first service, and I had another little chat with him after the mission was over, and so I had opportunities of observing him closely. To speak bluntly, he was not the sort of man I had expected. There is nothing of the ascetic, not a trace of the seer or the psychic in him. A kindly, unassuming man, a man you would pass in the street and take for an ordinary business man of everyday life, such is Mr. Hickson. Had there been the slightest suspicion of the extraordinary, the faintest touch of a pose or a dramatic heightening of effect, one's ideas of him would have been very different. But there was nothing like that. Surrounded by newspaper reporters it would have been so easy for him, it would even have been so excusable for him to have posed a trifle, to have let a little note of self-assertion creep into his talk a tingle of boastfulness have coloured his words. But, and all are agreed in testifying to this, there is in the man an absolute humility that utterly disarms the critic. "Don't



JAMES MOORE HICKSON, ESQ.

tell the people about me, don't tell them what I do" he said to the reporters, "tell them that our Blessed Saviour is only waiting and yearning to heal the sick as He did when He was on earth. Tell them that if only their faith is sufficient He will touch them and restore them."

Indeed, it is this very self-effacement on the part of Mr. Hickson that is one of the most lasting impressions of his visit. He claims absolutely no power of himself, he simply says that God, for His own inscrutable reasons, has chosen him as a channel whereby healing grace may be imparted. It is well that this should be very clearly understood. As Mr. Hickson said, he was aware the whole time that he was laying on his hands of a power flowing through him not from him.

As each sufferer kneels at the altar rails, or as he bends over the stretcher, Mr. Hickson lays his hands on the head of the afflicted, and in a simple little prayer invokes God's healing power on the infirmity of the flesh. Immediately after comes one of the clergy to give the benediction, praying that the healing now begun may be continued. There is absolutely no excitement, no hysterical outbreaks, no heightening of the dramatic effect. I suppose we were all looking for something of the sort. The hunger for miracles is a part of our human frailty, but nothing happened. No cripple with shouts of joy cast away his crutches, no bed-ridden woman rose from her couch and praised God for His healing grace. Of course all kinds of rumours were abroad incessantly of cases of instantaneous

cures, but they were almost impossible of verification, and I made the most careful inquiry. But Mr. Hickson had told us very carefully not to expect any such marvels, and when one thinks over it calmly, such was inevitable, indeed the very fact that none apparently took place strengthens the belief that we may look for lasting and definite results in the future. If there had been many instances, or even any at all, of "miraculous" cures the suspicion, perhaps even the certainty, would have been aroused that we were seeing merely another evidence of mental suggestion. But, and this must be reiterated again and again, there is no trace whatever in Mr. Hickson's ministrations of mental suggestion or psycho-therapy. That is the one great conclusion that we all, who are interested in this matter from a theoretical and intellectual standpoint, must arrive at.

I am no theologian and would prefer to say little of the matter from the standpoint of doctrine. All I will say is, that I listened to Mr. Hickson's two addresses in the Cathedral and his longer address in Convocation Hall with the deepest interest and attention, and am convinced that, judged purely from the dialectical standpoint, his argument was absolutely sound. I could detect no logical error, no glossing over of difficult points, no straining at conclusions that were arguable or doubtful. If we accept the fact that God intended His Church to exercise the ministry of healing, and I suppose we must all do that, then we must suppose that such power lies within the Church now, dormant perhaps and not fully recognized. It is not a peculiar power given to Mr. Hickson, he is not unique in the exercise of his gifts. He is merely an example chosen by God for the instruction of the Church. God has sent him out to revive this power of healing in our midst. I think it is of the utmost importance, in fact it is vital that we must grasp that point. If we thought that Mr. Hickson was a peculiarly endowed healer who through strange psychic or magnetic powers was able to effect cures, then we would all be very interested in him, but merely as a unique phenomenon, the interest would begin and end in Mr. Hickson. But he is not that. He is a man with a message for the Church, to point our eyes to truths which we have forgotten. In that lies the peculiar strength of his appeal.

There is one consideration which doubtless will occur to many, and is one that must be faced. Is there a danger that this movement will, if we may use such a phrase "get out of hand"? It would be a calamity if we found a great crop of imitators, some sincere and other charlatans who claimed the power of healing and through their failures shook the faith of many. We must face the possibility, but I think we need hardly look for it as a probability. The power of healing is inherent in the Church, it is not given to this or that man, and we must be very careful when we say that it is a power given to the Church to explain that this power is nothing more than the command given to it to lead the sufferer to God the only Healer. Just as Mr. Hickson disclaims all power of himself, so must the Church recognize that it is only the channel through which power from God can come to the afflicted to conquer their own ailments. What does this really mean? It means that only through a deepening of the spiritual life, only through a surrender of self to the power and love of God can we hope for healing from his hands.

How easily we can imagine many saying, "We may as well go and see what this man Hickson will do for us, anyhow it cannot do any harm." What chance has such an one to receive healing, if such a spirit is persisted in? Perhaps such a careless one may receive faith and pardon, but if he rises from his knees and thinks, "Well, Hickson hasn't done much for me, the pain is just as bad as before" there can be no hope that healing will follow. That is not to argue in the slightest degree that the healing is entirely subjective. On the contrary, we must believe it is objective. But there must be a state of receptivity before the healing grace can do its work. The account of the miracle of Our Lord healing the blind men is extraordinarily to the point in this instance. "And Jesus saith unto them, Believe ye that I am able to do this? They said

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## The Church in the West

Right Rev. W. C. PINKHAM, D.D.,  
Bishop of Calgary.

[On the 20th of next October the Church will enter upon her second Centenary of work in the western part of Canada, known during the first fifty years as the Hudson's Bay Territory. By that date the Bishop of Calgary will have completed more than fifty-two years of the century in active and continuous work in Rupert's Land, and gives this account of its history in his recent charge.]

IT was in 1815, 145 years after its charter had been granted to the Hudson's Bay Co., that Major Semple, Governor of York Fort, when speaking of the desolation caused by a fierce struggle between the Hudson's Bay and the North West Companies, in one of which he afterwards lost his life, speaks in this way: "I have trodden the burnt ruins of houses, barns, a mill, a fort and sharpened stockades, but none of a place of worship even on the smallest scale. I blush to say that throughout the whole extent of the Hudson's Bay territories no such building exists."

But a change was coming; five years afterwards the Hudson's Bay Co. in London, in conjunction with the Church Missionary Society, then resolved to send out a missionary, and the Rev. John West was chosen for the work. He arrived at York Factory in the end of August, and reached the Red River Settlement at Fort Garry so as to hold a service in the large room at the fort on Sunday. One of the settlers present spoke of the first Sunday on which he attended Mr. West's ministry—"As the happiest day in his life, as it restored to him the blessing of public worship of which he had been deprived for 30 years." Mr. West made St. John's, in the northern part of Winnipeg, his headquarters. He travelled about as a missionary and, during the following year, it was his privilege to assist one of the company's directors in the formation of an auxiliary of the Bible Society at York Factory.

