

July 15, 1920,

THE MAN IN THE STREET—The Editor. See page 473

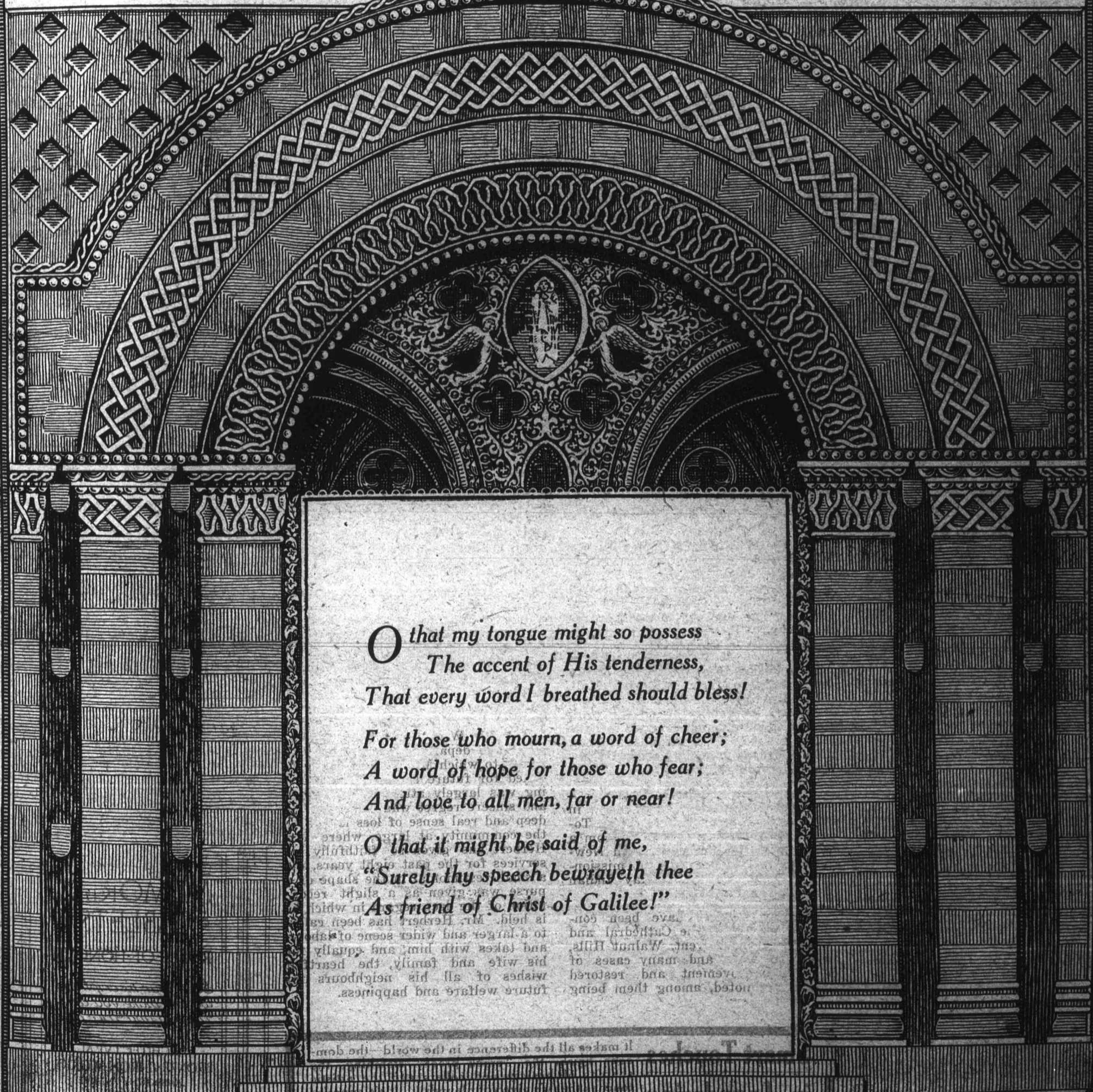
Canadian Churchman

VOLUME 47.

JULY 22nd, 1920.

TORONTO, CANADA

NUMBER 30



*O that my tongue might so possess
The accent of His tenderness,
That every word I breathed should bless!*

*For those who mourn, a word of cheer;
A word of hope for those who fear;
And love to all men, far or near!*

*O that it might be said of me,
"Surely thy speech bewrayeth thee
As friend of Christ of Galilee!"*

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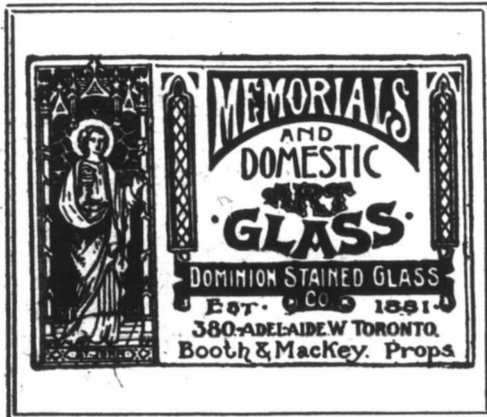
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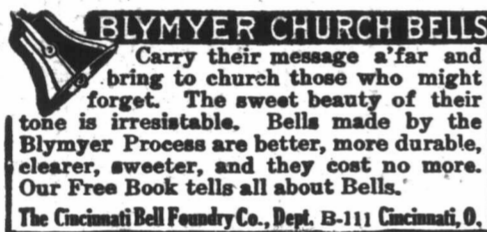
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Personal and General

Germany's total debt amounts to 265,000,000,000 marks.

The important work of the Revision of the Prayer Book in England has at length been completed after 13½ years of work.

Sir George Perley, the Canadian High Commissioner, has donated the sum of £50 to the Westminster Abbey Restoration Fund.

Mrs. W. E. Taylor, wife of the Educational Secretary of the M.S.C.C., is making a satisfactory recovery after her recent operation.

A service in memory of the late Admiral of the Fleet Lord Fisher, was held in St. Paul's, Bloor St., Toronto, on July 18th. Dr. Cody, the Rector, was the preacher.

The Rev. Canon and Mrs. Read, of Ottawa, have gone to Prescott, Ont. Canon Read will take charge of the parish during the absence of the Rector, Rev. H. B. Patton, in England.

The Archbishop of Rupert's Land was one of those Bishops who took part in the consecration of the five Bishops in St. Paul's Cathedral, London, on St. John the Baptist's Day.

Rev. R. E. Charles, B.A., for the past five years incumbent of St. David's Church, London, Ont., and special lecturer at Huron College, has accepted the charge of Grace Church, Bay City, Diocese of Michigan.

Mr. C. E. Baynes-Reed, the Manager of the branch of the Molsons Bank at Brockville, is at present paying a visit to his brother, the Rev. W. L. Baynes-Reed, D.S.O., the Rector of St. John the Baptist, Norway, Toronto.

The Rev. Canon Bickersteth and Mrs. Bickersteth have returned to the Precincts, Canterbury, after their journey round the world, in which they have visited missions in India, Ceylon, China, Japan and the Hawaiian Islands.

On the third Sunday after Trinity a memorial window to Charles Patrick Anderson, son of the Bishop of Chicago, was unveiled and dedicated in Grace Church, Oak Park. The subject is, "The Baptism of Our Lord by St. John." It was given by public subscription in the parish.

In addition to doing all the housework between them at Horton Hall, near Bradford, the Bishop of Bradford and his family do all the work in the gardens and grounds of the Hall, assisted by a woman gardener. The gardens usually occupy three gardeners on full time.

Miss Hilda Holland, formerly a most successful teacher of boys in St. John's Sunday School, West Toronto, is returning this week from a short visit to her parents in Newcastle, Ont., to her work as missionary at the Gordon McKay Indian School, The Pas, Man.

Healing services have been conducted weekly at the Cathedral and Church of the Advent, Walnut Hills, Southern Ohio, and many cases of steady improvement and restored health are noted, among them being

that of a physician given up to die by many of his colleagues.

In the tennis tournament being conducted among the Toronto branches of the A.Y.P.A. St. Edmunds' defeated Christ Church four to one; St. Barnabas', Halton St., defeated St. Michael's four to one, and St. Matthew's vs. St. John's, Norway, three to two.

Some forty Bishops attended the opening service held in connection with the 700th anniversary of the laying of the foundation-stone of Salisbury Cathedral on St. John the Baptist's Day in Salisbury Cathedral. Dr. Brent, the Bishop of Western New York, was the preacher.

Dr. Eugene Stock and Mrs. Creighton, the widow of the late Bishop of London, were amongst the twelve members elected to represent the Archdeaconry of Hampstead, in the Diocese of London, in the House of Laity in the National Assembly. There were thirty-eight candidates, in all, for the Hampstead Archdeaconry. In this newly-elected House of Laity, London has, in all, thirty-nine representatives.

An early and important feature of the Anglo-American celebrations of this season will be the presentation of a bronze statue of Abraham Lincoln, for which a site has been given by the Government on a spot facing Westminster Abbey. The statue, with its pedestal, will be twenty-two feet in height. It is a gift from the people of the United States to the British nation, and the formal presentation will be made by Elihu Root. It is hoped that it may be found possible for the King to perform the ceremony of unveiling.

"I cherish the hope that some day the Canadian Government will send us a couple of colours for the perpetual adornment of Wolfe's monument in memory of the many which we kept there for three years. During all that time they were spectacles of never-ending delight and interest to every soldier visitor, as well as to our English crowds." Thus writes the Dean of Westminster in an appeal which is receiving much publicity for a quarter of a million pounds sterling to prevent Westminster Abbey from falling into decay.

On Friday evening, June 25th, a meeting of the parishioners and neighbours of St. Thomas', Dinton, Alta., was held in the Community Hall to bid farewell and God-speed to the Rev. W. E. Herbert and family, who have departed for Stettler, the parish to which Mr. Herbert has been called for future service. The meeting was largely attended, and great and sincere regret was expressed. A deep and real sense of loss is felt by the community at large, where Mr. Herbert has given so faithfully his services for the past eight years, and a small testimonial in the shape of a purse was given as a slight recognition of the deep regard in which he is held. Mr. Herbert has been called to a larger and wider scene of labour, and takes with him, and equally for his wife and family, the heartfelt wishes of all his neighbours for future welfare and happiness.

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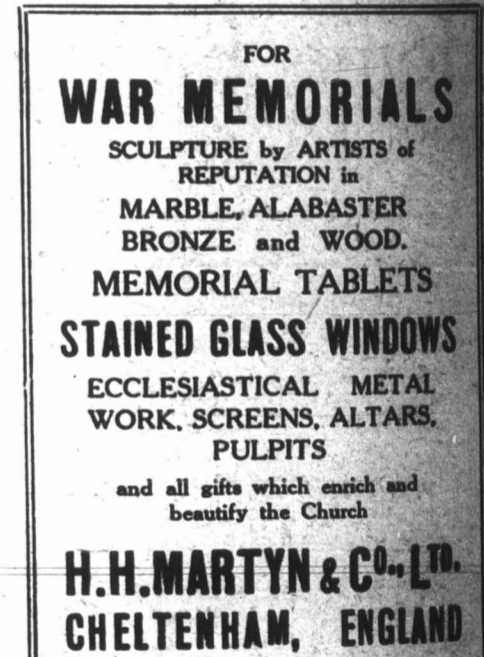
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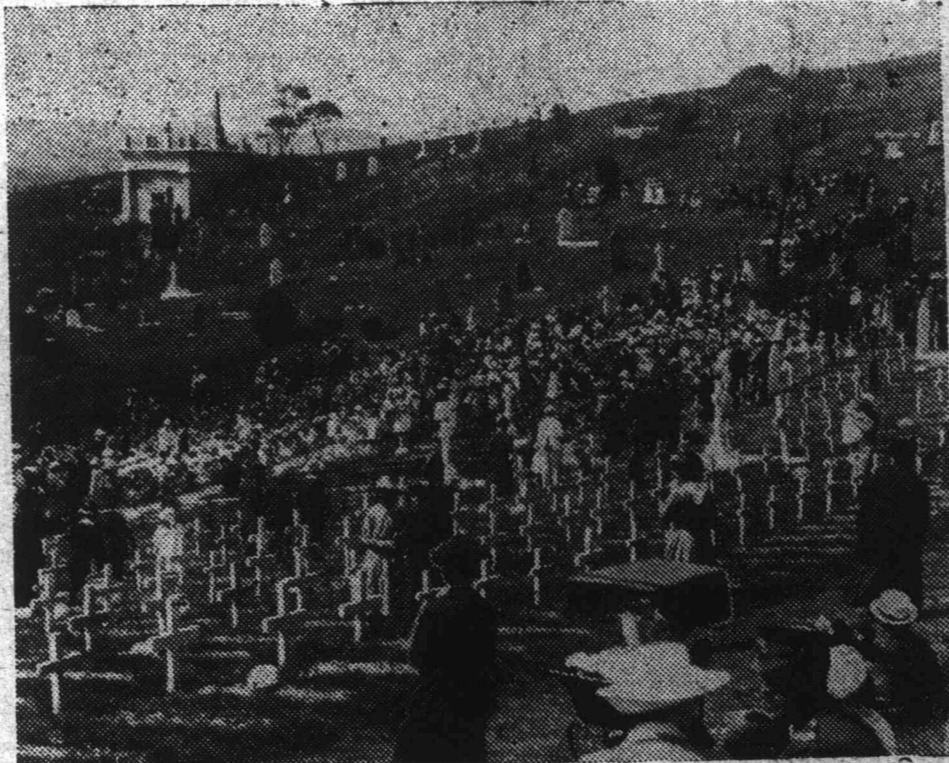
From Rev. Wm. MINSHAW, Peace River, Canada.

