

CHURCH of ST. JOHN Norway THE BAPTIST PARISH MONTHLY

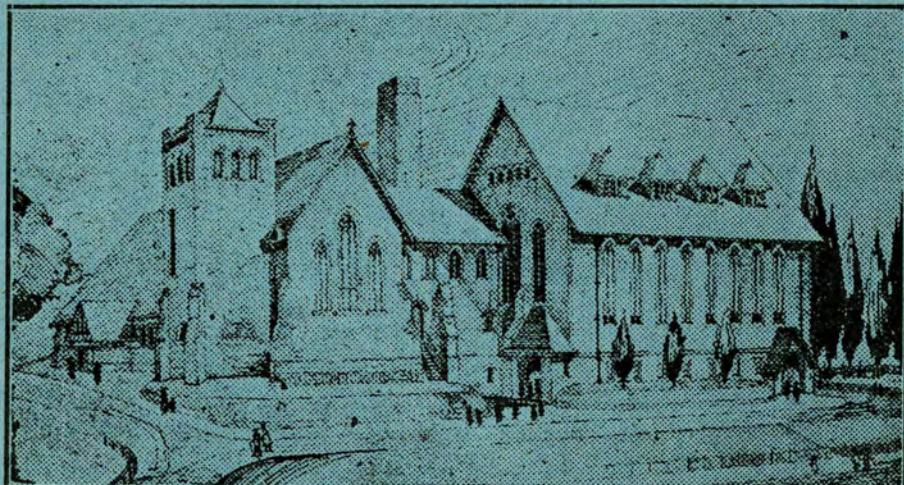
Cox Miss R
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Vol. 10

July, 1932

No. 117



Services

HOLY COMMUNION:—Every Sunday at 8 a.m. 1st and 3rd Sundays in each month at 11 a.m. Every Thursday (with special intercessions for the sick) at 10.30 a.m.

HOLY BAPTISM:—Every Sunday at 4 p.m.

CHURCHING:—After Baptism or by appointment.

MATINS AND EVENSONG:—Matins 11 a.m., Evensong 7 p.m., on Sundays.

THE LITANY:—On the second Sunday of the month at Morning Prayer.

SUNDAY SCHOOL:—Every Sunday at 10 a.m.

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Rector's Letter

July, 1932.

Dear Brethren:

We are in the midst of our glorious Canadian summer and we have celebrated Dominion Day, our greatest Canadian holiday.

All our week-day activites in the Church are closed for the summer. We have attended banquets, suppers and lunches with which all our activities seem to bring to a conclusion this season's work. So many of our people are away on holiday. It seems so easy to take the car and make a pleasure day of Sunday. There are so many inducements to make Sunday a day for relaxation, and to forget our religious responsibilities, that the attendance at Church becomes about half of what it is in the fall and winter.

It seems as if we had only a half time religion and that our religious responsibilities ended with the beginning of the summer season. It is just a sort of careles habit that we get into and makes us out to be a semi-religious people. Of course, our services are better attended than most. I notice where in some places two congregations unite for the summer months and only get a slim congregation at that. Our congregations get

smaller—but are generally fair. There was a picture in a comic paper recently of a small boy saying his prayers. It made the small boy say, "Good-bye God. We are going away to the Lake for the summer." And there is a great truth in that. So many people will say in the fall, "We were perfect heathens, we never went to Church all summer." And that should not be. As I come to Church for the early communion I meet a stream of devout Roman Catholics going the other way. I find a small congregation of forty or fifty while their Churches are full. There is no let up in their religious duties whether at home or abroad.

We have our witness to bear and the same need of help in summer as well as winter. Let us do this at home and when we are away. Let us cheer the country Parson by our presence at his Church. And he needs encouragement, too, for the motor and the radio both tend to diminish the attendance at his Church.

And what a wonderful summer we are having! We have been spared the excessive heat so far. We don't half appreciate our wonderful climate and the glorious sunshine. There is nothing that can compare with it. How it puts new life into all the shut-in's after the long winter. How it

cheers up the depressed—and they are so many. We don't half appreciate the goodness of our city fathers in providing recreation spaces all over the city. The under-privileged can have their pleasure as well as the rich. And then the gardens! Have they ever looked so well? The roses this year are better than I ever saw them before. What a wonderful thing a rose is; what perfection of shape and tint and odour. If you are fond of gardening you will appreciate all that this summer means.

The Bible begins and ends in a garden. Adam and Eve, after they had sinned, heard the voice of the Lord God walking in the garden in the cool of the day. "And the Lord God called unto Adam and said, 'Where art thou?'"

The person who is not uplifted and drawn nearer to God by the sight of His creations must be dead to all that is good.

And God still walks in the garden. I wonder if He does not still say to those who in summer are forgetful of Him, "Where art thou?"

Ever your friend and Rector,

W. L. BAYNES-REED.

REV. ROBERT GAY

Reverend Robert Gay, sometime assistant in this parish and first Rector of St. Monica's and at present Rector of St. John's, Cornwall, N.Y., celebrated the 25th anniversary of his ordination to the priesthood on Sunday, May 22nd. There were special services to mark the occasion.