In 1823, just before leaving for England, he had the satisfaction of welcoming Rev. David Jones to carry on the work. During this year a small wooden church was erected at Red River, and in 1825 a substantial church was provided ten miles down the river. Day and Sunday Schools had been started and 169 boys and girls were on the Sunday School books. During this year Archdeacon Cockran arrived, whose name became a household word in the settlement. Then came Rev. W. Smithurst and then Rev. Abraham Cowley, afterwards Archdeacon, and later Archdeacon Humber. In the summer of 1844 the hearts of the faithful were greatly cheered and the hands of the clergy strengthened by a visit from the Bishop of Montreal. He came in a canoe. His route lay along the St. Lawrence and Ottawa Rivers, across Lakes Nipissing, Huron and Superior, and then through rivers rendered almost impassable by rapids till, after thirty days of exposure and fatigue, he entered Lake Winnipeg, near the mouth of the Red River, on June 22nd. During his visit he had Confirmations in each of the four churches in the settlement, the number confirmed totalling 846. The number would have reached 1,000, if many of the candidates had not been unable to attend. Mr. MacCallum, who had a school at St. John's, was ordained deacon and Rev. A. Cowley was admitted to the priesthood. The Bishop spent seventeen days in the settlement, during which time settler and Indian vied with one another in their attention to him, presenting addresses of thanks and showering gifts upon him. He then returned to Montreal by the same route by which he had come. There can be no doubt that the report of his visitation, to the C.M.S. and other friends in England, led to the early appointment of the first Bishop.

In 1849, a Bishopric Endowment Fund having been generously provided by Chief Factor James

Leitch, of Aberdeenshire, the interest of which, together with a sum annually furnished by the C.M.S., constituted a sufficient income, the Society nominated Rev. David Anderson, a scholar of Exeter College, Oxford, and tutor of St. Paul's Theological College, for appointment as Bishop, and, upon his acceptance, Dr. Anderson was consecrated by the Archbishop of Canterbury by Royal Letters Patent founding the See, on May 29th of that year, his Grace the Archbishop being declared Metropolitan of Rupert's Land, which included the whole of the Hudson's Bay Territory. The Bishop preached his first sermon in his diocese, at York Factory, on August 19th, of that year. At the time of his arrival there were five clergy at work in the diocese, and after an interrupted residence of seven years he was able to report they had increased to nineteen, some of them being Indians. This condition of things exceeded his expectations, as also did the pro-

gress of missionary work and education in the diocese. The Bishop had committees in London and Liverpool, of which a number of prominent Churchmen were members, through whom an appeal was made for assistance for his diocesan and general fund. Members of the committee were subscribers to the fund and at the head of the list of subscribers the S.P.C.K. and the Hudson's Bay Co. appear as contributing £500 each. At this time a good deal of the Church's work was supported by the C.M.S., whose interest in the spiritual welfare of the Indians and Eskimos during the whole century soon to close never ought to be forgotten. It was in Bishop Anderson's time that the old Cathedral at St. John's, which is still standing, was built and consecrated. Mr. McCallum died about the time of the arrival of the Bishop and the school at St. John's was taken over by him.

(To be Continued.)

## The Revival of the Ministry of Healing

LAST Thursday evening every seat in the Convocation Hall of the University of Toronto was filled some time before the opening hour of Mr. James Moore Hickson's lecture. Many stood outside the hall during the whole meeting hoping to get a chance of hearing his message. About sixty clergymen from Toronto and outside points were on the platform, Bishop Reeve read the Scripture Lesson and prayers and the Rev. G. F. B. Doherty presided.

Mr. Hickson said in part: "My address this evening is on 'The Revival of the Ministry of Healing in the Church of Christ,' and from the word 'revival' you will see that there is nothing new in it. Everything that I do or say in my mission you will find in the Gospel. When we speak of spiritual healing, we think of Jesus Christ. He alone has the power of healing. No man has it. I have no power whatever in myself, but it is His power working through me. If we want spiritual healing we must go back to Christ. It was His work, healing the bodies, souls and minds of His children. Spiritual healing is not only for the body, but for the soul and mind, as well.

"He drew around Himself a number of plain, simple, large-hearted men and trained them in His work so that they could go on with it. His command to them was 'As the Father has sent me so send I you.' He formed the Church so that through it the work could go on and the gospel be preached and the sick healed. If we had been faithful to His command the world would not be what it is to-day. The work was kept on for several centuries after Him, but faith gradually lessened. It was a calamity to suffering humanity when faith failed.

"The multitudes followed Christ and He healed them.' Some people to-day think that we are making too much of the body and forgetting the soul. The Gospel shows us that Christ spent a considerable portion of His time in healing the sick, yet He thought of their souls. The body is the temple of the Holy Ghost and is most precious in the sight of God.

"Let us follow the example and teaching of Christ and preach the Gospel and heal the sick. Let us be consistent and bring sufferers to Christ in faith, nothing doubting. We come face to face with these questions, has His touch the healing power and is He the same to-day, yesterday and to-morrow?

I can say from my own experience these things are true. He does heal nervous and organic troubles. We dare not and cannot limit the power of Christ. He cannot be the Almighty if He cannot heal organic diseases. Spiritual healing is healing through Christ. He does heal through faith by certain means such as the laying on of hands and the anointing with oil.

"We must recognize other means He has of healing. This healing is on a spiritual plane and must be kept on that plane. God works on all planes. There is only one power that is healing, that is God. Doctors are instruments that He uses and the virtues in the various remedies are put in them by Him. God is the healer. Thank God for the doctor. I am not in opposition to him and you should ask God to bless his work for you.

"I am sometimes told that spiritual healing is the same as healing by mental process and is a form of suggestion such as mind over matter. If that is so then all prayer is suggestion and religion is humbug. In spiritual healing there is a transference of Divine Life into the soul as well as into the body of the sufferer. Christ healed disease by attacking it from the spiritual side, so He can and does to-day what He did in the days of old.

"I have been healing since I was 14 years old, and when I am healing I am conscious of life and power going through me all the time. That is why I know I have no power in myself to heal, but am merely a medium.

"If a man has the gift and concentrates it to God's service and also possesses the two virtues of faith in God and love and pity for his fellow-men he is a channel through which the healing life flows. I do not do the healing. I am merely the channel through which God works.

"We are suffering from a want of faith in the Church to-day. We are lukewarm; there is much apathy, and our faith is more a sentiment than a fact. We have lost the power. We have the prayer of hope, fear and want, but not that of faith. What we need is to be taught how to pray. We must lift our prayer life on to a higher plane. We ask ourselves how are we to get the right faith. God will give it to us if we ask for it. Intellectual belief is confused with faith. We cannot lose faith once we have it. I am sometimes asked if the sufferers will lose faith if they are not healed. If they are going to lose their faith then it is not the right faith. However, I can say that as yet I have to find a case in which anyone has lost faith. On the contrary, some have told me that they still have the pain, but do not feel it so much on account of their faith. That is the blessed part of the work. The recovering of souls is far greater than the healing of cancer."

"What is behind it? Surely it is the Spirit of God passing over the world and changing it from an age of materialism into an age of spirituality. The time is at hand when the spirit of Christ will enter into the hearts of men as never before.

"We have been in bondage too long and Christ is coming. He is not coming as Jesus, meek and mild, but as Christ the all-conquering. Let us look up to Him. We must be stripped of everything that is contrary to God. We must be cleansed from envy, hatred, malice, fear, suspicion and the selfishness that is gripping the whole world by the throat and dragging man down."

"There is no use in healing the body if there is a shadow on the soul. Physical health is no good if you have a sick soul, but there are many who are held in such bondage to-day. The only way to freedom is through Christ.

"How necessary we are in God's work. Our duty to Him and to one another is that we be in tune with God so that He can use us as transmitters. What a work we can do for Him! If we only had the faith of a little child God could do so much for and with us. Christ has been ignored, and His greatest sufferings on earth were due to rejections. The one great thing we need is the realization of the living presence of Jesus Christ."