IN the North-West of Canada one often meets people from the United States of America. An Englishman is known by his pronunciation; so is an American. Visiting for a week-end at a railway centre, I was entertained very hospitably by an American family. The conversation turned on the difference between the speech of the American and English, though we are both supposed to speak the same mother-tongue. The lady of the house remarked to me quite seriously, "You English use the second word in the dictionary; we Americans always use the first."

On another occasion I was travelling round my district, when I called for a meal and pastoral visit one

Some time later, when travelling to this settlement where the Frenchman lived for my services, I overtook this man at a watering creek. I spoke to him, and he offered by horses a drink. He remarked, "By gosh, Mr., I forget your name." So I pulled out a card with my name on which I used for the services, and said, "Here's a card with my name. Kindly keep that and you will know how I spell it." I did not think to tell him my name. He thanked me and put the card in his pocket. I was astonished some time later to discover that this Frenchman could not read or write, and yet some people tell us that the press is even more powerful than the spoken word of a living agent.

Canadian Graves at Shorncliffe Being Decorated June 9th.



THE picture shows the touching scene at Shorncliffe Cemetery, when, on June 9th, the children of the Folkstone, Hythe, Sandgate, Cheriton, and Shorncliffe schools, placed flowers on the graves of the Canadian soldiers there. The mayors or chief municipal officers, the clergymen, and prominent people of all these places assembled and the ceremony was most impressive. In addition to the children's flowers, there were many wreaths from clubs, lodges, schools, and individuals in that part of the country. The people of England do not forget the Canadians who lie buried on the old land's peaceful hillsides. The Shorncliffe flower day is an annual event.

Monday morning at the house of a good Canadian farmer, where I was always well received any time I cared to stop. It was a September morning, and I was on my way home from the week-end services. I happened to be wearing a clergyman's long Sunday coat. The lady mistook it for an overcoat, and asked me to take my coat off. I naturally said, "If you don't mind, I will leave it on."

Once I was passing the house of a French-Canadian, a Romanist, and turned in to enquire the house of an Englishman, the son of an Old Country clergyman, where I was to stay for the night and to survey the district. The Frenchman kindly asked me to stay for lunch, and, as I had travelled about twenty miles that morning, I accepted. The place was very clean, and so were the wife and the children, quite an exception to some homes. Wishing to do me honour, I was asked to say grace, which I said in English. They had no table napkins, but knew that it was good form to use the same. So a clean dish-drying cloth was solemnly placed beside my plate, which I used as if it were my ordinary napkin.

In a new country a clergyman has to meet and deal with all sorts of characters, and in going round a district where there are on stopping-houses or hotels one has to sleep in all sorts of unexpected places in whatever company happens to be present. On several occasions I was welcomed, and even had to share a bed with a man who afterwards turned out to be a horsethief. Horrors!

Many pathetic, yet sincere and well-meant incidents, happen in a pioneer land like the Alberta North-West, where the spirit of democracy is so great that the clergyman is treated as a man first and a member of the Church afterwards. This is quite natural in a new country, and one must first make good or else you cannot do effective work for the Gospel's sake.

I was on my way home one wet Sunday night, having to go fourteen miles to reach home. Half-way on the journey I was invited to stay the night with a lonely old man in a one-roomed shack. Before turning in we let my team run with his pony loose without a fence to the place. The

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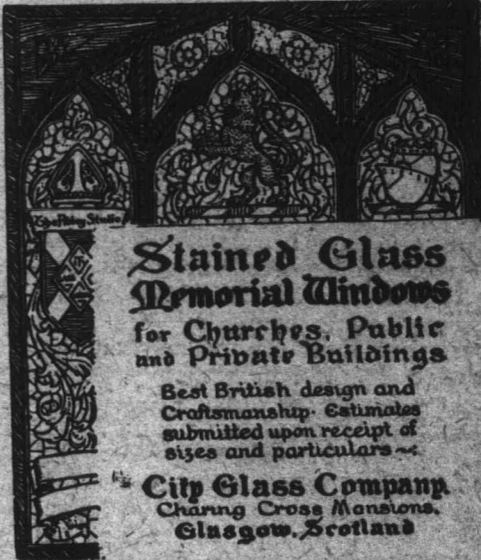
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FROM WEEK TO WEEK

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

ALL Canadians, and a great many Americans, are genuinely hopeful that Sir Thomas Lipton will win the America Cup. Sir Thomas has been such a persistent contender, such a chivalrous sportsman, so keen to demonstrate that Britannia can rule the waves, in the costly pastime of yachting, that one cannot withhold his admiration. The gallant knight was at one time suspected of promoting his business interests by the publicity he received through these international conflicts. To-day, the world concedes that so base a thought in no way can possibly prompt his zeal. He is, for the time, embodying the British spirit of persistence and quiet determination to win his point. Back of it all stands that confident belief that an island nation, bred to the ways of the sea, can and shall demonstrate that it is superior in seamanship to a nation of landmen. It must not, however, be forgotten that the United States possesses many times the length of sea coast that belongs to Great Britain. It takes but a few men to sail a yacht and it isn't difficult out of all the dwellers by the sea to pick enough American experts to do all that men can do to defend that coveted cup. Besides all this, as has often been pointed out, the challenger in this race must cross the Atlantic under her own sail. To be seaworthy under such circumstances involves a strength that to some extent may give way to speed, in the defender. To a very considerable degree national pride is involved in these contests. Sir Thomas and the British public have been sportsmanlike losers, but that is no indication that they rejoice in their losing. They would much prefer to have their spirit in sport appraised as winners. If that opportunity should occur this time, there would certainly be discreet commendation of a gallant rival and all that sort of thing, but beneath the outward calm there would be a tumult of rejoicing in the heart of stolid old John Bull and all the members of his numerous family. At the time of writing the chances of victory are not very clearly visible on the horizon, but here is hoping.

The Lambeth Conference will be watched with great interest by Churchmen throughout the world, that interest will by no means be confined to the members of our own communion. All men of goodwill will pray that the outcome of the deliberations of the Bishops may result in the advancement of Christ's kingdom upon earth. Some weeks before the assembling of the Conference, the Archbishop of Canterbury asked for the prayers of the Non-conformists of England and his request was met by a ready and gracious acceptance. Everywhere, we believe, it is hoped and expected that in these unusual times, our Bishops, gathered from the four corners of the earth, will do unusual things and speak with unusual unanimity and power on the great subjects that fall within the jurisdiction of the Church of God. It would seem to the writer that the familiar presentation of a case with admirable fairness and no finality, will not do at this juncture. The first and great desideratum is that the leaders of the Church should establish a unity of thought and conviction, on the great principles that call for authoritative enunciation, with no uncertainty, and no reservations. It were better in the judg-

ment of the writer to avoid an utterance at all unless it carries with it the hearty assent of the great body of the Anglican episcopate. Judgments with a *double entendre* will meet with a very cold reception in these days, when men cry out for the real thing. Ten or twelve years ago, when the Lambeth Conference met after a great Pan-Anglican Congress, when the mind of the Church was supposed to be revealed in the presence of our prelates, it was hoped that strength would be given to the Bishops to take a bolder stand than ever before. The result was the very reverse. Perhaps, it was providentially so ordered. Would a Pan-Anglican Congress to-day confirm the judgments that found expression a dozen years ago. It is safe to say that it is now within the power of the Bishops to strongly influence the thought of the next decade, within the Church, if they can but hear and give expression to "what the spirit saith unto the Churches." A deep and widespread interest has recently been manifested in the healing gifts of the Church through faith and prayer. Shall we assume that the power of God's spirit shall be less effective in guiding our Right Reverend Fathers in God through the straight gate and along the narrow path of truth, that will lead His Church into abounding and everlasting life?

It is probably but natural that Churchmen should feel some anxiety concerning the findings of the Lambeth Conference on some of the subjects that have been announced as coming under the consideration of its members. We do not, of course, wish

(Continued on page 480.)

"The Bond Market"

is the name of our latest publication. It contains short articles on such questions as "Victory Bonds as an Investment," "Canada—a Creditor Nation" and "Inflation."

It will prove of interest to those people who care to read of the elements affecting the financial situation.

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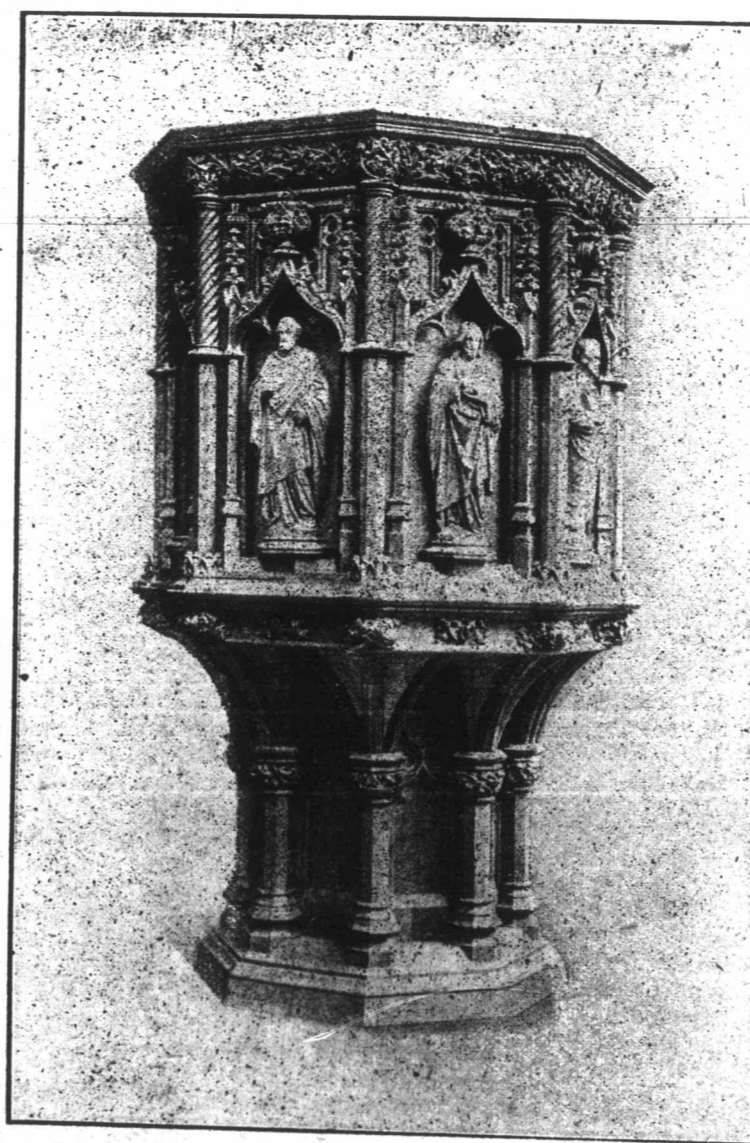
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Canadian Churchman

Thursday, July 22nd, 1920

The Man in The Street

TO damn governments, to criticize churches, to settle out of hand every question under the sun from the price of potatoes to Indian Education is the privilege of the Man in the Street. Feared by politicians, courted by ward bosses, praised by orators and preached at by parsons, he feels that his opinions, his *obiter dicta*, are the things that really count.

Often we have wondered why such an individual should be put in the street. Perhaps because he is supposed to have no ties, no prejudices, to have a free, impartial mind, an ordinary viewpoint and unconventional speech. Just why the absence of responsibilities is supposed to qualify a man to express a worth-while opinion is hard to see. Thinking men do not commit themselves to the judgment of a gallery spectator. Any man who is worth his salt gets down into the game of life.

Only the down and out are men in the street. The rest of people have homes. They have ties, prejudices and affiliations. Their opinions are worth listening to because they are the average citizens. As a basis of judgment they have a background of life as varied as it is real. Here we can get the re-action on any situation from a thousand different angles. The sense of responsibility in life gives some ballast to their judging.

What does the average citizen think about Christianity? First of all he distinguishes between Christ and the Church. It is hard on the Church that he should, but it is well for himself that he does. The teachings and character of Jesus fascinate him, but he does not see them mirrored in the Church. In fact, we all know that there are certain individuals in churches who are the greatest hindrances to Christianity, bar none. It speaks well for the discernment of the average citizen that he is not confused by this, although he is deterred.

Snobbery and the worship of wealth is a direct charge laid against the Church by the average citizen. The truth is that there is too much respect paid to riches and scant respect paid to poverty. It is an old story. It is a fault which developed as early as the first half century of Christianity (James 2: 2-4). The more's the pity. It tried to strangle the Church at its birth. It is the unregenerate spirit of man showing up in its most obvious point.

The great army of the world workers have sensed this long ago. In fact some of them have felt it would be easier to live the Christ-life outside the churches. But they acknowledge that the best of their leaders are from the ranks of Christian believers, and that they have the indomitable something which differentiates men morally. That something is faith in God. It is best expressed in its highest form as *faith in God through Christ*. That is the thing which gives outlook and background to a man's decisions and steadiness, and poise to his efforts. It distinguishes the statesman from the opportunist.

The spread of this paramount faith is the mission of the Church. *It can be best spread by infection.* The Church has tried almost every other means, messages, organization, finances, etc. They are all necessary things, but they are only methods to hasten infection. The test of infection is that you cannot pass on what you have not got. Too many Churchmen have not faith in God when it comes down to rock-bottom. Too many preachers have mighty little faith in God. Some always talk like men who have se-

cured their retreat in case of disappointment. They never venture anything for God, so with a nice calculation they never lose anything—except their own souls. They are not classed as *religious* forces of their community.