The Rector sent a telegram of congratulation which was later acknowledged.

Rev. Robert Gay,
Cornwall, N.Y.

The Rector, churchwardens and people of St. John's Church, Norway, Toronto, Canada, send you heartiest congratulations and best wishes on the occasion of the twenty-fifth anniversary of your ordination to the priesthood.

W. L. Baynes-Reed, Rector.

There are a great many subscriptions due to the Parish Magazine which makes it not so easy to finance.

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A.Y.P.A. Notes

With the quiet season of the A.Y.P.A. activities at hand, one is rather at a loss to know just what to write about, but maybe, with the thoughts of vacations and holidays in mind one could manage to dig up a little material.

How many of our members are enjoying holidays at present? If you are not now, we hope that in the near future you will be. Maybe you have thoughts of our wonderful A.Y.P.A. Camp in mind. If you have, don't let them slip away from you, for you will find Whitehouse one of the best places in which you could spend your vacation. If any further evidence is needed to demonstrate the remarkable progress that it has made in the past few years, just ask any member who has been there. For its widespread preference for holidays among our members we are grateful. It is upholding all the high purposes and noble motives of our Association, and is winning the applause it rightfully deserves. After a holiday there one is brimming over with "pep" to get back to their own branch and to get things going again. You will agree once you have been there. Here's hoping that all our members, even if not at A.Y. Camp, enjoy the summer weather and their vacations.

The only social event of any account that has taken place in our branch since its closing for the summer months is our picnic. We were rather unfortunate as the prevailing weather conditions at the time kept our attendance down. However, the plucky ones who did turn out were blessed with fine weather after all. Those present, I think without a doubt, enjoyed the best picnic they have ever been on.

We assembled at the Parish Hall at three p.m. on June 25, and from there proceeded by truck to Green River where we held the Picnic. There were about twenty-five in all, and such fun as we had going up in the truck (the most comfortable one I have ever ridden in). Green River is an ideal spot for a picnic and is just the other side of Markham. After our arrival and becoming acquainted with the place we proceeded with the races. All joined in them, there being no poor sports or "wet blankets" amongst the crowd. It was nearly six o'clock when they were finished, so we then had our basket lunch about a long table. After supper everybody joined in the ball game.

The captains, Ernie Hutchings and George Hill, chose sides, there being about eleven on each team. Ernie's team were the successful ones winning the game by a score of 11 to 7. The game

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was "empired" by Pat aBiley and El. Hammersley, without any fist fights.

Following the games we all wandered around, some going swimming, others picking strawberries (not mentioning any names), and the rest just walking. When it became dark enough we all had a sing-song around a large bonfire, accompanied by Stan Macbeth on his accordion. A happy and tired bunch left the picnic grounds at about ten-forty, after having a wonderful time. We arrived home at about 11:30 p.m. Those of us who were able to say good night all expressed the desire that we would have another one soon.

Give three cheers for St. John's A.Y.P.A. Ball Team. They certainly look as though they intend to bring home the bacon this time. They haven't lost a game yet. Keep up the good work, boys!

A.Y.P.A. YOUNG MEN'S BIBLE CLASS

The closing service, for this season, of the Young Men's Bible Class, was held in the Church at 3 p.m. on the afternoon of Sunday, May 29th, and assumed the nature of a "Father and Son" service. The attendance was very gratifying, and we were very pleased to have with us, in addition to the Fathers of our own members, several members of the Norway Beaver Class, who turned out with their "Dads." The service was conducted, and the address given by the Class Leader, and the special topic for the occasion was: "Lessons from the Barnyard," the text being the 21st and 22nd verses of the Second Chapter of the Second Epistle general of Peter.

Before the service was brought to a close, Mr. Harold Mills, President of our Local Branch of the A.Y.P.A., extended to the Class Leader, on behalf of the Class members and their Fathers, a very hearty vote of thanks for the work which has been accomplished during the season just brought to a close.

Activities in connection with the Class will cease until the autumn term, which will open on the first Sunday in September.

The Class members will be notified in due course concerning our Annual Picnic, the date and

location for which will be decided by the Executive, as soon as a meeting can be conveniently arranged.

In the meantime the Class Leader hopes to have the pleasure of meeting the members at the regular services of the Church, as in this way we may very suitably continue the Class spirit; even though our regular Sunday meetings be discontinued for the summer months.

W.A. REPORT FOR JUNE

On the second of June, twenty of our W.A. members attended the Board meeting at Brampton. The weather was not very promising in the morning, but it cleared up nicely in the afternoon. Everything possible was done by the Brampton W.A. to make those who attended comfortable and a very happy and profitable day was spent by all who took advantage of this outing.