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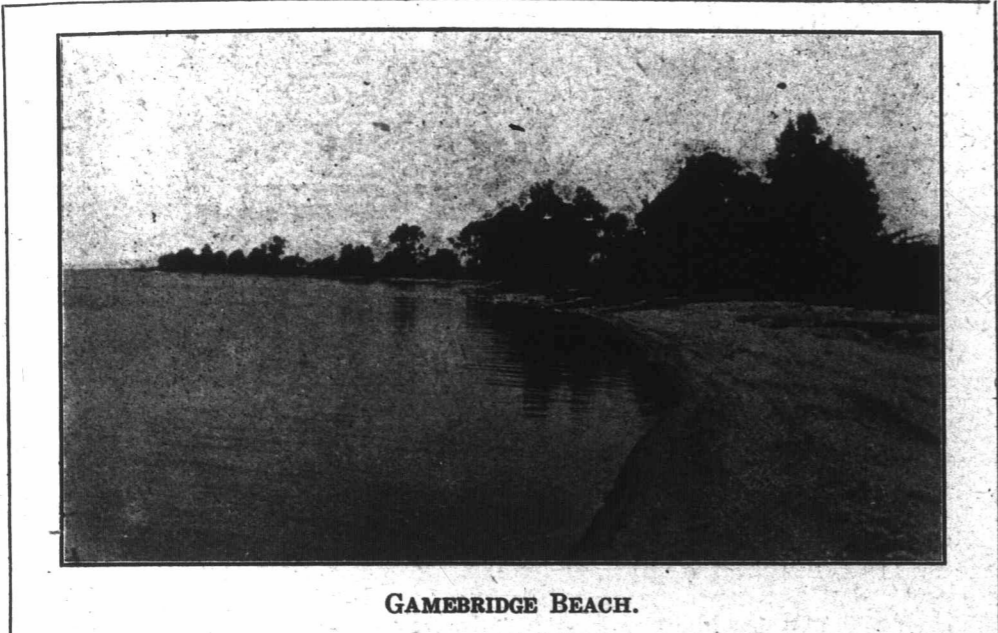
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For easier aching feet and arms and shoulders,  
Than aching hearts to bear.  
And still beyond your household duties reaching,  
Stretch forth a helping hand;  
So many stand in need of loving comfort  
All over this wide land.  
One is always sure of the kindly interest of all when the appeal is

members of Boys' Choirs, Sunday School Classes, Clubs, A.Y.P.A., and such societies, as well as to meet the need of a great number of people to be found in every city who require the rest and recreation to be found at such a place.  
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GAMEBRIDGE BEACH.

made for the boys and girls of our crowded city streets. But the appeal of the Anglican Camps does not stop there, this splendid organization, with a record of ten seasons of successful work endeavours to provide a holiday with the maximum pleasure and recreation at the minimum cost, not only for boys and girls but also for the young people and the mothers. The Camps are held on the east shore of Lake Simcoe, just opposite Gamebridge, the first station north of Beaverton. The situation is in a delightful farming district, with a long frontage on Lake Simcoe. While the Resort has all the freedom of seclusion it also enjoys a regular and convenient train service, a daily mail delivered at the Camp and direct telephone communication with Toronto.  
The object of this resort is to provide an inexpensive holiday for the

All that is necessary for the welfare of the campers is provided but with the simplicity which creates the holiday atmosphere.  
The supervision of the Camp is in the hands of officers thoroughly trained in camp life and familiar with every detail involved in the conduct of a well-regulated Camp.  
It is not forgotten that the visitors are at the Beach for a holiday. Neither is it forgotten that the real object—play as well as work—is the strengthening of character.  
In a large city like Toronto there are always some who need an outing such as we afford, but who cannot pay the small fee necessary. Any subscriptions that we receive from friends in sympathy with such work is used to meet these cases. If you cannot go yourself, the next best thing is to make it possible for some one else to go.



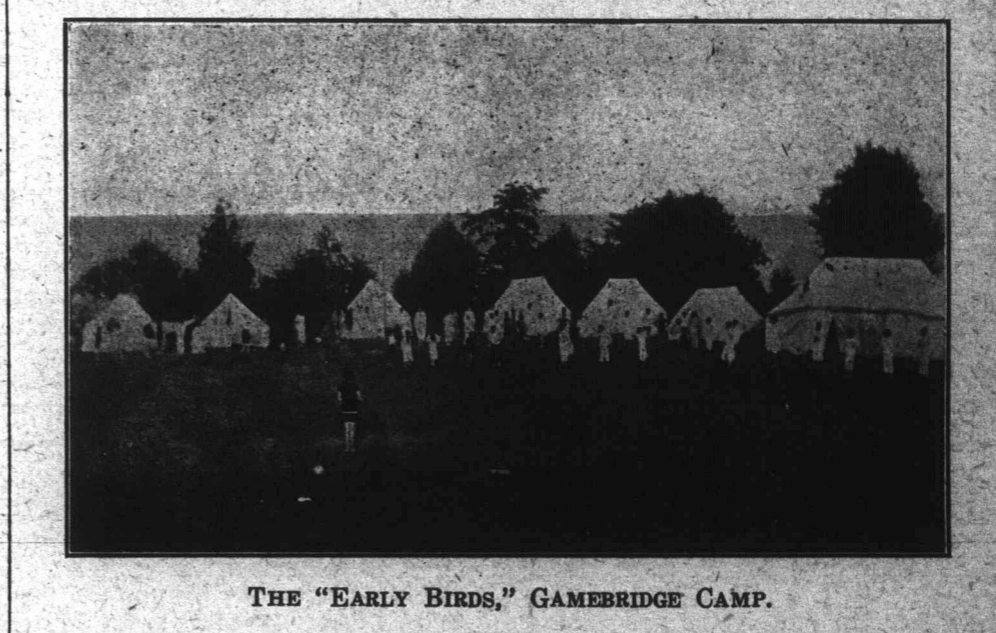
MOTHERS AND BABIES AFTER TWO WEEKS IN CAMP.

The popularity of these Camps is due, besides the all-important fact of splendid management to their unique features. They are the only camps for boys of the Anglican Church which extend all privileges impartially to all churches in the city of Toronto. They are the only camps that are in a position to admit all sorts of people, regardless of age or sex, or nationality.  
The first Camp this year is an interesting experiment to all who have welfare work at heart. It will consist of groups of boys drawn chiefly from the mixed population of the Parish of Ascension. How to make good Canadian citizens of the foreigners who throng the Down-Town sections of Toronto is a problem of supreme interest to the Church. Surely there can be no better way than to gather the boys together in a Camp, under capable management, and there in a practical way show them the Church's deep interest in their welfare.  
The work of the second Camp is so well known that it needs only to be mentioned to command your interest and support. It will consist of groups of boys from the various choirs and clubs. We all feel that some healthful holiday should be provided for the boys who do so much to make our ser-



REV. J. E. GIBSON,  
Director of Anglican Camps.

A.Y.P.A. The Directors were well advised in placing this Camp under the direction of Rev. E. A. Appleyard, M.A., M.C., Rector of Woodstock, and Secretary of the Dominion A.Y.P.A. His long and successful work among



THE "EARLY BIRDS," GAMEBRIDGE CAMP.

vices attractive and uplifting, and we want to know that they are placed under careful and properly qualified leaders. The record of previous Camps shows that this part of the work is all that could be desired.  
The third Camp is a new feature of the work and is arousing much interest. It is being operated for the benefit of the young people of the Church, especially the members of

the Young People, and his genial disposition assures the success of this undertaking. Without doubt Gamebridge Beach will be thronged with Young People from August 2nd to August 13th, and all those who are planning for this unique holiday will be well advised to make an early application.  
Oh, there's no life like campers-life, made of restfulness so jolly—  
Then it's sorrow to the background, and rejoicing to the fore.

Who are we—Can't you see,  
We are the girls of the A.G.C.,  
Are we in it—Well, we should smile,  
We've got the Boys' Camp beat by a mile.