A clergy caste is another direct charge against the Church. The jibe about a third sex, men, women, and clergymen shows the way some minds run. However incorrect it is, it registers a judgment which reveals a weakness in the Ministry of the Church. Our priests are not generally found in the rough and tumble of average life. Some of them show a fondness for the homes of the well-to-do, and a cultivation of their good opinion which is as pathetic as it is selfish. Very few of our clergy are built on the lines of an Old Testament prophet with severity of rebuke for wickedness whether it be in the court or the street, and very few sermons hew to the line of the Gospel let the chips fall where they may.

The clerical uniform is an irritation to some because, instead of being regarded as a badge of service, it is looked upon as the dress of a retainer, a man who is bound to think in a certain way and rigidly bound to come to a prescribed conclusion whatever be his starting point. There is also the idea that the clerical uniform means pharisaical propriety. The dear knows, a good many of our clergy have done their best to break down that misconception. We are inclined to think that altogether too many ministers have taken as their ideal: "A good fellow, well met." To be introduced as a man "with no silly, narrow ideas about a man not living his own life," may be flattering to some parsons, but it should give a right-thinking man pause. It is all so far away from the Way the Master trod.

The offence of the Cross cannot be disposed of by wearing a watch charm. We fear that there are some clergy who distinctly shrink from that offence. They are afraid Christ and Christianity would spoil their life, if they carried it too far. They are not prepared to be known as men separated unto God, under the vocation of the priesthood. Their minds have not taken in the largeness of the ideal of ministry, service, self-giving, which is the privilege of the clergy.

The love of comfort is another direct charge against the churches, and the average citizen points at once to our Church buildings. We thoroughly believe that the outward expression of the worship of our Father allows no conscious carelessness or indifference in materials or construction. Nobility of idea should be expressed in nobility of form wherever possible, because the form again re-acts on the idea. But the noblest of all ideas is devotion to God, consecration to God. That is what gives a spirit of worship to a simple church on the prairies. Every stick of timber in it, every attempt at ornament is the expression of somebody's devotion to God. It has an atmosphere which is lacking in a building even of perfect design with lavish appointments, but only a rich man's toy, a body without a soul.

Personal comfort should not be the aim of church furnishings, although personal convenience may well be. The theatre is not the standard for the Church to follow. A point can be reached in bodily comfort which makes for the enlarging, for the enslaving, not the uplifting of the soul.

The aesthetic is not the spiritual, although sometimes the spiritual expresses itself in the aesthetic. Gothic architecture, pipe organs and good stained-glass arouse a set of emotions unusual in people whose chief object in life is to

(Continued on page 474.)

The Quiet Hour

Rev. Canon G. OSBORNE TROOP, M.A.
(Church of the Messiah, Toronto)

"WITH HIM, CALLED AND CHOSEN AND FAITHFUL."

IN the Revelation we have pictured not only the Counterfeit Trinity of the Dragon, the Wild Beast, and the False Prophet, but also the Counterfeit Church. In chapter 12 there is a vision of the true Church, as "a woman arrayed with the sun, and the moon under her feet, and upon her head a crown of twelve stars." She represents the long line of the faithful, from which according to the flesh the heavenly Child is born, Who awakens the malignant hatred of the Dragon. In chapter 17 there is revealed the false woman, "the great harlot, drunken with the blood of the saints, and with the blood of the martyrs of Jesus." When St. John sees this hideous woman, he is filled with a great wonder. She is riding upon "a scarlet-coloured beast," which St. John is told symbolizes certain world-powers in league with the woman, but who eventually turn against and destroy her.

My present purpose is, however, not to enter further upon the intricacies of this interpretation, but rather to concentrate our reverent thoughts on verse 14 of the seventeenth chapter. There we are told that the great harlot, and those who are deceived by her, unite in war against the Lamb. The Lamb is always the symbol of the crucified but everliving Redeemer. The powers of darkness are leagued against the Cross. If one may venture to express it quite frankly, the Devil does not mind in the least what a man believes or disbelieves, so long as he denies the need and the efficacy of the atoning blood of the spotless Lamb. Well does the great deceiver know that the Cross is his undoing, and his whole malignant hatred centres there. No ethical teaching, not even that of the Sermon on the Mount, can ever be a substitute for Calvary. The Cross, and the Cross alone, is the Power of God unto Salvation.

All these hostile powers, then, war against the Lamb; but let us be of good cheer, for "the Lamb shall overcome them; for He is Lord of lords, and King of kings; and they also shall overcome that are with Him, called and chosen and faithful." I have purposely followed the rendering of the Revised Version, which brings out most clearly our identification with the victorious Lamb in the glorious hour of His triumph. His victory is ours. "If we suffer, we shall also reign with Him." WITH HIM—let us linger on the thrilling words, until they take possession of our innermost being. With Him we are born of the Spirit, with Him we suffer, with Him we die, with Him we are buried, with Him we rise to deathless life and endless glory. "Thanks be to God, which giveth us the victory through our Lord Jesus Christ." What reward can be greater than simply to be with Him, called and chosen and faithful?

"Out of the path from Christ and duty
Some idol drew me for awhile;
Whether 'twere wealth, or fame, or beauty,
It matters not, that did beguile;
But for awhile
It drew my heart from Christ and duty.

"Back to the paths of peace and duty;
My Lord hath brought me safe once more;
And HE is wealth and fame and beauty,
And all I want for evermore.
O nevermore
Stray thou, my heart, from Christ and duty."

Fiume, the Storm Centre

Rev. Prof. H. T. F. DUCKWORTH, M.A.,
Trinity College, Toronto

THE seizure of Fiume, last year, by Gabriele D'Annunzio and a considerable force of Italians, was one of those enterprises which may find justification if they are ultimately successful, but hardly otherwise. It is true that a better case could be made out for D'Annunzio's seizure of Fiume than for Dr. Jameson's famous raid into the Transvaal in the first days of January, 1896. The Italian romancer's enterprise might be more justly compared with Colonel Vassos' landing in Crete in 1897. Vassos' avowed motive was "the call of the blood"—the call of Hellenic blood spilled in Crete by Turkish oppressors. But one may be allowed to hazard the supposition that he also cherished the hope of precipitating the solution of the Cretan Question in favour of Greece. Similarly, D'Annunzio must be supposed to have acted as he did, not merely because of the "call of the blood" from Fiume—where the situation was of a character somewhat different from that existing in Crete in 1897—but also because he intended, and hoped, to force a solution of the Adriatic Question in favour of Italy. Vassos' Cretan enterprise contributed little, if anything, to the final decision of the Cretan Question, and cannot be said to have brought any advantage or benefit to Greece. D'Annunzio's Istrian enterprise does not appear to have benefited Italy.

The Adriatic Question may be stated in various ways: it is rather a group of questions than a single question. Is the Adriatic Sea to be placed under the joint control of several powers, or the undivided and exclusive control of one? Is it necessary, either for the well-being or the bare existence of any one power that it should have exclusive control of those waters? Is such control a necessary condition of the maintenance of peace in Europe? What territorial arrangements does control of the Adriatic by one power imply? Supposing Italy to be that power, what must Italy have, in order to ensure the permanence of her control of that sea?

The Italian view is that exclusive control of the Adriatic is necessary to the very existence of the Italian nation and to the peace of Europe, which has to be protected from the evil will of Germanic and Yugoslavic imperialists, and that in order to secure this necessary condition of her own existence and the peace of Europe, Italy must be allowed to take possession of the coast lands on the east of the Adriatic, down to the Gulf of Cattaro. Some Italians would add the occupation, or rather, annexation, of Avlona in Albania, as an indispensable advanced post in the system of Italian defence against hostile movements from within the Balkan Peninsula. In justification of the demand for the annexation of Istria and Dalmatia, Italians plead, not only the strategic importance of those countries, but also the Italian speech, manners, and origin of a considerable proportion of their inhabitants (considerable in quality, if not in number) and the laying of the foundations of civilized life there by Italian hands. These arguments, they believe and maintain, can be proved by appeal to history.

If the foundations of civilized life are laid in the foundations of cities—and the words "city," "civil," "civic," "civilize," are all akin—the honour of having first laid such foundations in the eastern coast-lands of the Adriatic must be recognized as belonging to men of Greek, not of Italian origin. A Corinthian colony was founded in the island of Corcyra (the modern Corfu) some seven hundred years before the Christian Era. From Corcyra went forth, later on, a band of adventurers who founded Epidamnus, which the Romans called Dyrrhachium, from which is derived the mediæval and modern name Durazzo. Lissus (Alessio), Tragurium (Traù), and Corcyra Nigra (Cuozola) were either founded or enlarged by Dionysius, the

famous despot of Syracuse, about 390 B.C. Now Syracuse is in Sicily, and Sicily for a long time past has been "Italianate," but Syracuse was originally founded by Corinthians. An "Atlas Antiquus" shows a number of tribal or national names on the mainland between Avlona (Avlona) and Tergeste (Trieste), and no doubt there were differences of average stature and complexion, as well as of language and customs, among the populations answering to these names. In the Istrian peninsula and its neighbourhood, there is reason to believe, Celtic clans were to be found; remnants of the Celtic eastward migrations which harassed Italy in the fourth century B.C. and the Balkan Peninsula and Asia Minor in the third. Yet the Romans gave to the region from the Julian Alps to Scodra (Scutari) the general designation of "Illyricum," from which it is to be inferred that the majority of the inhabitants were recognizable as varieties of the Illyrian stock, of which the Albanians appear to be the modern representatives. Like other "wild men" occupying maritime regions, the Illyrians took to piracy, and in all probability it was Illyrian piracy that caused Dionysius of Syracuse to found new Greek colonies, or reinforce old ones, on the Illyrian coast-land and islands. The phalanx of islands ranged in front of the Illyrian or Dalmatian coast-line has furnished pirates in times past (and among them the submarine pirates of Germany in the late war) with plenty of lurking-places and "thievish corners," from which they could watch for and attack such as passed the seas "on their lawful occasions," or in which they could hide themselves from pursuers. The western or Italian coast possesses no such outworks, it has few, if any, natural harbours of much value, and it lies greatly exposed to raids or invasion by a naval power holding the Dalmatian coast and islands.

(To be continued.)

* * *

THE MAN IN THE STREET.

(Continued from page 473.)

wrest a livelihood from new conditions. But these new conditions are aesthetic, not spiritual. It would be a calamity if our spirituality were dependent on such conditions.

The supreme expression of the spiritual is in service. That is the Master's test. That is fundamentally, the objection to our spending enormous sums on stately churches while we leave parts of our country absolutely destitute of the Church's ministrations. The place of testing of the Anglican Church is not in cathedral service, but on the back township-lines and in our far places. There is simply no point of comparison between spending the resources of the Kingdom of God for the gratification of our senses and the spreading of His Truth. The atmosphere of a country is more important than the atmosphere of a church.

There is one church we know of where everything shows the signs of wear. There are no echoing tiles, or luxurious carpets, or magnificent organ, no delicate carving and tracery on capitol or reredos. It is like a cross-section life. It is where people gather purpose and power for their service and work. It has given more to missions than any other church proportionately, and it has literally given more men to the Ministry of the Church than any other Church in the country. The atmosphere of that Church is service, and it is gained by the gift of lives, not the gift of wealth. The minister of that Church is not an orator. He has no name for great deliverances. He is a God-fearing, God-seeking minister who leads his people in the path of service, for as the shepherd, so the sheep.

And the Man on the Street would be won instead of antagonized, and the cause of our Church would be helped instead of hindered if all our congregations and clergy were imbued with the spirit of service which throbbed in the Son of Man who came not to be ministered unto but to minister, and to give His life a ransom for many.

The Bible Lesson

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

Ninth Sunday After Trinity, Aug. 1st, 1920.

Subject: The Story of St. Philip, Acts 8:5-17,
25-40; 21:8.

1. **St. Philip in Samaria.** In one of the chief cities of this district Philip preached. He preached Christ. This covers the whole realm of Gospel teaching. His preaching was accompanied by the power of the Holy Spirit. Many were healed of diseases and evil spirits were driven out of those who were possessed with them. A very spontaneous response was made to the preaching and other work which Philip did. The result is summed up in the words: "There was great joy in that city." Christ was truly presented and willingly received. The result was joy.

2. **The First Confirmation Service,** of which we have any record was held for the candidates who had been baptized by St. Philip. His work of preaching appears to have been the first done outside of Jerusalem after the Ascension of our Lord. Philip was a wonderful missionary. He was able to preach, and to baptize, and to do works of great spiritual power. When people were converted to Christ and baptized, a report was evidently made to the central Church at Jerusalem. The Apostles who were still together in that city delegated Peter and John to go down to Samaria to see Philip's work. When they came they prayed for Philip's converts and laid their hands on them that they might receive the Holy Ghost. This laying on of hands, "after the example of the holy Apostles," is still continued in the Church and is known among us as Confirmation. Another Apostolic example of it may be found in Acts 19:1-7.

3. **St. Philip and the Ethiopian.** St. Philip was wonderfully guided by the Holy Spirit. He was so absorbed in God's work and anxious to be led according to the Divine will that he appears to have given himself up entirely to such guidance. It is said here that an angel directed him. He was instructed to go to Gaza, where he met with a man of Ethiopia. This man was of high position in a kingdom south of Egypt, which was ruled over by a line of queens called Candace. This was a title rather than a personal name and is similar in its use to Pharaoh or Cæsar. The Ethiopian was reading the Septuagint version of the prophet Isaiah. He was a believer in God and had been to Jerusalem to worship. There were many things in the evangelical prophet which he could not understand. Philip was providentially sent to make clear to him those which pointed to Christ. The Ethiopian received Philip's teaching with a joy similar to that which many in Samaria had experienced. We may be sure it was the same faithful preaching of Christ as Philip had given to the people of Samaria, only made applicable to the case of this man whose whole experience of life had been so different from theirs. Christ is always the same and the Gospel is always the same, yet it is very wonderful how men of such different traditions and experiences find their satisfaction and joy in the unchanging Christ.