Our closing business meeting was held on Wednesday, June 8th, and was well attended. Reports were read from the Board meeting at Brampton and two from the Annual that had been left over for this meeting. Refreshments were served at the close of the meeting and the members parted for the summer months, with the exception of a picnic, which was held on the 22nd of June to Birch Cliff. The ladies of St. Nicholas Church prepared a delightful luncheon and, after listening to a delightful program, the members strolled down to the lake and then on to see Mrs. Perks who served afternoon tea to all who came. This was much appreciated, and we wish to thank Mrs. Perks again for all her kindness. We were all pleased to hear that her daughter, who had been ill in hospital, was recovering nicely.

The members will all be glad to know that Mrs. McIlroy, who has had a very serious operation, is well on the road to recovery, and will later on be pleased to see any of the W.A. ladies.

The meetings will be called early in September, and, for the summer months, we wish one and all a happy and restful holiday so that we may be ready for our work in the fall.

REV. TERENCE PATRICK CROSTHWAIT

Gladly we welcome Rev. T. P. Crosthwait, M.A., as successor to Rev. H. H. Clark. Mr. Crosthwait has just finished his course at Trinity College and was ordered Deacon at the Trinity Ordination. Mr. Crosthwait is Canadian born and his home is in Toronto. He was educated at T.C.S., Port Hope, and Trinity College, Toronto, and was for a time Master at St. Alban's School, Brockville. We bespeak for him a hearty welcome.

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PARISH ASSOCIATION NOTES

A very enjoyable afternoon was spent at the home of Mrs. T. Turff, 154 Cliff Crest Drive, Scarborough Bluffs, on Fri., June 24, when a number of the members of the Parish Association gathered for a basket luncheon and to bid "bon voyage" to Mrs. Hawes who was leaving for England. Tables were arranged on the lawn and a lovely cup of tea served to all by our hostess.

The guests included: The Rector, Canon Reed; our Curate, Rev. T. P. Crosthwait, and Miss M. Shotter. After luncheon the ladies grouped themselves and strolled down to the bluffs and—will we tell—some of the ladies indulged in the "Kiddies' Slide," including our President. However, we are given to understand the structure was left intact, no harm coming to "slide" or "sliders."

At the conclusion of the afternoon the ladies joined hands around Mrs. Hawes and sang for "Auld Lang Syne."

The Officers and Executive take this opportunity of thanking Mrs. Turff for her kind hospitality. We would also like to thank Mrs. Boal for her generous donation of boxes of marshmallows which were placed on each table and, needless to say, very much appreciated by the members.

On June 22nd Mrs. McTavish convened a cooking demonstration, held in the ladies' parlor of the Parish Hall, in aid of the candy booth, when \$5.80 was realized.

The demonstration was given by Miss M. Stuart, Ph.B., M.A., Director of the Home Institute of the Toronto Hydro Electric System. We regret, however, that more members were unable to be present at this instructive demonstration.

The only visiting preachers for the month were Rev. W. G. Nicholson, Vicar of St. Clement's, Eglinton, and the Rev. F. J. Nicholson of Nathanael Institute, who preached at our 82nd anniversary on June 19th, and Capt. Gibson of the Church Army.

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ST. JOHN'S CHOIR**Last Call!**

St. John's Choir Annual Outing to Port Dalhousie,
Tuesday, July 19th

Boats leave—8.30 a.m., 2.15 p.m. and 5.40 p.m.
Return—6.30 p.m. and 8.30 p.m. (daylight saving time).

To all our good friends who have given us their support in the past a hearty invitation is given to join us again this year, and to those who have not been on a Choir Picnic previously, come along and have a good time with us.

Tickets for adults are \$1.00, and for children 50c. A good program has been arranged for sports and entertainment and a thoroughly enjoyable day is being looked forward to.

For those who take their own refreshment, reservation for table room and the obtaining of hot water and supplies has been provided for, and for those who desire to get luncheon and supper at Port Dalhousie there are admirable facilities for obtaining these at the Lakeview Restaurant or the Cafeteria.

The entertainment of ladies, gentlemen, girls and boys has been given careful attention, and we do look forward to re-cementing old friendships and laying the foundations of new ones.

Tickets can be obtained from all Choir members or at 46 Dixon Avenue.

MAPLE LEAF CLASS**Father and Son Week-end**

On Saturday, June 11th, St. John's Maple Leaf Class left for Bobcaygeon, on their Annual Father and Son week-end.

At 2.30 p.m. seventy-six fathers and sons, in fifteen cars, left the corner of Kingston Road and Woodbine Avenue.

After rooms had been arranged for at the Kenosha Inn and supper over, three ball games were played with Frank Walsh's team, the final winners.

Sunday morning Mr. J. W. Dee, the Class Leader, held a service in the Bobcaygeon Anglican Church. After breakfast, swimming and boating were the main amusements, the only casualties being two of the boys losing their shoes.

At five o'clock a tired but extremely happy bunch of "boys" started home.

Miss Shotter, our Deaconess, is on vacation in Haliburton, Ont.

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The Romance of the Catholic Revival.

By the Rev. T. Dilworth-Harrison, Vicar of S. Bartholomew's, Brighton.