The Directors have also secured another returned Chaplain to assist in this work. (Capt.) Rev. J. F. Tupper, of the Grand Army of United Veterans, will have charge of the Toronto end during the operation of the Camps.

**The Final Two Weeks**  
August 16th to August 27th is reserved for mothers and children. This outline is sufficient to show that this is a remarkable organization adopted to the use of such various classes that it reaches the life of the whole community.  
A staff of very earnest boy-workers has been drawn together and developed by these Camps. They boast of one of the liveliest groups in the city. The training of these leaders  
(Continued on page 434.)

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(Established 1871.)

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in Canada

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## LETTERS TO THE EDITOR

### "SPECTATOR" AND THE CAPITALIST.

To The Editor, Canadian Churchman.

Sir,—By a method of insinuation directed at large "Spectator" seems to suggest that he is ignorant of the fact that the Province of Ontario is making rapid strides in the direction of social betterment. But when his attention is called to a few outstanding measures which have been enacted into law or otherwise adopted, he comes back with the ingenious inquiry, "Well, did the Canadian Manufacturers' Association, the Bankers' Association, the Transportation Association and kindred organizations promote these things?" And furthermore, says that unless they did there is no point to my queries. Now I am not a member of the Bankers' Association, or the Transportation Association (whatever that is), consequently am not in a position to speak for them, but I am on the Council of the Board of Trade; I have been on the Executive of the Canadian Manufacturers' Association, and I am in close touch with the magnificent activities of the Kiwanis and Rotary Clubs, and, therefore, can say unhesitatingly, authoritatively and without equivocation, that not only did the representatives of capital in their private capacity help promote the various measures mentioned, but that the Manufacturers' Association, the Board of Trade, the Kiwanis Club and the Rotary Club, in their "corporate capacity," did help promote, did help develop, did help bring into force all the measures, "in the interests of work people," mentioned in my letter and did initiate and bring into being most of them. I would have him understand also that I only outlined a very few examples of what has been done by these organizations in their "corporate capacity."

To give a synopsis, only, of all the splendid things done by the Board of Trade of the city of Toronto, or the Kiwanis Club, or the Rotary Club, "in the direct interests of work people," would take up too much space for the purpose of this article, but if "Spectator" will call upon Mr. F. B. Tolchard, manager of the Public Service Department of the Board of Trade; Mr. H. G. Colebrook, president of the Kiwanis Club, and Mr. Norman B. Tovell, president of the Rotary Club, the next time he is in Toronto, I can promise him not only a very profitable visit but ample corroboration of all my statements.

Now for a simple direct reply to his questions:—If "Spectator" will read the proceedings of the Workmen's Compensation Inquiry over which Sir Wm. Meredith presided, he will learn that the present system of State Insurance in this Province, which has since been adopted in most of the other provinces in Canada, was conceived, developed and promoted by the Canadian Manufacturers' Association, and if he will direct his inquiry a little further he will learn that the recently proposed increases in compensation were opposed by the Canadian Manufacturers' Association in the interests of both employers and employees.

If "Spectator" will delve a little into the Accident Prevention Association affairs he will find that the organization was conceived, developed and promoted by the Canadian Manufacturers' Association.

If "Spectator" will look into the history of the Ontario Safety League he will find that it was conceived, developed and promoted by the Toronto Board of Trade and the Canadian Manufacturers' Association.

If "Spectator" will investigate the earlier history of the Toronto Housing Company he will learn that it was conceived, developed and promoted by the Canadian Manufacturers' Association.

If "Spectator" will study the factory inspection system and its object he will learn that the object for which it stands and the objects for which the Canadian Manufacturers' Association stands are in part synonymous, namely, the promotion of Canadian Industry—in its conception of the promotion of Canadian Industry the Association realizes that the health and well-being of all engaged in it are essential.

If "Spectator" will peruse carefully the proceedings of the Industrial Conference in Ottawa in the fall of 1919 he will learn that in spite of the mutterings of those who would set class against class, there does exist an attitude of mutual respect as between those who represent employers and those who represent employees.

In a word—No great forward movement, "in the interests of work-people," or any class of the community, initiated by Governments or others, is brought into being to-day without the sympathy, advice and co-operation of the Manufacturers' Association, the Board of Trade, the Rotary and Kiwanis Clubs first being sought.

Now, in view of these things, Mr. Editor, I submit, that it is not so much a question "of the representatives of capital individually or collectively hiding their light under a bushel," as it appears to be a question as to whether "Spectator's own head is not so completely hidden under that very bushel as to shut out from his vision certain things that are quite apparent to everyone else not excluding the class which he claims to speak for, namely, "men and women of fine intellectual gifts who demand the real thing and no fanciful imitation thereof."

But all this is by the way. The constructive development of our social system requires the sympathetic co-operation of all classes of the community, and that which tends to set class against class serves to retard rather than to assist this development. Therefore, in all earnestness I would once more urge "Spectator" to perfect his knowledge of the part these corporate bodies play in the community, and he will then have excellent subjects for thoughtful and constructive contributions to the "Canadian Churchman."

R. A. Stapells.

Toronto, June 24, 1920.

### RECENT APPOINTMENTS.

Clarke, Rev. Gerald, Curate of St. Matthew's, Ottawa, to be Curate of St. Augustine's, Toronto. (Diocese of Toronto.)

Snelgrove, Rev. W. H., Rector of Trinity, Galt, to be Domestic Chaplain to the Bishop of Huron. (Diocese of Huron.)

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## All Over the Dominion

St. Agnes' School, Belleville, held its closing exercises on June 18th, when the prizes for the year were awarded.

The annual congregational garden party of St. Barnabas', Danforth Avenue, Toronto, was held on the church grounds last week. Everything passed off most pleasantly.

Bishop Reeve, the Assistant Bishop of the Diocese of Toronto, confirmed twenty-two candidates in St. Alban's Cathedral, Toronto, on the evening of St. Alban's Day, June 17th.

Some 300 members of the Daughters and Maids of England attended the annual service at St. Paul's, Toronto, on Sunday evening last. Dr. Cody preached a patriotic sermon on "Citizenship."

The annual church parade of Loyal Lambton Lodge, Manchester Unity, I.O.O.F., took place on June 27th at St. Mark's, West Toronto. The Rev. L. D. Vaughan, the Rector, officiated and preached.

The valedictory service for the cadets of the Royal Military College at Kingston was held in St. George's Cathedral in that city on June 20th. The Dean of Ontario preached, his text being 1 Sam. 21: 9.

In St. Matthias' Church, Coldwater, special services were held on Sunday, June 20th, when Coldwater Oddfellows' Lodge, No. 400, paraded about 100 strong. The preacher for the day was the Rev. Walter Cox, Past Grand Master of Ontario.

Coldwater Mission, since the incumbency of Rev. M. E. Mackey, has made great progress and all liabilities have been wiped out. A great future is in store for the Mission, and it is the intention of the people to endeavour to make the Mission self-supporting.

On Sunday June 20th, Archbishop Du Vernet confirmed seven girls and two boys in St. Andrew's Church, Prince Rupert. The candidates were prepared and presented by Canon Rix. After the Confirmation the newly-confirmed came forward in a body and received their first Communion.

At the regular Thursday morning celebration, June 24th, a very interesting ceremony took place in the Chapel of Christ Church Cathedral, Hamilton, when Very Rev. Dean Owen unveiled three memorial shields, erected by the Sunday School to commemorate the names of the men who fell in the great war.

St. James' Church, Orillia, held recently a special service for the unveiling and dedication of the memorial windows to the twenty-six men connected with the congregation who fell in the great war. There were three of these windows dedicated, the one erected by the congregation as a general memorial, and two private memorials to Captain Arthur Ardagh and Lieut. Harry Knox.