4. **The Ethiopian Baptized.** It is worthy of note that in those Apostolic days all true Christians valued the Sacraments of the Church. The passage from Isaiah which the Ethiopian was reading naturally led to teaching about the "Atonement of Christ." We may safely conclude that Philip also taught this man about repentance, faith and baptism, for he asks to be baptized at once.

5. **Last Mention of St. Philip.** This is found in the reference in our lesson to Acts 21:8. It shows this noble soldier of Christ welcoming St. Paul at Cæsarea. He is described as Philip the Evangelist, a worthy title for one who had laboured so faithfully and successfully in the preaching of the Gospel.

NATIONALISM IN INDIA

Rev. A. PERRY PARK, M.A., Calcutta, India

INDIA is in reality more of a continent than a country. Of its three hundred and thirty million people there are over a dozen nationalities as distinctive as those of Europe. More than a dozen languages are each spoken by over twenty million people, and besides these there are about two hundred minor languages spoken in small districts. Owing to successive invasions and immigrations the different peoples were almost continually at war and in the eighteenth century when the British began to fight for the ascendancy the conflict was so great among the different races that anarchy existed throughout the country. Men had a kind of local patriotism, they were Mahrattas, Sikhs, or Mohammedans, but none thought of their common relationship and that all were Indian. It required a hundred years to make the whole of India recognize the British as the dominant power. Everywhere the British went there was a new peace and prosperity.

With the exception of the Mutiny there has been little unrest in India until the past twenty years. Indians are very polite and seem even subservient at times and they often seemed to be placing Englishmen on a pedestal. Englishmen thought that Indians were not capable of holding important offices. Indians appeared to accept this estimate of their capabilities and were generally willing that the Englishman should bear the heaviest burdens of government. This was not only bad for the Indian, but it gave the foreigner an air of importance far greater than he deserved. So frequently the Englishman has demanded signs of subjection from Indians and has behaved like the most objectionable kind of conqueror. This hurt the Indian, but for a long time he endured it in silence.

THE AWAKENING OF INDIA.

Towards the end of last century an organization calling itself the Indian National Congress was founded by an Englishman, named Hume. The purpose of the Congress was to awaken interest in political questions among Indians. For some time there was only a passive interest shown and apart from a small number of lawyers no one seemed to care very much either for the Congress or politics. Then something happened. Japan ignominiously defeated Russia. For the first time for generations an Eastern country had been successful against a Western Empire. At once excitement spread through the Orient, men began to think that perhaps the East need not always bow to the West. National agitation began in India. "India for the Indians" became the cry. A movement to boycott English goods and to use only those made in India was started in Calcutta. Men began to be proud of their Indian heritage; everything Indian was extolled, everything foreign was desecrated. Educated Indians clamoured for offices, till then held by Englishmen. The slogan "Home Rule for India" arose in the land. Then Government began to make concessions; a few more Indians were given positions of trust and Legislative Councils were formed in all the provinces and for the Indian Empire, to which Indians were elected. These councils passed all laws, but, as the Indian members were in a minority, they could hardly be said to represent responsible government. The only advantage of the scheme was that Indian statesmen were able to represent the feeling of the country, and that in itself was a good deal.

INDIA IN THE WAR.

When the war broke out, India, contrary to the expectation of many, did not attempt to cut loose from Britain. On the other hand, her men rallied to the flag and were eager to fight. In-

dia's joy was great when her sons fought beside those of Britain at the first battle of Ypres in 1914. Later, Indian soldiers fought in Egypt, Salonica, East Africa, Mesopotamia and Palestine and their efforts were to a large extent responsible for the ultimate defeat of Turkey, as the Mesopotamian and Palestinian forces were in 1918 largely composed of Indians. India's heart was in the war. She gave men and money. All the time, however, one could hear the whisper "Let us fight well and show that we are worthy of Home Rule."

NEW POWER TO INDIA.

In August, 1917, Mr. Montagu, Secretary of State for India, in the British House of Commons issued a proclamation stating that in future the policy of the Government would be

The Gift of India

SAROJINI NAIDU.

"Is there aught you need that my hands withhold—

*Rich gifts of raiment or grain or gold?
Lo! I have flung to the East and West
Priceless treasures torn from my breast,
And yielded the sons of my stricken womb
To the drum-beats of duty, the sabres of doom.*

*"Gathered like pearls in their alien graves,
Silent they sleep by the Persian waves,
Scattered like shells on Egyptian sands,
They lie with pale brows and brave,
Broken hands.*

*They are strewn like blossoms mown down
By chance,
On the blood brown meadows of Flanders
And France.*

*"Can ye measure the grief of the tears I weep
Or compass the woe of the watch I keep?
Or the pride that thrills thro' my heart's
Despair.*

*And the hope that comforts the anguish
Of prayer?
And the far, sad, glorious vision I see
Of the torn red banners of Victory?*

*"When the terror and tumult of hate shall
Cease
And life be refashioned on anvils of peace,
And your love shall offer memorial thanks
To the comrades who fought in your daunt-
less ranks,
And you honour the deeds of the deathless
ones,
Remember the blood of my martyred sons!"*

consistently to prepare for the time when India would have complete self-government within the Empire in a position akin to that of Canada. In December, 1919, the King made a proclamation giving to a council elected by the people of each province complete responsibility for such departments as Education, Agriculture, Industry, etc., but leaving Revenue, Justice, Police, etc., in the hands of the Indian Civil Service, a body composed mainly of Englishmen. Besides this, positions open to Indians have been increased a great deal. The proclamation gives a fair division of responsibility and should satisfy the country for some time and will pre-

pare men for greater responsibilities in the future.

RIOTS AND MARTIAL LAW.

But the controversy which went on prior to the final proclamation has had some bad results. On the one hand, the extreme Nationalists were dissatisfied with anything but complete Home Rule, and used agitation and stirred up rancour to gain their ends. At the other extreme were those who opposed any change at all; these were mostly Europeans, but there was also a large "Non-Brahman" Indian party from Madras supporting this view. A great deal of bitter feeling existed between the two extremes. Last spring, 1919, the trouble came to a head. The present Government passed a measure called the Rowlatt Act, which would assist the police in putting down anarchy and sedition where it arose. All the Indian members in the Legislative Council opposed this measure on the ground that it would be used to suppress legitimate political agitation. Finally, Mr. Gandhi, a Hindu, an idealist, honoured by all on account of his fine character and his efforts to help his oppressed countrymen in South Africa, started the Satyagraha Movement, the members of which agreed passively to resist certain laws of the Government. This appealed to India at once. Many of the better men entered the movement with the best of principles, but the unruly element in some of the cities thought that this would serve as an excuse for unrestrained rowdyism. There were clashes between the police and the mob in several cities. Finally, in Amritsar, a mob killed several Europeans and burned a C.M.S. church and some other buildings. Next day, General Dyer, who was in command of the troops, rushed to the city, and heard that a meeting was being held contrary to his orders. He hurried his men to the scene of the meeting and without warning fired at the crowd until hundreds were killed and wounded. Naturally this affair caused increased ill-feeling on both sides. Amritsar shows the awful result of mob rule on the one hand and military rule on the other. General Dyer says he prevented another Mutiny and military opinion will back him up. But India to-day cannot be held in by martial law. The soldier's remedy will not keep India in the Empire, something more than guns and bayonets are needed.

POLITICS AND PARTIES.

At the present time there is in India an intense feeling against Englishmen, and any politician who unreservedly denounces Englishmen wins the popular support. This is extremely unfortunate, for there is a grave danger that the Indian voters will choose as their representatives demagogues whose only claim to power is their ability to pander to the cheap sentiments of the more unbalanced and fanatical of the public. There are two political parties now, the Moderates and Extremists or Nationalists. In the Moderate Party are most of the pioneer politicians who have learned their politics through experience; in this party are most of those whose abilities for office have been proved. The Extreme Nationalist Party has also some men who have had experience in Legislative Councils, but most of them have so far played the roll of destructive critics; by far the larger number are mere demagogues, winning by vote-catching methods and cheap sentiment, although they have in their ranks men who are likely capable of holding important offices. The policy of the Moderates is to take every advantage of the present scheme, make the most of it, and work loyally alongside the Indian Civil Service for the good of India. The Nationalist Party is not so definite in their policy; most of them want to take advantage of the present scheme, but they also insist on agitation for more. If they are in power they will likely make it hard for the Indian Civil Service to carry out their share of the Dyarchy, as the twofold scheme of government is called. At present it would seem that the Extremists have the ear of the public and will probably gain the largest number of seats at the polls.

(Continued on page 482.)

Lesson

WARD, M.A.,
P.Q.

ity, Aug. 1st, 1920.

Philip, Acts 8:5-17,
8.

In one of the chief Philip preached. He ers the whole realm reaching was accom- Holy Spirit. Many and evil spirits were were possessed with response was made work which Philip d up in the words: at city." Christ was ly received. The re-

n Service, of which d for the candidates St. Philip. His work e been the first done the Ascension of our ful missionary. He o baptize, and to do When people d baptized, a report e central Church at o were still together and John to go down work. When they o's converts and laid ey might receive the e of hands, "after the s," is still continued among us as Confr- example of it may

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Philip. This is found on to Acts 21:8. It Christ welcoming St. rcribed as Philip the or one who had lab- fully in the preach-

The Synod of Yukon

THE fourth Synod of the Church of England for the Diocese of Yukon opened at 11 o'clock, June 22nd, at St. Paul's Cathedral, with delegates present from all parts of the territory. Delegates to the Woman's Auxiliary were also in attendance. Right. Rev. I. O. Stringer, Bishop of Yukon, presided. At the opening the Holy Communion was celebrated, and the Rev. W. A. Geddes, B.A., preached the sermon.

At 2.30 p.m. the first business session was opened with prayer by his lordship, the Bishop of Yukon. An optimistic note was struck at the very beginning of the Synod as Bishop Stringer reviewed the work of the diocese since the last Synod, in 1915, and welcomed the new workers, who have just arrived. The work of the Church in Yukon has never been better organized than at present and at Herschel Island and other places developments are being made.

A vote of thanks was tendered by the Synod to the Rev. Geddes for the able sermon he delivered to the Synod and the Diocesan Woman's Auxiliary.

The Synod gave its formal approval to the establishment of a cycle of prayer by which each phase of the diocesan work should be remembered in private and public devotions of the Church all over the territory. Certain definite districts were assigned to each day of the week, and the Synod felt it would be a great source of strength to the workers to know that prayers were being offered for them by the whole diocese on that day. The Bishop and Rev. W. W. Williams were entrusted with the task of preparing the cycle.

The Synod gave its approval to a suggestion that conferences of workers be held at the discretion of the Bishop at each end of the territory when it is impossible owing to the expense involved to convene a full Synod of the diocese.

The major part of the afternoon was given over to hearing reports of work in different parts of the diocese since the last Synod in 1915.

The following missionaries gave reports to the Synod: Rev. F. H. Buck, Mayo and Klondike Creeks, Rev. W. W. Williams, St. Paul's, Dawson, Miss Martin, Selkirk, Rev. B. Totty, Moosehide, W. D. Young, Champagne Landing and Dalton Post, Miss Brewster, Choooutla Indian School, Carcross.

The Indian workers also gave graphic accounts of their work: Rev. Julius Kendi, Mayo and head of the Peel River, Richard Martin, head of Porcupine River, Jonathan Wood, Selkirk and Fortymile, Chief Isaac and Johnny Semple, Moosehide.

The Bishop gave reports of work at Carmacks, Little Salmon, Teslin, Rampart House, Herschel Island and Whitehorse.

The afternoon session closed with short speeches from Rev. G. H. Moody, the new missionary for Rampart House, and Rev. W. A. Geddes, who is going to take charge of the Arctic work at Herschel Island and Shingle Point.

At the evening session of the Synod the chief topic of discussion was the financial situation of the diocese, presented in a most complete and comprehensive statement by Mr. Coldrick.

The Synod noted with gratification the present high state of efficiency maintained by the staff at the Indian school at Carcross, and was especially pleased at the progress attained in the agricultural products under the direction of C. F. Johnston. The output was valued at \$3,318.40 for 1919, an increase of \$400 over 1918, and fully \$1,000 over 1917.

From little over an acre of ground the pupils of the school have produced, among other things, 245 bushels of potatoes, 400 pounds of cabbage, 31 bushels of turnips, 21 bushels of carrots, 4½ bushels of beets. In addition, the students picked 230 quarts of berries, which were preserved, while 155 dozen eggs were obtained from the poultry and 1,219 gallons of milk from the cow at the school. Additional livestock in the form of a herd of goats and an extra cow have been placed there this year. Altogether the school has never been in a better condition than at present.

The Church in Clarendon

By the VENERABLE ARCHDEACON NAYLOR

1846-1918

IN a well-bound volume of two hundred pages, Archdeacon Naylor has reviewed the hopes and fears, the joys and sorrows, the ups and downs of this parish from its beginning in 1823 to 1918. He was Rector from 1876 to 1907, and was buried among these people he loved so well.

The Bishop of Montreal in a "foreword," says: "This book is not only the history of the settlement and progress of the Church in Clarendon, it is the expression of the heart and life of a devoted saint of God, who gave the best years of his life for Christ and His Church in Clarendon. He was the trusted friend of clergy and people."

Canon Smith, of Hull, Que., has given a short sketch of the author's life, which helps the reader to appreciate and better understand the development of the Church life in this part, as set forth by Archdeacon Naylor, and the Rev. A. H. Moore, of St. John's, Que., who is the Editor, has written the preface. He says: "This book is the late Archdeacon's last service to the Church he loved so devotedly and served so faithfully. It has been a privilege and a benediction to live for a time in the atmosphere of this story."

The book is well illustrated, giving pictures of sixteen churches built during those years, and portraits of the clergymen who ministered there.