II. RESTORING THE HOUSE OF GOD.

WE were considering last month the fact that though the clarion call which issued in the Catholic Revival dates from July 14, 1833, John Keble and his friends only "broadcast" the truths to which several distinguished bishops had recently borne witness, and to which many less eminent parish priests and lay-folk scattered up and down the country had clung through the dark Hanoverian days which had just drawn to an end. The condition of the Church as a whole at that time almost beggars description. Whilst the bishopric of Durham was worth £50,000 a year, an assistant curate

was quite commonly paid only £40, and it has to be remembered that "curate" more often than not meant curate-in-charge, since of the 11,164 parishes then in existence only 4,412 had resident parish priests. The absentee clergy lived for the most part in cultured ease pursuing other avocations.

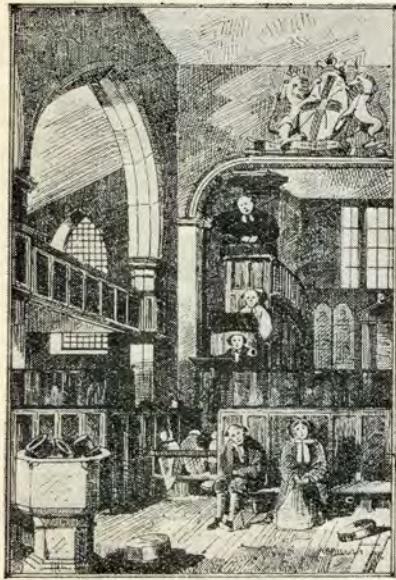
Pluralism was, alas, no novelty in the Church,¹ but the evil was at its zenith at

the time of which we speak. Bishops remained rectors of country livings, and an incredible amount of nepotism went on. Majendie, Bishop of Bangor (1809-30), was also rector or vicar of eleven parishes. In 1814, Mr. Wright, successively secretary to the Bishops of London, Norwich, and Ely, published statistics and facts with regard to non-residents. Six thousand, three hundred and eleven incumbents were confessedly non-resident. "Some of these . . . may be constantly seen at card parties, routs, or the theatre, in summer enjoying the amusements of fashionable Spas." Bishop Tomline of Lincoln (1787-1820) presented his three sons with thirteen livings between them. A son of Archbishop Moore (Archbishop of Canterbury, 1783-1805) who died as late as 1865 is said to have received altogether during his life the enormous sum of £750,000 from Church preferments.

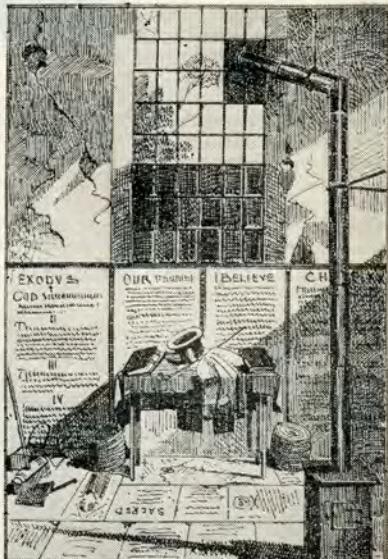
With the accession of a Whig government in 1833, known to be keenly hostile to the Church, the feeling



JOHN HENRY NEWMAN
IN 1844.



THE "THREE DECKER" PULPIT.



"ALTARS WERE COMMONLY MEAN
AND UNFURNISHED."

¹ S. Thomas Becket had simultaneously been Prebendary of S. Paul's and Lincoln Cathedrals, Rector of Oxford, and Rector of S. Mary-le-Strand before ever he was priest at all. All through the Middle Ages pluralism, with its necessary corollary, absentee incumbents, was periodically a crying scandal.



EDWARD BOUVERIE PUSEY.

was widely engendered that "Something must be done." The problem was what, and the awful fact became patent that for the vast majority of bishops, clergy, and laity there were no vital principles to which appeal could be made to justify the Church's claims.

It was to recall the Church to her almost forgotten principles that the *Tracts for the Times* were written, chiefly by John Henry Newman in collaboration with a small group of friends, of whom Keble and Pusey became the chief. Into the Tracts we cannot now enter. Briefly, their aim was to reassert unmistakably that the English Church had always possessed an Apostolic and Catholic basis, and was the creature neither of the Reformation nor of the Government.

With quite surprising zeal, the clergy responded to the ideals which were newly set before them, and it was not many years before these began to find wise expression in public worship. The sense of shame at the degradation of all that belonged to the house of God was already becoming manifest. We may sometimes regret the sham Gothic churches, the glaring stained-glass windows, and the lath and plaster mouldings which reveal the early attempts of Churchmen at something more ornate than the Hanoverian preaching houses, but they are at least an indication of the stirring of forgotten ideals. Perhaps it was only the production of the sham which made people realize for the first time their neglected treasures and the need for worthier efforts.

Churches were almost invariably locked all the week, and many of them had fallen into utter decay. The Cathedrals of Llandaff and St. Davids were in ruins. So were the north-west towers of Canterbury and Chichester Cathedrals. The naves of Bristol Cathedral and S. Mary Overy (now Southwark Cathedral), and of



JOHN MASON NEALE.