The spring Deanery convention of Bruce county was held in Hanover on June 9th. The proceedings opened with a celebration of the Holy Communion, at which sixty delegates were present. Rev. R. Perdue, Dean of Bruce, was the celebrant. This was

followed by a business session at which arrangements were made to provide a canvass in parishes in the county with the view of raising the salaries where needed to the minimum of \$1,300. Mr. James, of Walkerton, was chairman of the committee.

The eighth annual meeting of the Women's Auxiliary of the Okanagan Deanery, Diocese of Kootenay, was held in Vernon on June 1st. The Diocesan officers present were: Hon. president, Mrs. Doull; first vice-president, Mrs. Solly; Dorcas secretary, Mrs. Crowley; Thankoffering secretary, Mrs. Gretton; Junior secretary, Mrs. Kirkpatrick. Reports of the various branches were then read, all of them showing signs of the steady growth of the work of the Auxiliary. Mrs. Stirling, on behalf of the Kelowna Branch, invited the Deanery to meet at Kelowna in 1921. This invitation was accepted.

At the recent meeting of the W.A. of Brandon Deanery, held at Oak Lake, Man., the special preachers were the Rev. E. A. Anderson, M.A., Rector of St. Matthew's, Brandon, who gave the noon-hour address, and the Rev. W. M. Loucks, M.A., Rector of All Saints', Winnipeg. Corporate Communion was celebrated by the Rev. E. A. Anderson, M.A., assisted by the Rev. M. McCartney, of Bradwardine. Mrs. McGinn, Miss Hilliard, Mrs. Gray, Mrs. Jones, of Winnipeg, Mrs. Hooper, of Brandon, and others addressed the meeting, which was the largest that has been known in St. Alban's parish.

On June 21st the funeral of the late John Willis took place from the Cathedral of All Saints', Halifax, N.S. Mr. Willis, who had reached the great age of ninety years, was a son of the late Rev. Robert Willis, Archdeacon of Nova Scotia, and was born and had spent his entire life in Halifax. A devoted Churchman and life-long member of the congregation, which is now that of the Cathedral of All Saints', but was formerly St. Luke's, a sincere and simple Christian, and, like the brother who was two weeks ago borne to the place of his long rest, a chivalrous gentleman of the old school, a wide circle is saddened in his forth-going.

The first of the series of two-day Summer Schools arranged for the West was held in Brandon on Tuesday and Wednesday, June 8th and 9th. The sessions were held in St. Matthew's Church under the chairmanship of Rev. G. W. Findlay, Rector of Virden and Rural Dean of Brandon. Rev. E. A. Anderson, Rector of St. Matthew's, acted as secretary. The attendance at the School was between forty and fifty, and the whole programme was appreciated by those in attendance. The arrangements for the School had to be made hurriedly, otherwise the attendance would have been greater. Most of those present came from Western Manitoba.

### BIRTHS

WIDDOWS—June 18th, to Rev. and Mrs. R. F. Widdows, 2 Belsize Drive, Toronto, a daughter, (Frances Rothsay).

WILLIAMS—At Kweiteh, Honon, China, on May 20th, 1920, to Rev. A. J. and Mrs. Williams, a daughter (Florence Elizabeth).

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WITH impressive ceremony the eighteenth annual Synod of the Diocese of Calgary was convened in the See City on June 15th, with about thirty laymen and an equal number of clergy in attendance. The procession to the pro-Cathedral was headed by Rev. Canon Gale, followed by the clergy and the lay representatives.

Matins was said by the Very Rev. Dean Paget, while Rev. C. Horne, of Christ Church, and Archdeacon Tims, of the Sarcee Mission, read the lessons.

Bishop's Charge.

The need of more clergy in the Calgary diocese and the efforts to raise the stipends of the clergy to a minimum of \$1,500 for married men and \$1,200 for single men throughout the diocese featured Bishop Pinkham's annual charge, extracts from which appear elsewhere in this issue.

Referring to the Forward Movement, the Bishop spoke with much satisfaction on the results of the campaign, stating that the diocese had already received \$4,300, and if the total amount planned is raised the diocese will receive \$13,700 more.

Report of Secretary-Treasurer.

Estimates of expenditure submitted by the Secretary-treasurer, S. Houlton, showed that the annual assessment of the parishes would have to be increased by at least 33 per cent. to place the diocesan organization on a paying basis. The diocese was more nearly out of debt than it had been for years, and he predicted that if a united effort were made the debt might be cleared within a year. Mr. Houlton received a demonstration on his re-election, the members of the Synod standing when the vote was put.

Increase Stipend.

The report of the Executive Committee recommended that the stipends of all married clergy be increased to \$1,500, with house, and of unmarried clergy to \$1,200 with necessary travelling expenses.

"It is satisfactory," said Archdeacon Hayes in presenting his report, "that many parishes have increased the stipend of the clergymen from \$100 to \$125 per month; but the distances to be covered in some of our Missions being so great, the travelling expenses constitute a severe drain, even on this increased stipend."

Should be Self-supporting.

That the time has come when the Church in Western Canada must prepare to become self-supporting was the opinion expressed by Archdeacon Hayes in moving that grants in aid of stipends be made by the Executive Committee only upon the recommendation of a standing committee, consisting of the Bishop, the Organizing Clerical Secretary and the Secretary-treasurer of the Synod, together with three laymen, to be appointed annually by the Executive Committee, these laymen not necessarily being members of the Synod. The resolution, which was carried, provides that no grant in excess of \$400 may be given for the first year, \$350 for the second, \$300 for the third, \$200 for the fourth and \$100 for the fifth. Power to withdraw these grants at the end of any year, if deemed advisable, is given, and all must cease before the end of the fifth year unless, in the opinion of the Executive Committee, sufficient reasons for continuing them are given by the wardens of the parishes concerned. The resolution will come into effect on July 1st, 1921.

Resolution re Marriage Fees.

A notice of motion setting forth that the fee for marriage by special

license should be \$10 and for banns \$5 was referred to the Committee on Canons. In accordance with ancient customs of the Church, no payment of money may be made in respect to any of the Sacraments of the Church. Custom alone regulates such matters, and payments are of a purely voluntary character. The Synod passed by acclamation a resolution urging that pressure be brought to bear on the Government with a view to the publication in the press or by some other means of notice of forthcoming marriages by license. The object of this regulation will be to prevent run-away marriages and certain evils which arise from the possibility of secret marriage. The co-operation of the other churches will be sought in an effort to obtain the desired legislation.

Important resolutions on industrial relations, child welfare, immigration and religious education in the public schools were adopted by the Synod on recommendation of the Social Service Committee. These resolutions had been considered during the winter months by the five city branches of the Anglican Men's Association and adopted at a general meeting.

Southern Alberta Mission.

The report of the Southern Alberta Mission, which, after nine years' service, covering the period of rapid settlement, is now being withdrawn, was presented by Rev. Arthur W. MacMichael. High tributes to the self-sacrifice and devotion of the workers in the Mission, who have been the pioneers of the Church in many parts of the province, and been deterred by no difficulty, were paid by Bishop Pinkham and others, and by standing vote the Synod passed a resolution expressing gratitude for the Archbishops' Western Canada fund.

Progress Among Indians.

Revealing remarkable progress in the work among the Blackfeet and Sarcee Indians, the report of Archdeacon Tims called forth from Bishop Pinkham the remark that the change which has taken place since the first Mission was sent out has been such as to make every Christian feel that God had blessed the work.