The first settlers to arrive were "sturdy Irish Protestants," in 1823, and in 1827 the first Church of England clergyman visited them, the Rev. Mr. Ansley, of Hull. 1843 saw the first visit of Bishop Mountain, who had at that time all of Lower Canada under his care. By canoe, horse, and shanks' pony, the Bishop arrived, and fifty-one persons were confirmed. He passed cabins "not five feet high,—the roofs made of bark or scoops out of which issued rusty stove-pipes or chimneys made of clay and sticks." There were no wheeled vehicles, nor yet any proper roads. Stumps and fallen trees covered the narrow bridle paths.

Money was very scarce in those days, and prices high. Flour from Bytown was \$14 a barrel, and tea cost \$1.00 a pound. The mission subscribed £11 toward the stipend, which was helped out by the S.P.G.

The Rev. George C. Robinson, became Rector in 1864, and he was closely associated with the physician of that district, Dr. George Smith, "a man like himself of strong and deep sympathy for the sick and needy." After Dr. Smith's death his widow lived on for some time at Britsol Corners, "exercising a refining influence upon all with whom she came in contact. She gave to the Church, her son, our well known and highly esteemed REV. PROFESSOR GEORGE ABBOT SMITH, D.D., and Bristol owes its parsonage house and grounds, and the beginning of an endowment fund, to the generosity of Mrs. Smith, her son, Dr. Abbot Smith, and her daughter, Mrs. F. Wood, of Toronto."

Mr. Robinson's ministry was much blessed. In "pestilence and famine" he was ever near and

After a full discussion, all the financial reports were approved and the Synod tendered a vote of thanks to Mr. Coldrick for the able statement he had prepared.

The Bishop referred to the interest aroused in the Forward Movement in the diocese, and regretted that time did not permit a detailed discussion by the Synod. He felt sure, however, that Yukon would do its part with the rest of Canada and share in the spiritual blessing which other parts of our Dominion are enjoying.

The Synod then adjourned its proceedings after the benediction by the Bishop.

ready to give help, and years after his departure in 1876, Mr. Naylor says, he has come across men and women whose faces have lighted up with joy, when Mr. Robinson's name was spoken.

The year 1879 marked the first visit of Bishop Bond, when the Church was consecrated, the Rev. J. A. NEWNHAM, was priested, and "the present talented Rector of St. John's Church, Port Hope, the REV. JAMES ALFRED ELLIOTT was confirmed." On this same visit was confirmed at Britsol Corners, GEORGE ABBOTT SMITH.

The year 1902 was marked by a severe epidemic of small-pox, but not once does the Archdeacon tell of the work which he himself did. This year brought the new Bishop on his first tour, the beloved "Dean Carmichael."

Mr. Naylor's health began to fail, and in 1907 he went to a parish of less responsibility at West Farnham, but kept the title of Archdeacon of Clarendon. When announcing his appointment he says that in a flash it all came to him—the leave-taking of his people.

"I saw the whole thirty-one years of going in and out, the services held, the interest taken, the response, the sympathy, the prayers in homes of sickness and sorrow, the hope and fears and partings,—the memory of them all rushed upon me and over-whelmed me."

All who are privileged to read *The Church in Clarendon*, will surely agree with the Editor who says: "Apart from its historical value and general interest, this story commends itself to me as a beautiful narrative of pastoral life and work, that every priest who ministers in rural parts, and every ordinand can read with profit."

LILLIAN HALLAM.

TRUSTING STILL

(HABAKKUK 3rd, 17th)

Oh, I will trust my Heavenly Father still
Even tho no golden grain the garner fill,
Vacant the fold, nor herds within the stalls
And from the tree, the fruit, untimely falls,
Scorning my earnest toil, the arid fields,
But scanty store, of harvest bounty, yields,
Blighted the olive, and the barren vine,
Affords no vintage, of soul gladdening wine.

Shall I, ungrateful, doubt that Faithful Friend
If for a season, darksome clouds, descend,
Remembering not, long years of sunny shine,
And countless blessings, by His favour, mine;
The Friend whose tender love, and, mighty power,
Alone sustained me, since life's dawning hour,
In paths of peace, my faltering footsteps led,
Supplied fit raiment, gave me daily bread.

All earthly joys may fail, and pass away
Hope's fairest flowers, perish, in decay,
Yet He who feeds, with never failing fare,
The plummy tribes, and tends, with constant care;
Bedecks the fragile lily by the way.

In splendour, passing Monarch's rich array,
Will ne'er, unmindful of His mercy grown,
In lieu of bread, give His own child, a stone.

Come then, what may, I'll trust Him, for I know
From Mercy's Source, can naught but good-
ness flow

When we, the gifts above the Giver prize
Of Him forgetful, He the gift denies,
To teach us the immortal Spirit lives;
Not by the transient bread, earth only gives,
And sunders all our vain down draughting ties,
Till Heavenward, free, our hearts, and hopes
may rise.

MRS. A. F. CALDER,
PETERBORO, ONT.

The Tragedy of St. Botolph's

AN INSTITUTIONAL CHURCH

By H. ADYE PRICHARD

If you want to know the pitfalls that incontinently lurk
Round the path of institutional salvation,
Please observe the tragic history of the Reverend Fortis Turk,
Which is worthy of our rapt consideration.

He was young and he was strong,
He was red and he was long;
And he thought, with all respect to any theologic saws,
That an ounce of pep and hustle overweighs a ton of laws.

He was tolerant of rubrics if they didn't keep him long
From his brotherly and breezy exhortation;
He was not opposed to anthems, though he much preferred a song
That induced a more decided animation.

He was just a little free,
From the view of you and me,
With the somewhat formal doctrines of the Fathers of the fold:
As he said with bright abandon, "What's the use? They're getting old!"

As he said one happy morning to the Vestry of his charge,
All assembled for his due inauguration,
"The parish of St. Botolph's, though numerically large,
"Produces but a flimsy congregation.

"If it's all the same to you
"I will see what I can do.
"I will make this staid, conservative conglomeration hum
"If I have to chant the usual responses to a drum!"

So he painted all the pillars an attractive shade of red,
(An impressive and encouraging vagary);
And he changed his churchly peal of bells until they played instead
"It's a long and devious way to Tipperary."

As he said, "This festive sound
"Can be heard for miles around;
"It will drag the lagging sinner from his favourite brand of sin:
"I'll convert them later; first of all I've got to get them in!"

He liked to see the choristers go marching into church,
Not solemnly, funereally processing,
But hitching up their shoulders with the sough of a lurch,
Their militant proficiency professing.

He would grace the Rector's place
With a smile upon his face,
His canonical apparel scarce disguising from the view
That his trousers were of khaki and his necktie was of blue.

His parish house was teeming every hour from morn till night
With disciples of vicarious salvation;
On Mondays there were pretzels and on Saturdays a fight,
A never failing source of inspiration.

As he very often said,
"Anyone whose blood is red
"Knows quite enough philosophy to see that on the whole
"It is only through the body we can cultivate the soul."

If his Woman's Guild was thirsty there were ice cream sodas free.
For the children Movies, skipping ropes, and candy;
Three deaconesses spent their afternoons in serving tea
(Even deaconesses sometimes come in handy!)

While a very choice cigar
As expensive as there are
Awaited in the basement for all meritorious men
Who found that their salvation needed bracing now and then.

Now one night the Reverend Fortis made a very special point
Of assembling all St. Botolph's congregation,
With the object of submitting to a world that's out of joint
A muscular, athletic inspiration.

And the time of service came
And, with eloquence aflame,
He stepped into the chancel with an evangelic air,
Then stopped, aghast and speechless—not a single soul was there!

Quick he hid him to the sexton, an elusive man but true,
And demanded where he'd stowed the congregation;
And the sexton, feeling certain there was nothing else to do
And desiring to retain his situation,

Winked his only active eye,
And, with something of a sigh,
Said "I know it's very tactless to have left you in the lurch,
But St. Botolph's far too busy to have time to come to church!"

"The Ladies' Aid and Woman's Guild are swimming in the tank,
"And the Girls' Brigade is waiting to go in it;
"The Vestry's playing Faro, and the Warden is the bank,
"And can't be interrupted for a minute.

"The choir have got a date
"To abandon you and skate;
"The deaconesses all are drowned in fresh cascades of tea,
"And it seems as though the service must proceed with you and me.

"The Sunday School has organized an ice cream soda raid,
"And the Sewing Guild is occupied in knitting;
"The Movies too are jammed to-day I'm very much afraid,
"It's a Charlie Chaplin film—they say it's splitting!

"The Organist I saw
"Shooting craps against the law;
"The Young Men's Club is bowling—it has nothing else to do—
"And it still seems that the service must proceed with me and you."

CHATS WITH WOMEN

MISS MARTHA DICKINSON has been appointed city clerk at Windsor, Nova Scotia. It is reported that she is the first woman in Canada appointed to such a position. She has been doing the work for eighteen years, and surely she has earned the promotion!

In that same town there is a successful woman editor, Mrs. Fielding, who has been a member of the Board of Trade for years.

Saskatchewan has now five women barristers.

The Earl of Wicklow must be depressed, for, in spite of his vigorous opposition to women's rights in the Church, the Irish Synod passed, with 217 votes against 70, that women should be eligible for wardens, vestrymen, etc. Judge Wakely said his experience was that women said less and talked more to the point than men, and were five times as good as men in working out the details of any scheme.

This point has been shown clearly in the case of Lady Astor, M.P., who, in every speech, has made her points clearly and logically, and has always been fearless on the side of right in the face of even such caddishness as was shown by Mr. Bottomley, who used the freedom of his own press for such despicable attacks on one who differed from him. We wonder if a woman editor could ever stoop to such means just to "get even" with one whose clear thinking and upright principles defeated his ends.

The Lord Chancellor has announced that English women are liable to serve on juries after July 15th, under the same conditions as men. This has come only because they have shown their ability in other lines of public work.

Sir Leonard Dunning, Inspector of Constabulary, reports that women police have "proved a very real service to the country. For juvenile crime and immorality, the police-woman can do much better work than a man. She can influence the mother, to whose neglect the offence of the child is often due. She can speak to the giddy girl as no man can speak without risking the accusations of undue interference, which have so often stopped the efforts of the police to save the erring from themselves." Does not Canada need such officers, too?

Young mothers might well heed the warning given by health authorities in regard to their babies' food. "Artificial feeding is increasing at an appalling rate (for mothers do not wish to interfere with their social functions), and with it comes the increase in infant mortality. Thus the mother who can possibly nurse her baby and will not, may, before the year is out, find herself morally responsible for the death of her child.

Mrs. Grace-Hutchinson, Red Cross Ambassador in England and Canada, has returned to England after spending three months in Canada, addressing meetings of Red Cross workers. She brought a message from the head of the Nurses of the British Red Cross to the I.O.D.E. for their work

done at Dieppe and D'Youville. She had three sons and a son-in-law in the service, one of whom is now Vicar at Sorrento, B.C., and she herself was an untiring worker throughout the war.

People in England, Holland, the United States and Canada are taking a lively interest in the tercentenary of the "Mayflower's" landing at Plymouth, Mass. One hundred and two passengers landed on this bleak shore of a vast wilderness in November, 1620. They underwent many severe hardships, but there were sweet romances linked up with their everyday lives which have passed down to their descendants, who are scattered over Canada as well as the United States.

Efforts are being made to form a society in Canada of *Sons and Daughters of the Pilgrims*, and membership is extended to include those whose ancestors came to New England as late as 1700. Anyone who can claim among their forbears a Standish, Bradford, Tilley, Samson, Brewster, White, Alden, Winslow, Howland or Priscilla Mullen will read with keen pleasure Jane Goodwin Austen's well-told tales of those early years, and will find that she has woven historical facts into a most pleasing series of stories. One can see it all so plainly: The decline of gentle Rose Standish; her grave in the field of waving corn; the grief-stricken wife of William Bradford, Dorothy May, who had left her little child in Holland to venture into this new world for love of her husband, and then, hearing, night after night, the name of his old sweetheart on his lips when sleeping, she could bear it no more, and sought a home among the waves while her husband had gone on shore with some others to find a landing-spot for the "Mayflower."

The scene changes to some months later, when a second load has come from England, and among the passengers are the Widow Southworth, Bradford's old love, and Barbara Standish, a cousin of Captain Miles, who teases and makes fun of her fiery little cousin, but in the end marries him, and bears a family of sons and daughters, who intermarry with the Aldens and Samsons, and have to-day a numerous posterity. All of you who have the honour of being connected with these first sturdy settlers of British North America will follow all the Tercentenary celebrations with great interest.

JEANNE ACADIENNE.

RECENT APPOINTMENTS.

Bent, Rev. L. R., Rector of Musquodoboit Harbour, N.S., to be Rector of All Saints', Bedford, N.S. (Diocese of Nova Scotia.)

According to a statement made in the official Year Book of the Church of England for 1920, recently published by the S.P.C.K., Church people voluntarily contributed to Church purposes during the past year the splendid sum of £8,853,237.

Now we haste to draw the veil upon this most distressing scene
With a word of very friendly admonition:
To make ice cream and doughnuts do salvation's work has been
The goal of many a Rector's chief ambition.
But let us plainly state
That the church which up to date
Has achieved a reputation for developing the whole
Is the church which does not cultivate the body, but the soul!

—THE CHRONICLE.

ndon

after his departure
he has come across
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was consecrated, the
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St. John's Church,
ALFRED ELLIOTT was
visit was confirmed
ABBOTT SMITH.

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e title of Archdeacon
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h it all came to him
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one years of going in
the interest taken,
the prayers in homes
hope and fears and
them all rushed upon

LILLIAN HALLAM.