SACKVILLE COLLEGE.

[Frith & Co.]LLANDAFF CATHEDRAL:
RUINS, 1857.

practically unknown. There were no parochial guilds other than the Sunday schools, no theological colleges, no deaconesses, no retreat houses, no communities either for men or women.

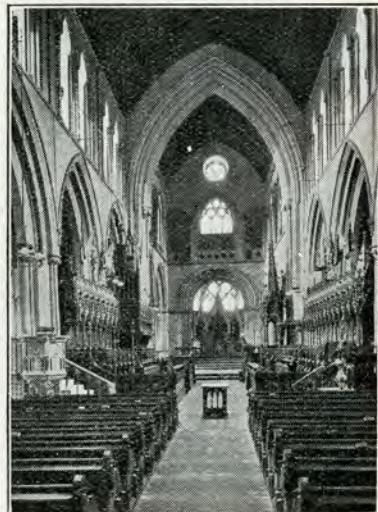
As to the actual services, altars were commonly mean and unfurnished, as often as not concealed by the massive pulpit which occupied the centre of the church; there were no vestments save the surplice, hood, and scarf for the officiating priest (exchanged for the black gown and gloves in the pulpit), no ornaments save the two candlesticks and the altar plate left in a few of the cathedrals and college chapels, no hymn books save the weird rhyming Psalters.

Well might Newman exclaim in despair, "Can these dry bones live?"

Time has its revenges; let one incident serve to illustrate this. In 1847 the Bishop of Chichester, Dr. Gilbert, inhibited Dr. Neale, the great scholar, poet, saint, and one of the restorers of the religious life for women, for fourteen years, because he objected to the cross, two lights, and flowers upon the altar of Neale's chapel at Sackville College, a seventeenth-century almshouse at East Grinstead, of which Neale was warden.

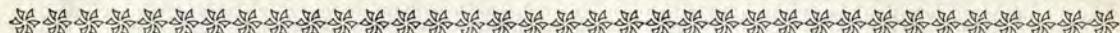
When Dr. Gilbert died, the dutious diocese cast round for some suitable memorial to erect to him. It was remembered that the Lady Chapel of Chichester, which for many years had been used partly as the

Hexham Abbey, now happily restored, had ceased to exist. Many of the cathedrals have had to have over £100,000 spent upon their preservation during the last century. Practically every ancient church in the country has been restored. A second altar even in cathedrals was unknown; the Communion was administered four times a year normally, and then at midday; Confirmation was administered perhaps once in four years and then only in large centres; Sacramental Confession was prac-

[Frith & Co.]
LLANDAFF CATHEDRAL TO-DAY.

library and partly as the burial place of the Richmond family, had been originally erected by one Bishop Gilbert, in the thirteenth century for the worship of God. With the necessary permissions, the library was removed, the tombs adjusted and the floor lowered,

the ancient stone altar with its five crosses (buried probably by good Bishop Daye) was discovered and re-erected upon stone pillars. Thus refurnished with its cross and candlesticks, the Lady Chapel was reopened as the memorial to Bishop Gilbert the second !



Examinations for Church Workers.

EXACTLY the same thing has happened in late years as to Church work for women as has taken place in other matters. Gifted people have taught themselves what they could. Others by means of perseverance and experience have often arrived at good results. Much work was voluntary ; the rest was often badly paid. There is now more room than ever for the voluntary worker, especially at the top, but efforts are being made to secure that paid Church workers shall be better paid and that they shall also be better worth paying.

When any occupation first becomes subject to external rules, great care has to be taken to safeguard the interests of those already working in it. Qualifications must still be so elastic as not to exclude the gifted and the experienced and those who are indispensable in the circumstances. Yet in the long run the rule of " no qualification, no grant," must emerge ; in some cases other standards may be accepted, until full notice has been given of the stricter conditions.

Thus women working for salaries in the Church must be tested in future. As to qualifications other than theological—that is, for other branches of the worker's activities—the Regulations must be consulted. The following notes apply only to the theological standards of various degrees, not to the complementary examinations.

The Central Council for Women's Work in its paper on Regulations invites both honorary and salaried workers to apply for recognition, and it divides workers into three grades, A, B, and C. It does not examine but accepts for recognition in Grade A First or Second Classes, in the Oxford Honours School of Theology ; Cambridge Theological Tripos, Part I ; and the Lambeth Diploma in Theology ; London and Manchester B.D. ; Oxford Diploma in Theology (if O.T. has been taken). For Grade B 1 other classes in the above ; Third Class Lambeth Diploma, distinction in the Oxford Diploma (without O.T.), London Diploma, Manchester and Cambridge Certificates. For Grade B 2 Diplomas, Oxford (without Distinction), Dublin, and (London) Certificate in Religious Knowledge (prescribed papers).

But a standard in Grade B also can be reached by an examination under Council Regulations. This is held once a year in July (syllabus and conditions from the Secretary), and Grade C by an examination held in July and December under the direction of the Council, or in some approved training centre.