A series of resolutions, which promise to become hardy annuals, providing for the removal of sex disabilities in the Vestries of the Church, were submitted, and strongly supported by E. J. Fream and others. Seven clerical members voted for the resolutions and 27 against, while the lay vote was 16 for and 26 against the resolutions. Women, however, will be admitted to the Diocesan Social Service Committee. The executive of the Men's Association at present constitutes the committee. The Synod authorized the enlargement of the committee by the appointment of two delegates from the Woman's Auxiliary and two from the Mothers' Union.

Forward Movement.

Of the total of \$70,000, which was the allotment of the diocese in the Forward Movement campaign, all but \$12,016.22 has been promised. E. J. Fream reported. The canvass was interfered with by the influenza epidemic in March, and will be continued this fall, when it is confidently anticipated that the allotment will be exceeded. Up to June 1st, Calgary had raised \$51,309.30, either in cash or in promises; Macleod, \$3,747.48; Red Deer, \$1,443.50; High River, \$719.50; Lethbridge, \$764. High appreciation of the untiring services of Archdeacon Hayes and Mr. Fream, and of the other members of the committee in charge of the campaign, was expressed by the Synod.

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## CLOSING EXERCISES

### Bishop Strachan School.

Bishop Strachan School has brought its fifty-third session to a close, according to the usage of many years past.

The closing service was held in Grace Church-on-the-Hill. In bright sunshine the long line of white-clad, white-veiled girls wound its way through the green setting of the grounds to the church, followed by the staff in academic hoods, which added a touch of variegated colour. The Chaplain, the Rev. J. S. Broughall, was assisted by the Rev. C. A. Seager, D.D., representing the Council of the school, and the Rev. W. J. Brain. The Rev. T. G. Wallace preached, his subject being, "Religion as a Practical Force in Daily Life."

The distribution of prizes took place on June 15th. The great hall of the school was crowded by parents and friends.

The Principal's report reviewed the work of last year, and welcomed the signs that the education of the future is being recognized as a force with which to oppose those influences that are weakening our national life.

The prizes and certificates were then distributed by the Provost of Trinity College, Vice-President of the school. The special speaker of the day was Colonel W. N. Ponton, of Belleville. He gave the school a most optimistic, inspiring and patriotic address.

### Church of England School, Ottawa.

The closing exercises and annual prize-giving of the Church of England school took place in the Lauder Memorial Hall. Pupils, teachers and friends first assembled in Christ Church Cathedral for a brief devotional service, conducted by the Rector of the Cathedral, Rev. Lenox I. Smith, the Rev. Canon Whalley, Rector of St. Alban's, giving the address. After service, the congregation proceeded to the Hall, where the reports were read and the prizes presented by Canon Whalley. The report for the year, read by Rev. W. A. Prior, was in every respect a satisfactory one, and the examination results showed that the work has been thoroughly done both by scholars and staff. The head mistress, Sister Meta, made the announcement that a splendid staff had been secured for next year, and there is every prospect of the school attaining an even greater degree of efficiency and success. This well-known educational institution is making splendid progress.

As part of the evening programme Dorothy Lindsay read the essay which secured for her the prize for the best composition on "The Anglican Forward Movement." The essayist characterized the movement as "a splendid, if tardy, venture of faith on the part of the Canadian Church."

Rev. F. H. Brewin was the adjudicator on the prize essays.

### St. Clement's.

The happy spirit of friendliness between pupils and teachers, and between the boys and girls themselves, was very noticeable at the closing exercises of St. Clement's School, North Toronto, and it seemed scarcely necessary for Miss Waugh, the Principal, to explain that what the school stands for is sound education and sound character-building. And because there can be no sound character-building without Christianity, the whole of the school life is based upon the religious side of education. Miss Waugh touched upon the loyalty which exists, and the excellent work of the Old Girls and the Old Boys. This school was started some years ago by the late Canon Powell, and has developed in a wonderful way. The spirit of sportsmanship is also of the highest type, the grounds lending themselves well to the development of sports and physical exercises.

In speaking in appreciative terms of the interest taken by Canon Fidler in the school, Miss Waugh also spoke warmly of the work done among the children by her mother and by the staff. The prizes were presented by Canon Fidler and Mrs. Waugh, both of whom spoke briefly.

### Bishop's College School, Lennoxville, Que.

Bishop's College School at closing for the year made numerous awards to its students.

While the prizes were distributed, Mr. J. Tyson Williams presided. He said the present reports were the best for the past ten years.

Mr. Grant Hall, an Old Boy of the school, presented the prizes. He touched on his school days and made comments on the loss of the fine manhood during the war.

### Highfield School, Hamilton.

June 19th was the annual prize day at Highfield School, the second to be held since the shadow of war was lifted. The exercises, which began at 10.30, were of a very pleasing character. Rev. Dr. R. J. Renison, Rector of the Church of the Ascension, presided.

Rev. C. A. Heaven, acting headmaster of the school gave a résumé of the work that had been accomplished. Speaking of the outlook for the future, Mr. Heaven referred in warm terms of appreciation to the offer by Mr. W. J. and Mrs. Southam of their home, Inglewood, for a memorial school, a proposition which, he was sure, would be readily accepted. The offer of the new school home was mentioned by the other speakers, who took occasion to thank Mr. and Mrs. Southam for their generosity.

Postmaster Adam Brown presided at the presentation of the prizes to the boys. He had many kind things to say about Highfield and the work that it had accomplished.

Very Rev. Derwyn T. Owen and Rev. Dr. W. H. Sedgewick also gave addresses.

A memorial book of the life of the late Lieut.-Col. J. A. Turner, D.S.O., late Old Highfield Boy, who fell in action after a magnificent career, was presented to the school library. The book is the work of Walter Brown.

During the exercises Messrs. Henderson and O'Heir gave their prize recitation, which was received with much appreciation.

### Trinity College School, Port Hope.

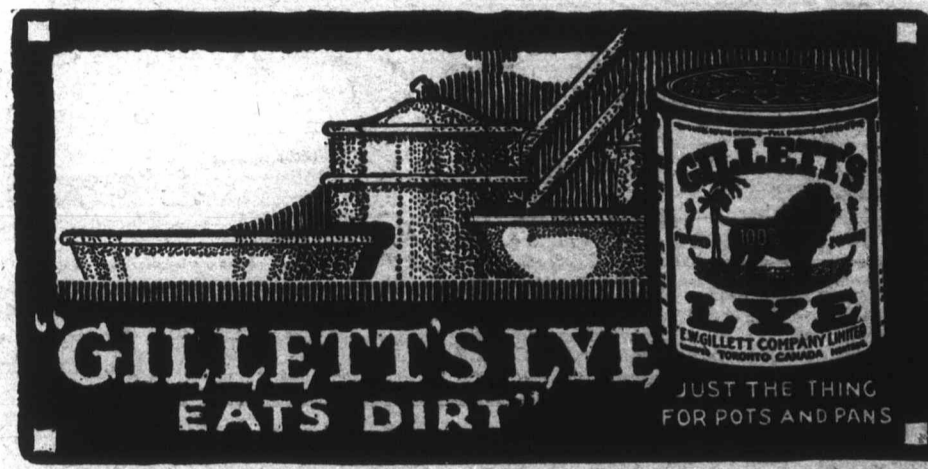
Trinity College School, Port Hope, one of the oldest preparatory schools in the Province, celebrated its annual Speech Day, June 18th. Hon. Lionel Clarke, Lieutenant-Governor of the Province, one of the school's Old Boys, distributed the prizes in the afternoon. Holy Communion was celebrated at 7.30 a.m., and at 11.30 Ven. Archdeacon Paterson Smyth, D.Lit., LL.D., of Montreal, preached the sermon at the annual service in the chapel. At one o'clock there was a grand luncheon in the dining hall, and at 2.30 the distribution of the prizes began.