STILL
3rd, 17th)

y Father still
a the garners fill,
s within the stalls
ruit, untimely falls,
the arid fields,
vest bounty, yields,
barren vine,
ul gladening wine.

that Faithful Friend
me clouds, descend,
ars of sunny shine,
by His favour, mine;
ve, and, mighty power,
e life's dawning hour,
bering footsteps led,
ve me daily bread.

, and pass away
perish, in decay,
never failing fare,
ids, with constant care;
r the way,
lonarch's rich array,
his mercy grown,
his own child, a stone.

trust Him, for I know
can naught but good-

the Giver prize
he gift denies,
Spirit lives;
ead, earth only gives,
down draughting ties,
our hearts, and hopes

RS. A. F. CALDER,
PETERBORO, ONT.

Canadian Churchman

(Established 1871.)

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in Canada

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OFFER OF BOOKS.

To The Editor, Canadian Churchman.

Sir,—Referring to my offer of books, which you kindly published in your issue of 17th inst., I have had so many applicants that I could only divide them between the first two. But this suggests to me the thought that there might be clergy, and laymen, too, who have books that they could well spare from their libraries, and that would be of real help to some who cannot purchase them. If these libraries were overhauled, and the owners were willing to make a gift of the books of use for which they have no further need, many a worker would be encouraged and helped.

C. P. Muirhead.

POOR SINGING.

To The Editor, Canadian Churchman.

Sir,—In a city like Toronto, which prides itself on its Mendelssohn and other choirs, its Conservatory and Academy of Music, and its numerous vocal instructors, one would imagine that the choirs in the various churches would be of a high standard. The names and musical degrees of the various organists and choirmasters, together with the fact that a large number of their choir members must have had some training in the elementary branches of singing, makes it all the more remarkable to find a glaring fault is almost universal, one that in a soloist on a concert platform would be strongly condemned. I refer to the entire absence of the final consonants, in which there is truly "nothin' doin'." I have visited six or more of the leading Anglican churches in Toronto, and, without wishing to be pedantic or unduly critical, I think they all border on slovenliness, or stand charged with irreverence.

The most glaring and repeated example is, "And to the Holy Gho," while "Help us" and "save us" become helpa and savea, and all plural nouns are singular. One can only imagine that the choirmaster is at the organ-seat during rehearsals and not in the body of the church occasionally, or the vocal effect of a large choir of over sixty would not have been an appeal to

"Send out Thy Lie— and Thy Truth."

I venture to hope that, for the sake of reverence, some notice will be taken of this matter, which I bring forward in a spirit of kindly criticism.

"Churchman."

HALDIMAND DEANERY "QUIET DAY."

A "Quiet Day" in connection with the Anglican Forward Movement was held at Nanticoke on Tuesday, the 15th of June last, for the clergy and lay people of the Deanery of Haldimand, Ont. There was a fair attendance of clergy and laity. Prevailing thunderstorms prevented several from being present. With a celebration of

Holy Communion at noon the proceedings opened. This took place in Christ Church, the Ven. Archdeacon Perry, M.A., celebrating, assisted by the Rural Dean. Following this, there was a picnic lunch at the lake shore in Hickory Beach Park. After luncheon Archdeacon Perry addressed the assembly upon some of the phases of the world's need, and the place of Christ and His Church in the comity of nations. This was first of a series of such meetings planned for this Deanery.

GREY DEANERY WOMAN'S AUXILIARY.

The annual meeting of the Deanery W.A. of Grey was held in Trinity Church, Durham, on Wednesday, June 16th. Delegates were present from all over the county, and everyone took deep interest in the proceedings. The Convention opened with Holy Communion at 11 a.m., the celebrants being the Rector, Rev. F. G. Hardy, assisted by the Rural Dean, Rev. W. G. Blackwell, Dundalk. At 2 p.m. there was a short service, with an address by the Rev. Canon Ardill, after which the Rector welcomed the delegates to the parish. The W.A. meeting opened with prayer, after which the president, Mrs. Paul, Meaford, gave a short and very helpful address. Reports from the different Branches were most encouraging, showing a splendid growth in the work. The report of the Deanery delegate, Mrs. Leacock, Walter's Falls, to the annual meeting in London was most interesting. Mrs. Hamilton gave an account of the work among Orientals in British Columbia, especially in Vancouver, where Rev. N. L. Ward is working. Mrs. Paul, Meaford, was re-elected president. Miss Parker having resigned the office of secretary-treasurer, Miss Ardill was elected in her place. The Deanery W.A. decided to continue their work for the Education Fund. The ladies of the parish of Durham entertained the delegates very hospitably, serving luncheon and tea in the schoolroom. The pleasant and profitable day finished with a delightful drive home.

A.Y.P.A. NOTES.

The debating series for the Toronto A.Y.P.A. is now being arranged and promises to be very interesting.

St. Matthew's Branch held a successful excursion to Grimsby Beach on July 3rd, and also ably assisted in the Garden Party held on the church grounds.

The A.Y.P.A. and Sunday School teachers of St. Clement's, Jones Ave., had a largely attended and enjoyable picnic to Scarborough Heights recently.

Eighteen members of the tennis clubs of St. Michael's and St. Matthew's A.Y.P.A. journeyed to Brampton on Dominion Day for a friendly tournament with the Christ Church branch of that town. Though defeated thirteen to ten, the visitors were royally entertained and are loud in their praises of their Brampton hosts.

The Young People's Camp at Gamebridge Beach, on Lake Simcoe, from August 2nd to 13th, is open to any young person of the Anglican Church.

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It has been decided to appoint a Curate to assist Archdeacon Bliss, of Smith's Falls.

Rev. L. R. Bent, of Musquodoboit Harbour, N.S., has been nominated by the parishioners of Bedford, N.S., as Rector.

The Rev. Wallace Judd, M.A., Head Master, King's Collegiate School, Windsor, N.S., was the preacher at Trinity Church, Boston, on July 11th.

The members of the A.Y.P.A. of St. Matthew's, Toronto, held their first annual picnic at Grimsby Beach on July 3rd. About 100 young people were present.

The Sunday School of St. Monica, Toronto, held its annual picnic on July 13th to Long Branch, over 450 young people being present. The outing was a great success.

The choir boys of Trinity Church, Mitchell, Ont., are camping at Haysville. The choir boys from St. James' and St. Paul's, Stratford are also camping there.

The first boys' camp of the Anglican Camp, Gamebridge, has been a decided success, and the boys report a good time. The contingent for the second camp left on Monday.

A committee has been appointed at St. Chad's, Earls Court, Toronto, to arrange for the installation of a memorial tablet to the memory of the Anglican soldiers from the district who fell in the great war.

In the Lawn Tennis Tournament, conducted by the Toronto branches of the A.Y.P.A., St. Edmund's branch is leading in the Western Division, while St. Matthew's is slightly ahead in the east. The winners of the two divisions play off for a pennant.

Bishop Reeve dedicated a Brass Memorial Tablet on July 18th, which has been placed in St. Andrew's-by-the-Lake, Toronto, to the memory of 59 Islanders, who lost their lives during the great war. Captain the Rev. F. J. Tupper, a returned veteran, preached from Psalm 146: 10.

The annual garden party in connection with St. Cuthbert's, Leaside, Toronto, was held on the church grounds on July 18th, when upwards of 700 parishioners and their friends were present. A substantial sum was realized for the benefit of the Church Building Fund.

A "Get Acquainted" evening for those intending to attend the Young People's camp at Gamebridge Beach, Toronto, was held on the church grounds on July 18th, when upwards of 700 parishioners and their friends were present. A substantial sum was realized for the benefit of the Church Building Fund.

The following awards have been made by Trinity College: First Year and Senior Matriculation.—The Dickson Scholarship in Science.—R. H. McGonigle. Second Year.—The Wellington Scholarship in Classics.—J. Lowe. The Hart-Moorhouse Scholarship in Classics.—J. Lowe. The Pettit Scholarship in Greek and Hebrew.—J. Lowe. The Dickson Scholarship in Modern Languages.—Miss E. G. Gladman. The Dickson Scholarship in Science.—A. H. Gee.

On Sunday, July 4th, Archbishop Du Vernet visited the picturesque town of Hazelton, situated at the confluence of the Bulkley and Skeena Rivers. In the morning he celebrated the Holy Communion in St. Peter's Church; in the afternoon he held a Baptismal and a Confirmation service,

and in the evening preached. The Boy Scouts, of Smithers, camped nearby, in charge of Rev. W. S. Larter, held a church parade in the evening.

The triennial meeting of the Province of Rupert's Land, which comprises all of the Anglican dioceses west of the Great Lakes, will be held in Winnipeg on October 10th, according to a decision reached by Archbishop Matheson. Notice to this effect is now being sent out to all of the delegates, who are also asked to send in any resolutions which they may desire to bring forward. Right Rev. Bishop Allan Gray, of Edmonton, will be the special preacher for the occasion.

The united Orange lodges of the city and Portsmouth held their annual church parade Sunday morning, July 11th, to St. James' Church, where the Rev. T. W. Savary preached an inspiring sermon from 1 Cor. 4, "For other foundations can no man lay than that is laid, which is Jesus Christ." Mr. Savary appealed to the congregation to carry Christ's teachings into their private life and into their citizenship, because a state that is founded upon them will endure. The members, over 150 strong, marched from the Orange Hall on Princess Street, and presented a fine appearance.

On Sunday, June 20th, the Rev. H. A. West preached his farewell sermons as Rector of Christ Church, St. Catharines, after nearly nine years' service, during which time he has done much work. During his ministry the church has been redecorated and a fine parish hall built. The church attendance has gone up from an average of 30 to about 125, and the Sunday School has grown in about the same proportion. It was Mr. West who first conceived the idea of a Sunday School Camp, the first year taking about twenty children, and last year sixty children and twelve adults. It has now become an annual affair, and will be held this year from July 12th to 22nd. A farewell was tendered to the Rev. H. A. West and Mrs. West by the congregation of Christ Church, St. Catharines, before their departure for their new parish at Winona, Ont. Testimonials of esteem and affection were given to their Rector and expressions of regret at their departure. Mrs. West has been a very valued worker in the Church at St. Catharines, and many good wishes go with them to their new field of work.

At All Saints', Toronto, on July 11th, a pipe organ was dedicated to the memory of the late Robert Turner Gooderham, Esq., given by his widow and daughter. The dedicatory service was conducted by Bishop Reeve and Rev. T. W. Murphy, Rector of All Saints'. The new organ has the most up-to-date pipes of any in the city, it is claimed, and is valued at upwards of \$20,000. It is equipped with forty-two stops and a full set of Deagan chimes, and it is the request of the donor that these chimes shall be used at each service. The woodwork is of quarter-cut oak to match the reredos and chancel furnishings. Built by Messrs. Casavant Freres, of St. Hyacinthe, Quebec, the organ was designed by Mr. T. J. Palmer, A.R.C.O., of Ottawa, who was the organist at the service.

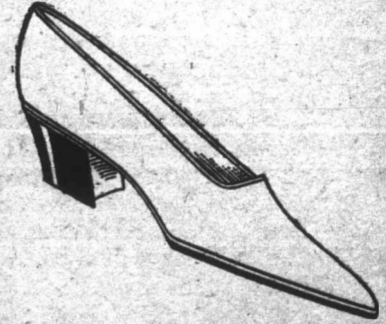
BIRTH

PAINTING—July 16th, at Wellesley Hospital, Toronto, to the Rev. T. D. and Mrs. Painting, of Elgin, Manitoba, a son.

DEATH

PAINTING—July 16th, at Wellesley Hospital, Toronto, Hilda Barnum, beloved wife of Rev. T. D. Painting, Rector of Elgin, Manitoba.

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IN MEMORIAM.

Great sympathy is being expressed for Rev. John Bennett Anderson in the loss of his wife. He spent last winter in England with her, visiting relatives. At the end of March, Mrs. Anderson passed away at the age of seventy-three, and was buried in Smithdown Road Cemetery, Liverpool. Mr. Anderson returned to Canada last month. One of the first to greet Mr. Anderson in England was a Mr. William Hunt, who had found Christ through the ministry of Mr. Anderson in 1881.

The death of Mrs. T. D. Painting, of Elgin, Manitoba, last Sunday, at the Wellesley Hospital, Toronto, two days after the birth of her firstborn son, has aroused the deepest sympathy for her husband and relatives. A year ago, as a bride, she left Toronto for Deloraine, where her husband was Rector. A few months ago they moved to Elgin. Her real worth and character had already endeared her to the parishioners. Although word was sent to Mr. Painting as soon as her serious condition was realized, he was unable to reach Toronto before last Tuesday.

On the evening of July 15th, the death of Mr. R. A. Robinson, of Toronto, took place very suddenly at his home. He had been in his usual good health until the call came. Mr. Robinson has been for many years a loyal Churchman and a faithful worker in every parish with which he has been connected. During his residence at Fenelon Falls and Midland, while he was Manager of the Bank of Montreal, he served as warden, and took the services of the church if necessary. At the Church of the Redeemer, of which he has been a member since living in Toronto, he has been, with his family, a constant worshipper. He leaves a wife, who was Miss Baldwin, of Toronto, and four children. Deep sympathy from friends in many places will go with Mr. Robinson's family at this time of sorrow.

FURTHER EXPERIENCES OF A CANADIAN NORTH-WEST CLERGYMAN.

(Continued from page 471.)

three wandered all night long, even a mile or two along the trail, but returned to the stable in time for their regular breakfast. This was so surprising that a neighbour, who had to pass this place on the way home from the church, meeting me a few days after, remarked, "I saw your team a mile or so along the road the other night. I was so sorry you had a runaway." I said, "You're mistaken. My team never leaves me."

Bedtime came. I was invited to use the homesteader's only single bed. I refused to turn him out of bed, and slept on the floor, wrapped only in my carriage-rug. In the morning, with many apologies, I was served to a sumptuous breakfast of unsweetened tea without milk, dry bannock and radishes. I was happy, all the same.