Persons wishing to gain some qualification may well start by working for the examination for Grade C, as provision can often be made for courses by correspondence and for local examinations under invigilation. For Grade B and C recognitions to be thus obtained several kinds of tutorial assistance are available.

In its Annual Report for 1931 the Central Council for Women's Work (Room 25, Church House, West-



[Press Portrait Bureau.
THE BISHOP OF SOUTHWELL.
Chairman of the Central Council for
Women's Church Work.]

minster, S.W.1) shows that there are Diocesan Boards in Canterbury, London, Durham, Winchester, Birmingham, Bradford, Chelmsford, Chichester, Derby, Lichfield, Liverpool, Manchester, Newcastle, Portsmouth, Rochester, St. Albans, Sheffield, Southwark, Southwell, and Worcester. Workers in these dioceses should apply to the Diocesan Board, others to the Central Council, for information as to the five branches of work for which inter-diocesan certificates may be granted : I, Biblical and Theological Knowledge ; II, Pastoral and Evangelistic Work ; III, Social Work ; IV, Educational Work ; V, Health Work. In future bishops will probably give licences to full-time salaried workers who gain inter-diocesan qualifications ; though not limiting their discretion as to recognition of others. Meanwhile, the Central Report states that last year the assessors marked seven hundred and sixty-two examination papers in Branch I. To obtain the Certificate of the Central Council a candidate must pass in two subjects, of which this must be one, and her personal suitability and reports as to her training are also carefully considered. This constitutes qualification, (not in itself license,) for diocesan work, through S. Christopher's College, Blackheath, and through the Mary Sumner House, Westminster, in several training houses, or as arranged by the Diocesan Boards.

Grade C theological work includes (1) the Religious History of Israel to New Testament Times ; (2) the New Testament ; (3) the substance of the Apostles' Creed. A younger worker who knows what is required, on a Secondary School level, should have no great difficulty in qualifying ; she would probably have to learn to read the Bible and not to rely upon books about it. But the older worker, not yet acquainted with books about the Bible, will need direction and should study at least simple text-books. A person who can pass in Grade C has learnt to answer questions simply, and has read some useful books.

The word "theology" includes or frames all personal religion, but it also means trying to apply the mind to the things of God as carefully as to the things of men. The great theologians think for us and help us to understand the contents of our Bible. But any one capable of reading and thinking at all should try to see what is the meaning of the great commandment, "Thou shalt love the LORD thy God with all thy mind."

The Grade C examination in simple theology about which questions are often asked is, then, a scheme for helping people who have not been accustomed to public examinations. In itself, it will not qualify for a post, but, failing other qualifications, it is likely to be at least a part of every recognized Church worker's equipment.

¹ The following papers are obtainable : *Opportunities for Work*, 1d. ; *Regulations Relating to the Council's Certificate*, 2d. (postage extra).

Some Thoughts on the Hebrew Wisdom Literature.

By the Rev. W. O. E. Oesterley, D.D., Professor of Hebrew, King's College, London.

NOTE.—What is known as Hebrew "Wisdom" is contained in the Books of Job, Proverbs, Ecclesiastes, in some of the Psalms, and, in books found in all English Bibles down to about 1827 and read in church, Ecclesiasticus and Wisdom, also in Baruch iii. 9 ff. These books appealed particularly to our forefathers, because, besides their desire to understand God's ways in providence, the writers showed great shrewdness in understanding the real weaknesses of the respectable men like themselves. "Proverbs was particularly well known to all Englishmen."

I. SELF.

IT is hardly necessary to point out that there is a great deal of difference between egotism and selfishness. The rich man who will give a big subscription provided his name appears prominently in public, but will give nothing anonymously, is not selfish : but he is an egotist. On the other hand, the man who grudges every gift and keeps everything for himself, and is supremely indifferent to what others think of him, is a very selfish man ; but clearly he is no egotist.

When the sage says :

" Better is he that is lightly esteemed, and hath a servant,
Than he that honoureth himself, and lacketh bread " (*Prov. xii. 9*),

he is referring to the egotist. When he says :

" There is that scattereth, and increaseth yet more ;
And there is that withholdeth more than is meet,
but (it tendeth) only to want " (*Prov. xi. 24*),

he is thinking of the selfish man.

In the former case he contrasts the egotist with the humble-minded man, in the latter he contrasts the selfish man with one who is generous. The conclusions which the sage draws do not always hold good ; the egotist does not necessarily lack bread, nor does the selfish man necessarily become poor ; but that is not our present concern. The point is that he sees these two types of men in the world ; men whose thoughts and acts are centred upon themselves.

Egotism and selfishness, in each of which self is so prominent, are regarded by the Wisdom writers as forms of folly, and therefore opposed to wisdom. In truth, they exhibit self in an unbeautiful light ; and there are many other ways besides these in which the prominence of self becomes an act of folly. For example, Ben-Sira says :

" Play not the wise man in doing thy work,
And esteem not thyself in the time of thy need " (*Ecclus. x. 26*).