For a further description of this important function in the life of the school we would refer the reader to "Spectator's" article in last issue.

### Ashbury College, Ottawa.

Ashbury College recently officially closed one of its most successful seasons by means of athletic sports and the presentation of prizes to winners, both in scholastic and in the field of sport.

Among the speakers on the occasion were General Sir Arthur Currie, Principal of McGill University; Rev. G. P. Woolcombe, Headmaster of Ashbury; Col. J. W. Woods, chairman of the board of directors of Ash-



bury; Mr. F. B. McCurdy, M.P., and member of the board of directors of the college, and Mr. John Burstall. Mrs. Woods assisted in the presentation of the prizes.

A large gathering of prominent residents of the Capital attended the function, which proved extremely pleasing.

Rev. G. P. Woolcombe, the Headmaster, spoke of the progress of the school, and declared that it had completed the most successful year in its history. The school was now out of debt and had a great future ahead of it. He hoped something fitting and lasting would be raised as a memorial to the boys who fell overseas.

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**THE ANGLICAN CAMPS.**

(Continued from page 429.)

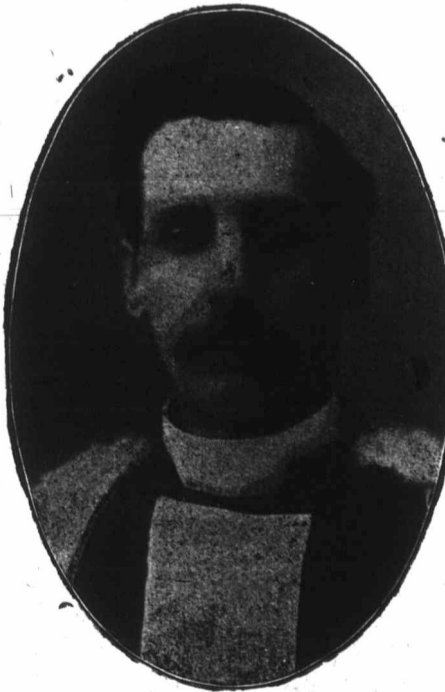
would in itself be a work quite worth while and worthy of the full support of the Anglican community.

For ten seasons these Camps have been run at the rate of \$6.50 for children and \$10 for adults. But a deficit last year forced a change in these rates, which for this year will be \$10 for children and \$15 for adults.



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**THE CHISTIAN MISSION OF HEALING.**

(Continued from page 427.)

unto him, Yea, Lord." Then touched He their eyes, saying, "According to your faith be it unto you." What else can we possibly say other than that, according to the faith of those great throngs in St. James' Cathedral in Toronto on June 24th and 25th, 1920, will it be done unto them?

I spoke with one clergyman, who told me that one of his congregation had received the laying-on-of-hands at New York from Mr. Hickson. He said, "She is certainly better in bodily health, but of one thing there is no possible doubt, her spiritual life has been deepened in a marvellous way." Several others spoke in much the same way. One said, "Whether or not we see any tangible physical results from this or not is really of secondary importance. We see one, a spiritual result, here and now in these great throngs who have come to God for healing. I believe this mission will be a source of untold inspiration to the Christian people of Toronto for many years to come."

Will there be any reaction? We know that often after great emotional stress there is a corresponding backwash. After a great revival there is often a deplorable swing-back, and the last case of many is worse than the first. But this is so utterly different to the ordinary "revival." There was no emotionalism. There was no excitement. There was no hysteria. That is what really marks it out as being so extraordinary. There was intense interest, but there was nothing which could possibly be termed excitement. Had there been, I am quite sure Mr. Hickson would have been the first to allay and calm it. The arrangements for handling the great crowd were wonderfully successful, and reflect the greatest credit on those who were responsible for them.

Quietly, and in the most perfect order, first the stretcher cases were visited by Mr. Hickson, and then they were noiselessly wheeled out. Then the little children were brought by their mothers to the altar-rail and taken out at once, and then the never-ending procession of those who could walk moved up, and after receiving the laying-on-of-hands and the benediction moved out by the west door. There was not a hitch, not a single untoward incident. Nurses and doctors were in attendance, ready for any cases of collapse or fainting, but not a single case occurred.

I have spoken with many who were present at the services, men well known in our Church, men of good sense and calm judgment, whose names would carry weight as level-headed men of wisdom and authority. In no single instance did I find an adverse judgment. They were all deeply impressed and moved.

I stood at the west door of the Cathedral and watched the people going out. I scanned their faces and tried to read what I saw there. There were no signs of excitement or hysteria, but on them all was written a look as of those who had been through a tremendous spiritual experience. I hardly know what word to use to describe it. The word "dazed" recurs to me again and again, but it is really not the proper word to use. "Awe," perhaps, is better. I have seen the same look on the faces of those leaving the sanctuary after having partaken of the Sacrament. It was as if they had been in the presence of God.

Fifty years ago, on June 9th, Charles Dickens died at Gadshill, Kent.

Prince Arthur of Connaught has been appointed Governor-General of the Union of South Africa. He will succeed Viscount Buxton. The Prince is well known in Canada.

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Birds of the Merry Forest

By LILIAN LEVERIDGE

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CHAPTER XV.

Jimmie Changes His Mind.

WHEN the three children arrived at the little vine-wreathed Red Cottage, Mr. and Mrs. Marlowe were seated on the veranda. Mr. Marlowe was reading a new book aloud to his wife while she embroidered pink and white daisies on a little blue dress for Dimple.

They both rose to give a smiling welcome to their young guest, and Mr. Marlowe brought out another easy chair for him. The twins took their favourite seat on the top step.

"I suppose you are the huntsman whose shot we heard disturbing the peace of the Merry Forest," began Mr. Marlowe, noting the gun which Jimmie had leaned against an apple tree; "What luck?"

"I'm afraid it was bad luck," answered Jimmie gravely, pulling the dead bird from his jacket pocket.

"Oh! a Yellow Warbler," said Mr. Marlowe, taking the bird in his hands. "That's a pity. It's a mother bird, too; the male has chestnut stripes on its breast, and this is clear yellow."

"Poor little bird!" sighed Mrs. Marlowe sadly. "They are such happy-hearted little singers. A pair have built a nest in that mountain ash tree by the gate; the children just discovered it this morning. I hope this isn't one of them."

"You didn't mean to kill it, did you?" asked Mr. Marlowe.

"Why, yes," answered Jimmie somewhat embarrassed.

"O Daddy!" burst out Boy Blue. "Jimmie wants you to tell him all you know about birds and the good they do. He was going to shoot the Robins all off so they wouldn't eat the cherries when they get ripe. You tell him what an awful thing that would be. We tried to, and he thought we were crazy; but he wants to know what you think about it."

Then bit by bit, the whole story of the tragedy came out. Mother and Daddy listened without a word, and then Mr. Marlowe said very gravely:—

"Do you mean to tell me, Jimmie, that for the sake of a few cherries you would deprive yourself and your friends of the sweet songs and the cheery companionship of those beautiful birds whose lives are so happy and so innocent?"

"I never just thought of it in that way," said Jimmie. "But would you let them take all the cherries and never try to stop them?"

"No. But there are other ways of protecting your cherries. Tear narrow strips of white cotton and wind them round and round the trees just when the fruit begins to ripen. That is one pretty good way, for the birds are suspicious."

"And then, Jimmie, apart from the birds' happy lives and the pleasure they give us—a pleasure that increases more and more as we become familiar and intimate with them—don't you know that you could be fined for killing Robins and other birds?"