A little while after, this man called at my shack. This place was used for services temporarily, and was a deserted log-house, and, as I was looking out for a permanent centre, I merely camped there from time to time, roughly furnishing it with a chair, stove, campbed and a trunk. Looking out at the bare walls and floor, the visitor kindly said, "I see you are like me, and have seen better days." Shortly afterwards, in thinking over the old man's remarks, I learned that he had become reduced in circumstances through drink.

Prohibition is doing much for the North-West, but whiskey is still smuggled in, and can also be secured by means of doctors' prescriptions, some of whom are glad to write prescriptions for the pseudo-sick.

A noted drinker, who had dissipated a fortune, was once seen gazing sadly up at an hotel before the abolition of the bars. He was asked what he was thinking about, and he dejectedly replied, "I am thinking that I ought to own that hotel. They have my money."

In the same district I had occasion to pass over a rather rickety wooden

bridge across a small creek. Near by, I met a local saloonkeeper, and I remarked, "That bridge is not safe for traffic." He replied, "Never mind; you will be saved, anyhow." I retorted, "Perhaps so, but I want you to be saved as well."

Even drinkers have moments when they regret their past, and, though they may not be able to bring themselves to reform, a longing memory of their past days at home comes over them. One man confided to me that he was sent to Canada to get away from the drink, and he had come to it. I once gave this man a lift home, three miles up a long hill. It was rather late at night, and I had not expected to meet him, but I went with him all the way home, even though I felt cold without my overcoat that evening. I went into the house. It was in a poor state of cleanliness, but he invited me to stay the night. I kindly refused. He dived into a trunk and brought forth from it a Prayer Book, given him long years ago by his mother. He also showed me a photograph of his old home, which happened to be quite near my own in England. As I would not stay the night, and wishing to show his gratitude for my conveying him home (he was sober that night), he pressed me to take a pot of wild jam which he had made.

Those who live in large cities and have boys coming West may ponder over the temptations of these men I have mentioned. Other similar cases could be named, but I must pass on to other subjects and true incidents which bear on the life of a roving pioneer minister in this vast country.

I now come to incidents connected with the war or leading up to them. At the outbreak of the war, I, like many other young clergy, wanted to enlist. I was told privately by a doctor that he did not think I was strong enough for a life in the wet trenches. My Bishop kindly pointed out that sometimes it was a man's duty to stay with the flock at home. Notwithstanding, I tested the matter by offering twice, direct to the War Office, and later to several colonels, who directly had the appointments of Chaplains whom they were allowed to recommend.

Bearing upon this, I was visited by two homesteaders about Christmas-time in the second year of the war. Previously, I was accosted by one of these men in the summertime with the remark that my harness was not properly fastened when I was waiting at a neighbour's shack. I had unloosed one of the neckyoke straps to allow the horses to nibble the sweet grass, as they were stable-fed. Trying to take a rise out of me, the man said (perhaps kindly as well), "Did you stay at such-and-such an Englishman's place last night?" I replied, "Yes. Why?" "Well, if so, they harnessed up wrong for you this morning." "Oh!" I answered. "You are mistaken. To please you I will now tighten those straps which I had myself unloosed before. Are you coming to town? I will give you a ride." As a sequel, this man, now killed at the front, came with a friend to ask me to enlist as their Chaplain at the end of the year. The temptation to go with them and throw up my civilian ministry for what I imagined seemed to be the very opportunity I had been looking for was great. The men said they were well acquainted with their head, a major, who was just forming the battalion, and they were sure that if they spoke for me I should get the appointment. They further explained that they had little use for parsons as a rule, but they really would like to serve under me. The first speaker, who was killed in battle, was an American citizen, but as he had a rather foreign name, he was at first refused by the army on the grounds of being an alien. His friend, a Scotchman, said, "If you don't take him, neither do you get me." This was in the volunteer days. Both

joined up. One never came back. The other, a true disciple of Harry Lauder, and the best mimic I have ever seen, returned to the old homestead, happy, but wounded, and, though I am over 300 miles away, still asks after me.

Travelling again through another district at the time of my marriage, I was escorted to the local ferry to cross the Peace River by a band of Boy Scouts. I was pelted with rice, so much, that when I gently remonstrated, one of the boys innocently replied, "Oh, well; it only happens once a year."

You are now tired with reading this, but I would ask you to have patience enough for me to say that work in the Diocese of Athabasca in the farthest northern town of Alberta at present is happy, but difficult. The climate is an extreme one, with over 90 in summer, and in winter sometimes 60 and more below zero. Yet in such a district as this, a coming Argentine of the north, amongst tradesmen, farmers, trappers, some Indians and a mixed nationality, with many thousands soon to come from Europe and a great many more from across the line from our sister States of America, there is much to be done. Souls in such a place as this live, and if we do not do our best to serve them and win them for Christ they will die. The Church at large must give us more sympathy, prayers and men, together with a large part of the necessary dollars and cents, so that we who call ourselves Anglicans shall not be lacking in our zeal and equipment on the pioneer frontiers of a diocese whose men to 75 per cent. went forth when the larger Empire called. Many travelled hundreds of miles on foot to go; many are now forever with the Lord.

FROM WEEK TO WEEK.

(Continued from page 472.)

to prejudice the attitude, much less attempt to assert what such findings should be, but we do crave for a judgment that will bear the test of time and triumphantly justify itself in the face of all criticism. One wonders, for example, what will be the outcome of such a question as to the relation of Christianity to the League of Nations. Will there be any attempt to commit the Church to some specific approval of a great international movement that is still in embryo? A movement that includes the ideals of many nations and many races, that to-day acts on one set of principles and to-morrow may shift to another, might easily involve us, to whom eternal principles are committed, in strange inconsistencies. To set the imprimatur of the Church on this or that political movement of to-day may necessitate its withdrawal to-morrow, because of an entire change of public sentiment on the subject. It is hardly necessary to say that the Church is interested in these matters and has its own responsibility, but let us beware of mistaking temporal for eternal things and pronouncing human wisdom to be divine. Many of us think that the League of Nations is a great and splendid attempt on the part of humanity to bring the reign of peace upon earth. Time, however, may reveal it as a very poor instrument for the promotion of the desired object. Who can tell? The same consideration applies to many movements that are in their way extremely important in the minds of men at the present time, and the same caution which really means boldness and decision, should be exercised in the declaration of how far the Church shall or shall not go in identifying itself with the specific affairs of nations. Nevertheless, in a very high and deep sense, the things which pertain to Christ and his Church touch all nations and all men.

"Spectator."

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Brotherhood

There was a real spirit of Brotherhood at the Couchiching Summer School and the delegates were like a great family learning how to serve their Father better, and at the same time joining in that healthy kind of fun which is found in a Christian home. Between forty and fifty clergy and laymen were present, representing 31 different parishes, and Walter Burd, the Brotherhood General Secretary, had a busy time making sure that each one was familiar with the Brotherhood idea. Without exception the men expressed their sense of the need of the Brotherhood, and a number are going back to start Chapters in their parishes. Many testimonies were given of the work already accomplished, and the Orillia delegation made the striking statement, that out of their Brotherhood of eight, five had entered or were training for the ministry. "Why do our boys leave the Church?" was the great problem tackled in Dr. Cotton's Teachers' Training Class. The two chief answers were that the lads were not taught to think for themselves and that they were not given anything to do to express their religion. A lad cannot remain enthusiastic for long about anything if he is not allowed to do something for it. The lecturer stated that the Junior Brotherhood fulfilled this need and asked Walter Burd to outline some of the different forms of work which is being done by the boys.

Young People's Work was also discussed on Sunday afternoon at an open conference, and Clarence Bell, General Secretary of the A.Y.P.A., opened the discussion by first showing the need of a fourfold programme, and then showing how the A.Y.P.A. fulfilled this. Walter Burd then described the work of the Junior Brotherhood and showed how the A.Y.P.A. and the Brotherhood worked hand in hand, the latter being the "Power House" of the former.

The importance of the Big Brother Movement was dealt with by Miss Whitten in her lectures on Child Welfare, and it is significant that at the recent Synod of the Diocese of Toronto, the Toronto Brotherhood was asked to take over the work of providing more Anglican Big Brothers. The ladies also expressed their interest in the Brotherhood, especially those who had classes of boys. Upon hearing that the only rules of the Brotherhood were Prayer and Service, one of them exclaimed: "Why, that is what every Christian should be doing." And so it is.

Ottawa has received some severe losses during the last two months. J. P. Wadsworth, the president of the Local Assembly, has been removed to Montreal. Mr. Davis, of the Church of the Ascension Chapter, and a very energetic worker has gone to Washington, D.C., and several other good men have left the city. However, at the recent executive meeting, W. Howard was appointed to the position of president and C. P. Orton, of vice-president. The secretary, E. S. Huson, retains his original position and is busy compiling an up-to-date list of the Brotherhood men in the city.

St. Alban's Chapter reports new activity. Canon Whalley is a staunch Brotherhood supporter and is rallying round him a fine band of faithful workers. The Brotherhood assisted in the recent healing mission held in their church. St. Matthew's Chapter has been holding a short devotional service on Sunday evenings before the regular evening service in lieu of regular Chapter meetings. They will, for July and August change this to a service at the Home for the Aged.

SASKATCHEWAN W.A. ANNUAL.

At the 15th annual gathering of the Saskatchewan W.A. held recently, Mrs. Matheson, president, and other diocesan officials, and many delegates were present.

Dr. Westgate gave two addresses. An illustrated lecture on the work in E. Africa, with its encouragement in the work done and the splendid openings before our Church. In the other lecture he took his delighted audience a trip round the world. Rev. E. Ahenakew was also present. The chief interest of this visit was centred on his paper, "The Indians' Share in the War and its Significance," a paper so thrilling in its interest, pulsating with the new feelings stirring among them and opening up such fresh views of the future of this interesting people that it is being printed at once in pamphlet form and it is hoped may be sown broadcast through the Dominion.

The president's address at once lifted the gathering to a very high level. The retrospect called for much thankfulness to God, the signs of His blessing having been upon the year's work were very real. With the call for thanksgiving comes the call to "take and call upon the name of the Lord," for even more blessing. Mention was made of old-time workers in the west, from John West to the present Bishop of Saskatchewan, who remains so faithfully among his people and whose absence was deplored, the only time he was not present through all the 15 years; and John A. Mackay, now at Lac la Ronge, where he is gone to arrange for the pushing forward of the building of the new school.

Results of the Forward Movement have been seen in the dedication of Miss Meekin, who has gone as a nurse to Lac la Ronge. Others are hoping to offer themselves for active mission work, but the spirit of prayer that has been roused or deepened cannot be measured. The increased assessment of the Board, \$1,100, has been met. Our women have given \$4,192 for missions and over \$17,000 for local needs. Our Juniors have grown in numbers and have earned \$400 for missions. The Babies number 700 in 30 branches and their mites are \$205.

At the Holy Communion service the United Thankoffering was brought in, \$242; at the missionary meeting at night, \$20 were offered and at the devotional meeting the diocesan thankoffering amounted to \$127.

This year seemed to be one of upheaval. Owing to varied circumstances, no less than seven diocesan officers were forced to resign, four leaving the diocese, the remaining three from family circumstances. It was with real sorrow that the resignations were accepted and with difficulty that the places were filled. The new officers are assured of the prayerful sympathy and help of the members.

During the session, five ten-minute addresses were given on "After Impressions of the Forward Movement," on the "Sunday School," on the "Individual Life," "How to Reach the Untouched," "Service and Prayer."

All the sessions were well attended and the convention closed with a Quiet Hour conducted by Canon Paul, of Meota, in St. Alban's.

The Indian branches were well represented this year. Fresh ones have been formed and one was started from within. Rev. A. Fraser, of the Pas, visits Moose Lake, and he will keep them in touch with the diocesan W.A. Mrs. Newnam entertained all the delegates at lunch. There were sectional committee meetings during the lunch hour. The first Sunday in November has been chosen as Shower Sunday, when all S.S. scholars are asked to bring some gift for the poorer Indian children on Reserves, where they have not much given to them.

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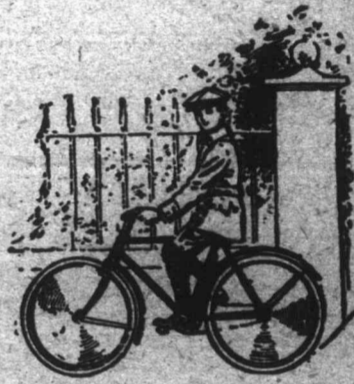
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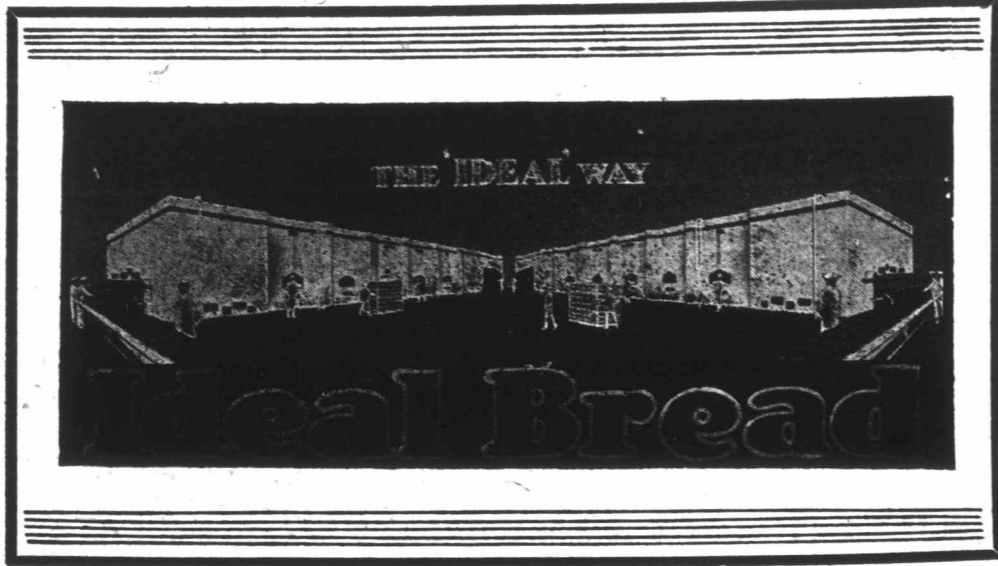
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NATIONALISM IN INDIA.