This means : Do not assume a superior wisdom in anything you do, nor, when things go wrong, pose as feeling injured dignity, as though it were not your own fault. Such misplaced self-esteem, common as it is, deceives nobody ; it is an act of folly which invites ridicule. But with his admirable sense of proportion Ben-Sira adds words in order to emphasize the truth that a measure of self-esteem of the right kind is proper to every man :

" My son, esteem thyself in humility,
And give it discretion, for so it is fitting.
He that condemneth himself who will justify ?
And who will esteem him who dishonoureth
himself ? " (*Ecclus. x. 28, 29*).

Here we get, too, a protest against that mock-humility which is only another form of egotism. It

may be true to say that men will value you at your own valuation ; yet who shall say that the valuation is correct ? Your friend may be a clever humbug, or he may be a scholar truly humble-minded. Men may be hoodwinked, or they may be uncharitable. Perhaps the solution is to be sought in some other very wise words of Ben-Sira :

" Praise no man for his beauty,
And abhor no man unlovely in his appearance "
(*Ecclus. xi. 2*) ;

this applies, of course, to his exterior ; but if we may be permitted to adapt them and put a metaphorical meaning on them they point the moral.

But the placing of self in the foreground is very far from being a bad thing in itself, provided it fills the right part on the stage of a man's life. After all, we cannot get away from the fact that from one point of view each man is, in his own eyes, the most important person in the world ; and therefore in thought, act, and word self must fill the foreground ; the main point is the part it plays. And here it is that the Wisdom writers offer much that is helpful. There are things in regard to which when a man thinks more about himself than about others he does well. Here is an example where, almost in passionate words, Ben-Sira puts self in the foreground :

" O that one would set scourges over my mind,
And the discipline of wisdom over my heart,
That they spare me not for mine ignorances,
And overlook not my sins ;
That mine ignorances be not multiplied,
And that my sins abound not " (*Ecclus. xxiii. 2, 3*),

Too much self-introspection is morbid, but a courageous setting of self before the tribunal of conscience is something more even than wise. It tends to self-knowledge. True, this was a Greek ideal ; but even among the Greeks the attainment of self-knowledge was regarded as a religious act, otherwise why were the words " Know thyself " inscribed over the temple of Apollo in Delphi ? But there was a difference between Greek and Jew in the object for which self-knowledge was sought ; to the former it was an end in itself, and thus tended to self-glorification ; to the Jew—at any rate to the Jew of the best type—it was that through a realization of shortcomings, the better self might rule in order to be an encouragement and help to others. So that, while it may be granted that a religious element of some kind entered in here even among the Greeks, it will hardly be denied that to the Jews this element was paramount.

Put in a sentence, the Wisdom writers taught, in effect, that in the nature of things self must stand in the foreground on the stage of life ; but that the role it plays there, whether it is to be as principal or in a subordinate part, must depend upon its attitude towards the other players. " He that exalteth himself shall be humbled ; and he that humbleth himself shall be exalted " (*S. Luke xiv. 11*).

Mrs. Calloway's Mattress. By Frances Cray.

YOU'RE never going to turn your mattress of a Friday?"

Thus Mrs. Calloway, stout, bustling, and abnormally superstitious, as she stood in the doorway of the bedroom occupied by her niece who had come to stay with her for a holiday.

"Why ever not?" questioned Joyce Haines, dropping the corner of the article mentioned and turning surprised eyes on her aunt. "I turn my mattress every day."

"No wonder you never have a bit of luck," replied Mrs. Calloway; "of all unlucky things it's about the worst, and I know what I'm saying."

Joyce laughed.

"I don't know that my luck's so bad," she said.

"It ain't so very good. Look how you broke your watch glass the first day you were here, and worse, there's Art Paynter." She paused, for a deep flush had spread over Joyce's pretty face; if Art had turned her down without a word aunt needn't rake it all up again.

"Anyhow," went on Mrs. Calloway, "it's my mattress, though you do lay on it in a manner of speaking, and I don't want it turned of a Friday. Do, you'll regret it, my girl," and her aunt went back to make her own bed in the safest way.

Joyce had dropped into a chair, but sprang up when her aunt had gone, gulping down something hard in her throat, and finished tidying her room. Then she got ready for their joint expedition to the county town six miles away.

In due course they arrived at the town. It was market day and Joyce knew well what the procedure would be. It began with a slow promenade along the main street in order that a full measure of window gazing could be enjoyed.

"I must leave my watch here for a new glass," said Joyce, as they paused in front of a jeweller's. "I expect they can do it by this afternoon, and we can call for it on our way to the bus."

Mrs. Calloway drew her attention to a notice in the shop window:

"Lost on Friday afternoon, a diamond earring, somewhere between Market Place and S. Monica's Church. If found and brought to Mrs. Cripstoke, 15 Melton Road, a suitable reward will be given."

"Di'mond earring!" exclaimed Mrs. Calloway. "If that's real it must be worth a sight of money. I shouldn't wonder if the reward was a pound."

"Perhaps she turned her mattress that day," said Joyce, with a chuckle.