"Fined!" exclaimed Jimmie in surprise. "I didn't know that."

"Well, you'll know it after this. There is a law in Canada and the United States to protect the birds. It isn't a very old law, for this country and others are only just beginning to understand the enormous value of bird life. I have a splendid little leaflet on the subject which

was sent me recently from California, and I have a mind to read you part of it. The facts apply to Canada as well as to the States. Of course, it is every word true, and you'll find it very surprising. Here it is. I slipped it into this book for a mark. There are some pretty long words, but of course they won't bother an Entrance pupil, and these other little shavers can just skip them, or ask me afterwards about them.

"In the first part we read that 'the greatest and most dangerous enemy of the farmer and food-producer is the insect pest,' and that the birds are positively the only means of successfully keeping down this pest. In England, France and America there are societies for the protection and encouragement of birds. Hear this what France says about it: 'Those who destroy the little birds are the worst enemies of Agriculture.'"

Jimmie's surprise found expression in a low whistle.

"I suppose you are very fond of picking potato bugs, aren't you, Jimmie?" Mr. Marlowe went on.

"Potato bugs! Ugh! I should say not. And Paris-greening is almost as bad. We are planting that whole south field in potatoes this year, and it's going to be a fight keeping the bugs down, I tell you."

"Well, we are told here that 'if a single pair were allowed to increase without molestation, they would in one season amount to over 60,000,000.' What do you think of that?"

"Sixty million! Je-ru-salem!" cried Jimmie. "That must be a fairy tale—it can't be true!"

"Straight fact," replied Mr. Marlowe. "I guess you need some help in keeping them down, don't you?"

"I should jolly well think so. But birds don't eat potato bugs, do they?"

"Some birds do, and they eat the larvæ, or eggs, and so prevent there ever being so many. There are just as wonderful facts here about other harmful insects."

"O Mr. Marlowe, won't you please read it all?" pleaded Jimmie eagerly.

"Yes, do, Daddy," urged Boy Blue. "We don't mind the long words, do we, Dimple?"

"Not a bit," she replied. "I like the sound of long words, even when I don't know the meaning of them."

"All right," agreed Mr. Marlowe, "I'll read you the rest of it." Then he read a most marvellous account of the work of the birds in eating up the harmful insects. What appetites the little fellows had, to be sure! Who could imagine a pair of wrens taking 600 insects from a garden in one day; or a young Robin eating 165 cutworms in one day; or a Warbler eating 89 plant lice in one minute; or a Snowflake eating 1,000 seeds of pigweed at a meal; or a Chickadee eating 5,500 eggs of the cankerworm moth in one day; a Quail making a meal of 100 potato bugs; a Swallow eating 1,000 winged insects every day—oh, and many other birds eating these bad insects literally by the hundreds and thousands? In one State alone the birds were said to destroy 21,000 bushels of insects in a day; and in another, 170 carloads of insects were destroyed each day. It seemed hard to believe, but there it was in black and white.

"Just imagine," Boy Blue interrupted, "what the world would be like if all the insects the birds eat were allowed to live and multiply for just one season!"

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"Our Government tells us," Mr. Marlowe read on: "That a reasonable way of viewing the relation of birds to the farmer is to consider them as servants, employed to destroy weeds and insects. In return for this service they should be protected, and such as need it should receive a fair equivalent in the shape of fruit and small grain. In the long run no part of the capital invested in farm or orchard is more certain to pay big interest than the small sum required for the care and protection of birds."

For a few moments after the reading came to an end there was silence on the veranda, but from garden and field and wood floated the unceasing chorus of bird songs. At last Jimmie spoke:—

"I've changed my mind about that gun," he said. "I'm going to ask Dad to get me a kodak instead."

"Good for you, Jimmie!" said Mr. Marlowe approvingly. "Snap-shooting with a kodak is the only kind of shooting that appeals to me, and you'll find that a picture is a more soul-satisfying achievement than a dead body any day."



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**BESIDE THE CAMP FIRE**  
Notes on Scoutcraft  
by Commissioner Rev. Geo. W. Tebbs

DEAN RUSSELL, Professor of Education at Columbia University, has recently stated regarding Scouting, whether for boys or in the Girl Guides: "Our schools are long on their ability to give information—knowledge which shall be of worth to future citizens. They are competent to go a long way in the matter of stirring the right feeling and developing the right appreciation on the part of the citizens; but they are all too short when it comes to fixing those habits and developing and encouraging activities, without which the individual may be a pretty poor, and even a very dangerous, citizen. It is right that the Boy Scout programme supplements the work of the schools. Its curriculum is adjusted in such a way that the more you study it and the further you go into it, you who are schoolmasters, the more you must be convinced that there was a discovery made when it was put forth. The programme of the Boy Scouts is the man's job cut down to boy's size. It appeals to the boy, not merely because he is a boy, but because he is a man in the making. And it is just at this point that the programme of so many organizations for boys and girls break down. . . . It does not ask of the boy anything that the man does not do; but, step by step, it takes him from the place where he is until he reaches the place where he would be.

There is nothing comparable to the method of Scouting. As a systematic scheme of leading boys to do the right thing and inculcating the right habits, it is almost ideal. In the doing, two things stand out: the one is that habits are fixed; the other is that it affords an opportunity for initiative, self-control, self-reliance and self-direction. And these two ends are implicit in all our educational efforts."

Sir Robert Baden-Powell, who was recently in Canada, writes of Canadian Scouting: "In Canada the Scouts are doing well. In most centres I visited they are quite equal in standard to those of any of our cities at home. They were, perhaps, rather fewer in proportion to the number of boys available, but this is a fault which is rapidly being remedied by the return of men from overseas. The boys were smart in appearance, and really efficient in Scoutcraft. A high standard is expected of them, with the result that a large number of them are First Class Scouts, and nearly all the Patrol Leaders are King's Scouts, which is an example which should not be lost sight of. Although the movement there has lost the services of Sir Percy Sherwood as Chief Commissioner, he has been replaced by Dr. Robertson, whose name is a household word in Canada, and who has as

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"Scouting is going ahead in Canada, not only on account of public support and of the smartness and efficiency on the part of the boys, but mainly, thanks to the splendid spirit which permeates the whole movement throughout the Dominion."

**Boy Scouts Find the Body of a Child in River.**

The body of Stanley, four-year-old son of Caleb Huey, was found in the LaHave River at Bridgewater, N.S. He strayed from his home, and the Boy Scouts, who were called out to aid in the search, found the body.

During the Winnipeg strike of 1919, when citizens were offering their services in every conceivable and inconceivable way to prevent loss of life and property, and to make it possible for the citizens to receive the necessities of life, one of the Cubmasters called on the mother of one of the Wolf Cubs in that city. Her son was the youngest of the Pack, and not very big for his age. One morning he was so impressed with the idea that he was not doing his best that he donned his uniform and made his way to the nearest fire hall. Coming to the alert, he saluted the captain of the brigade. "Well, sonny; what do you want?" Then the Cub's courage failed him. "Nothing. Only I thought if a fire or anything happened you might let me help, because your regular firemen are all on strike." The captain took in the situation. Here was a little chap bent on doing his best. "Well, I don't know that we need your help now. If you will tell me where you live and we need you, I'll send for you." The Cub was very disappointed that he was not taken on at once, even to attend to the horses, and went home to listen to every knock that might be a call for help. It is in such boys that the stuff is found that has made men do and dare under all circumstances, and one realizes that the Cubs are a band who, where duty calls, will never be wanting there.

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An Irish mother who had occasion to reprove her eldest son, exclaimed: "I just wish that your father was at home some evening to see how you behave yourself when he is out!"

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