(Continued from page 475.)

INDIA UNITED.

Until about two years ago religious differences prevented Hindus and Mohammedans from uniting in any great effort. But a change has come in that situation and, for the present at least, Mohammedans and Hindus are united in their sentiment against the foreigner and for what they believe to be the good of India. Last year during the riots, the mob came into two of the most important Mohammedan mosques and Hindu agitators spoke from the pulpits. If that had happened only a few years ago, it would have precipitated a religious riot of huge dimensions. Yet, last year, the rank and file of both religions took it as a matter of course. This union of the two great religious factions is a dangerous and yet a glorious thing. Dangerous, if the union is only to be used in race hatred and destructive criticism, glorious, if it is a forerunner of the day when all factions and cliques will drop their petty disputes and will work for the good of India. Under the present conditions, if one faction is offended by Government both are liable to unite in retaliation.

INDIA AND THE TURKISH TREATY.

The Turkish Peace Treaty has aroused the Mohammedan world. All sects do not agree as to the place the Turkish Sultan should hold. The Sunnis, the largest sect, consider him to be the spiritual and temporal head of the Mohammedan world and insist that the Turkish Empire must remain in its ante-bellum state. The Shiah, a large sect in Persia and parts of India, do not accept this, but all are interested in having Turkey remain a large and powerful country. The Sunni leaders of Delhi, Lahore and Calcutta have formed a Khalifat League in defence of the Khalifa, Turkish sovereignty, and have made threats regarding the future in case their demands are not accepted. The Shiah leaders of Lucknow and Hyderabad are lukewarm and some are even antagonistic to the League. Mr. Gandhi, a Hindu, has tried to swing his Satyagrahis to the support of the League, but most of the best members of his movement have refused to support this new project. Hindu feeling is divided. Some Hindus want to make common cause with their fellow countrymen, partly to tighten the links forged last year between them, and partly, it is to be feared, for the purpose of embarrassing the Government. The extreme men seem to be trying to use religious fanaticism for private or party ends, but the true Indian statesmen know that race prejudice and religious fanaticism will only weaken the cause for which they stand—namely, India's good.

NATIONALISTS—NOT SINN FEINERS.

At first sight, India appears to be in a political chaos, but her friends believe that good things will come out of the present disorder. One thing is certain, very few men want India to cut loose from the British Army. Practically all Indians are Nationalists, but there is no party in India which corresponds with Ireland's Sinn Feiners, and no responsible leader has urged an Indian Republic. Excitement is in the air; race prejudice is prevalent; cheap criticism of the Government is welcomed; India wants to govern herself and her young men want to occupy offices now held by foreigners. But there is another side to the question. Indians know that they owe much of their present safety and prosperity to British rule. They know that the principles of truth and justice have become living realities to them, be-

cause they have been personified in the lives of Englishmen. Indians daily protest against the occasional un-British actions of Englishmen in the East, but they realize that without a century of British rule, there would have been no Indian nationality in the real sense; that there would have been no agitation for self-government, and so they want to remain an integral part of the Empire, on an equality with Dominions like Canada and Australia.

THE SAFEGUARDS FOR THE FUTURE.

Enough has been said to show the seriousness of the present situation, but there is no cause for despair. India has leaders capable of handling all of the difficult problems facing the country. The greatest danger for the present is that the electorate may pass these men by and choose men less worthy of their confidence. No country is really fit for self-government unless the majority of its electors can be depended upon to use wise judgment in the choice of its rulers. Yet no country at all times comes up to this standard, and if India fails at first to show the best of judgment in choosing her leaders, she does not necessarily disqualify herself for all time for self-government. Till now the politics of the ordinary Indian voter have not had any real import. But in future the man he elects will spend the money of the elector, he will make his laws, run his schools and affect his life at every turn. A realization of this fact will cause careful voting and good men will finally come to their own. But there is something greater than that. India has always been spiritual and from her spirituality she is weaving ideals for a great India and a good India. Those ideals will save her.

THE EMPIRE'S SHARE.

The other parts of the Empire can have a share in the making of Greater India by the attitude of their peoples to her. Indian national feeling is young and naturally is very touchy; so is that of Canada, Australia and South Africa. Contemptuous remarks, or slighting references to his country fill the Indian with rage, but on the other hand, statements of appreciation and admiration of things Indian make him happy. Whenever a real honour is paid to a representative Indian, the whole country is happy. Appreciation by a foreigner of Sinha the great Indian statesman, or of Tagore the great Indian poet, or of Bose the great Indian scientist, fill Indians with pride and naturally so. There are things in India we cannot appreciate. Let us help her change them; but there are many things we can admire. If the Indian could only be sure that Canadians and Australians felt that he is as much a member of the British Empire as they are, he would value the Empire more than he does. The great heart of India is sound in this great National venture in which she is engaged. She seriously implores God's help in it and she needs the sympathetic interest and brotherly help of all of Britain's sons, and she will realize her best self, and become even more than ever before, one of the brightest jewels in Britain's crown.

Archbishop Du Vernet had a busy day on Sunday, June 27th. At 8.30 a.m. he confirmed two candidates in St. James' Church, Smithers, B.C., afterwards administering the Holy Communion to these and ten others, Rev. W. S. A. Carter assisting. He then motored 12 miles to Telkwa, and at 11 a.m. confirmed three candidates presented by Rev. J. S. Brayfield in St. Stephen's Church, preaching again at the 7.30 p.m. service.

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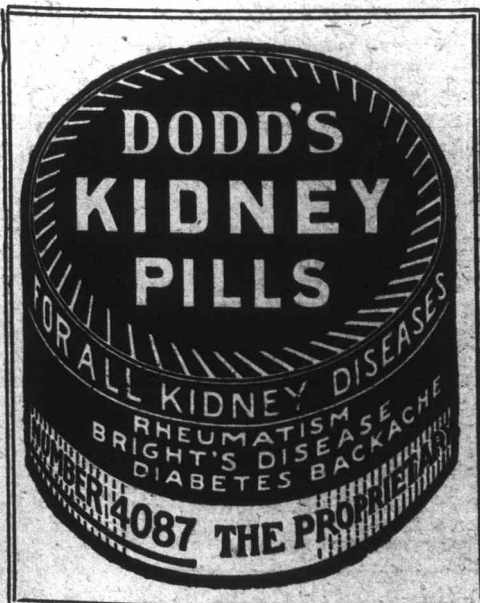
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BIRDS OF THE MERRY FOREST

By LILIAN LEVERIDGE

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CHAPTER XVIII.

One Lovely Secret.

IN the middle of the daisy meadow a Vesper Sparrow fluttered up in the grass at the children's feet and hopped along in front of them with one wing drooping.

"Oh, dear!" cried Dimple. "It has broken its wing. Let's see if we can bind it up or help it in some way. Poor birdie! How did you get hurt?"

The bird looked up at her and then at Jimmie, who tried his best to catch it. But in vain. It kept just a little ahead until they were at the far end of the meadow, when it suddenly flew up, as strong and whole as possible, and perched on the fence.

"Why," cried the twins in surprise and relief, "it has got all right again, and its wing isn't broken at all," and Dimple added: "I wonder what made its wing go that way."

Jimmie and Boy Blue looked at each other and laughed, and it really seemed as if the bird were joining in. "She was only fooling us," said Jimmie. "I've seen them do that lots of times. She has a nest somewhere near there, and she was enticing us away from it. Partridges are up to that little dodge, too."

"She wouldn't have done that if we had been alone," said Dimple, "because she knows we wouldn't touch her nest, but she must have been afraid of you, Jimmie."

"Was that it, Vesper?" Boy Blue asked the bird, which still sat on the fence, looking at them intently.

Vesper nodded her head very gravely, and Jimmie laughed. "You'd think she understood you and meant that for an answer," he said.

"So she does," the twins answered eagerly. "She would have spoken to us if you hadn't been here."

"See here," said Jimmie curiously. "You don't really mean that nonsense about the birds talking to you, do you?"

"It isn't nonsense—they do talk," Boy Blue declared stoutly. "We don't say much about it to other people because they don't believe us; and the birds don't talk to us when there's anybody else around. I don't suppose they'll say a word to us to-day."

"Well, I'll give it up," said Jimmie with a puzzled look on his face. "You two must be related to the fairies; you're little enough."

The twins laughed at this novel idea. Nothing more was said on the subject, and they went on.

The woods were lovely enough for a fairyland, certainly. All the leaves whispered and rustled in the morning breeze; chipmunks and squirrels chirped and chattered here and there; in the distance a partridge was drumming, and in the trees and bushes the birds were singing gaily at their work.

The children had not gone far before they met a number of their old friends—Chickadee, Nuthatch, Yellow Warbler, Sapsucker, Bluejay, Crow, Golden Crowned Kinglet, and even an Owl. Others not so familiar were fitting about in the higher branches or singing some new, enticing song just out of sight.

There was one elusive bird which was undoubtedly the prima donna, the leading singer, of all this woodland orchestra. Wonderfully varied, wonderfully melodious, thrillingly sweet, its music echoed through the woods that bright June day. The song began with a rippling trill of soft, sweet notes in a sort of prelude which you could not hear unless

you were close; then came a very slight pause while the musician took breath for the clear, strong notes that rang out in such a lovely tune all down the valleys and across the hills. Then in a moment or two from somewhere in the distance would float an answering song, just like the first, only perhaps it might be in a higher or lower key. You never could tell just the spot that music was coming from—it seemed to be everywhere.

"Jimmie," cried Boy Blue in a tense, eager tone, "do you know that bird? We never can get more than a glimpse of it."

"No. I don't know either," answered Jimmie slowly. "There isn't a bird in the woods can beat it singing, but it always seems to keep out of sight."

"I'm pretty sure it is one of the Thrushes," said Boy Blue, "either a Hermit Thrush or a Wood Thrush. Both are brown birds with spotted breasts, but the Wood Thrush is the largest and has the most powerful song—so our books tell us."

"If we could only find its nest we'd know," put in Dimple, "because the Wood Thrush builds up in a tree, while the Hermit Thrush and the Veery build in the grass or a low clump of bushes."

"That's a good thing to know," said Jimmie. "Let's try to find that bird's nest right now. There's lots of time, we've a whole day ahead of us, and it is birds we want to find."

"Oh, yes, yes, that will be lovely," cried the twins joyfully, and without more ado they set out in the direction of the hidden singer.

That bird was by no means easy to locate. They felt sure it was in a maple just ahead, then it seemed to be in a white birch behind them, and when they turned back and reached the birch tree, it stole a march on them and was singing on the other side of the hill.

Hither and back they went, through a fragrant bed of sweet cicely, down in a nook where painted trilliums hid, and over the hill where frail white star flowers and wood anemones grew. On and on they followed, breathless and eager, until at last their search was rewarded. There in a little maple sapling, in plain sight, sat a brown bird with whitish breast heavily spotted with black. They saw him throw his head back and his throat swell, while that wonderful song rang out through the listening woods.

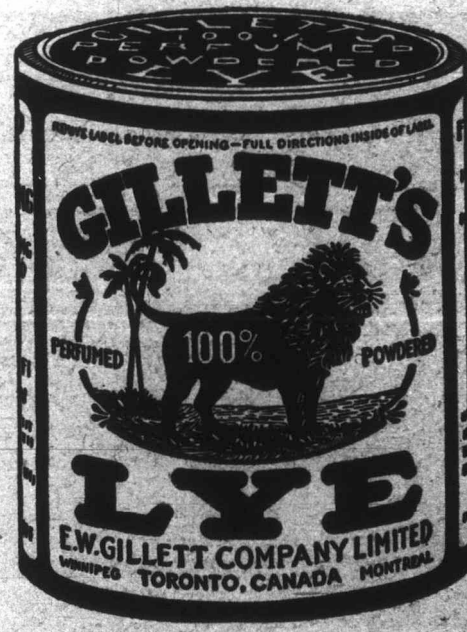
Dimple and Boy Blue clasped each other's hands tightly, and no one spoke a word. Suddenly their delighted eyes saw the bird's mate slip out of a nest in a fork of the tree and fly slowly away, while the one they had been following took her place.

"It's a Wood Thrush," Boy Blue whispered. "That's just what I thought all along."

Jimmie nodded assent.

In a minute or so a song came from the thicket, and the bird on the nest answered. The two kept singing to each other in this way for about ten minutes, then the mother bird returned and took her place on the eggs, while the other flew away for food and exercise. In this beautifully harmonious way the musical pair shared the duties and joys of house-keeping.

The children stood watching for almost half an hour, and then returned to the trail they had left, the path to Lonely Lake.



"That find is worth a whole lot," said Jimmie. "Yes," returned Boy Blue with a happy sigh. "We have most of the day ahead of us yet, and there's no telling what we may discover next; but, anyway, we have unlocked one lovely secret of the Merry Forest, and I'm glad." "I'm glad, too," replied Jimmie. "I've heard that bird sing, I suppose hundreds of times, but never knew what it looked like. Now, whenever I hear one I'll be able to see it in my mind's eye."



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