"Him or her that finds it didn't then," retorted her aunt, "but I doubt it's gone for good."

On they went to the market. Here Mrs. Calloway was in her element, making her weekly purchases and enjoying the bartering to the full. Joyce got rather tired and was decidedly glad when the baskets were nearly full and it was time to make their way to the

house of her aunt's cousin on the outskirts of the town, where they were to dine. They left the busy streets and took short cuts through side roads and across a churchyard.

"Bless me," said Mrs. Calloway, "this little old basket is a weight."

"Let me take it," said Joyce. "Sit down a minute and we'll change loads, or I can take both. You are hot, Aunt."

There were benches at intervals along the path; Mrs. Calloway gladly dropped down on one and began to mop her face, while Joyce began to repack the baskets, putting the big Sunday joint into her own. But aunt did not approve of this, and she made a grab at both baskets, with the result that they were upset and their contents rolled gaily down the path.

"There! Now I've been and done it," she exclaimed. "I am sorry, my dear, but it's lucky I had the eggs in my handbag."

Joyce was pursuing some oranges down the sloping path and turned a laughing face round to say:

"And it can't have been the mattress, can it?"

But before her aunt could reply she uttered a quick exclamation and went down on her knees. Aunt heaved herself up and came to her.

"Whatever are you at?" she demanded.

Then Joyce scrambled to her feet and held up a diamond earring.

"Well I never!"

Further words failed Mrs. Calloway. She was right after all, for no doubt her timely warning had brought the luck.

"It lay in that little gutter at the edge," explained Joyce.

"I wonder it wasn't seen before—the sun shone right on it."

"We must take it along," said aunt. "Melton Road, that's not far from cousin Annie's, we'll go as soon as we've done dinner. I wonder what she'll give you?"

"It was a jolly good dinner last time I was here," said Joyce.

"Lor', my dear, it's always a good dinner at her's, but I meant the earring lady and the reward."

"That will come in handy whatever it is, help to pay my fare here and back. Look, I've put the baskets to rights and we ought to be getting along."

Joyfully did Mrs. Calloway step out. She had proved her right to her superstition, up to the hilt. Joyce saw, though she did not say so, that to avert bad luck does not necessarily bring good; she allowed dear old aunt her triumph and bore the recounting of the whole adventure during dinner.

Nothing would persuade Mrs. Calloway to take a rest while Joyce went to Melton Road, which was only a few minutes' walk further. She could not forgo her desire to see the owner of the earring and have a share, probably the larger, in telling the history of the find.

Arriving at the house they were shown into a room where a lady stood awaiting them. Joyce gave a brief account of her find and produced the lost jewel.



"You're never going to turn your mattress of a Friday?"

Churches in Southern Cornwall.

By R. Leighton Houghton.

SOUTHERN Cornwall possesses much with which to fascinate the visitor—its beautiful coastal scenery, noble structures, and quaint legends. Indeed, there are few of its villages which cannot boast an old and picturesque house of God.

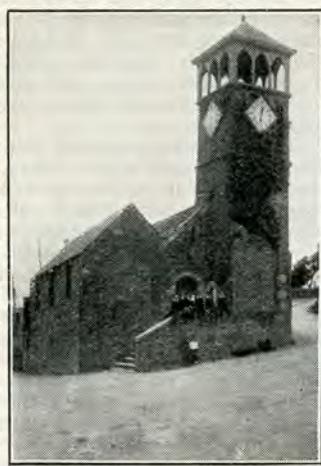
The popular resort of Looe contains the tiny quayside church of S. Nicholas. The date of its erection is unknown, but it is thought that its endowment was confirmed about 1336. Early in the fifteenth century it was licenced as a chapel-of-ease, but during the reign of Queen Elizabeth it was used as guildhall, justice-room, and school, until in 1852 it was restored to its original purpose. Considerable alterations were made, though fortunately the chancel rafters, made from the timbers of the Spanish vessel *San Josef*, on the deck of which Nelson achieved his glorious victory of the Battle of the First of June, were left untouched.

On the opposite side of the river stands Looe Parish Church, a modern structure built on the site of a fourteenth-century chapel.

Further east is the beautiful church of Talland, surrounded by moor and sea. The west wall and east window date back to the thirteenth century, but the remainder of the building is fifteenth century. The tower is quite separate from the main structure, but is joined to it by a low passage-way. The church is rich in carved bench-ends, and the roof is finely ornamented. The first-known vicar lived as far back as the twelfth century; and the renowned Parson Dodge, who was credited with miraculous powers over ghosts and demons, and who faced the devil with his coach and headless horses, had charge of the parish from 1713 to 1746.

A few miles beyond the tiny fishing village of Polperro there is another church equally rich in carved wood, that of Lansallos. It contains a Norman font with modern base, and an interesting effigy of a Crusader. The pulpit is of interest in that the frame-work originally belonged to the church of S. Neot, though the present panels are of modern workmanship.

Yet a third fine example of early Cornish churches



WEST LOOE. [Frith & Co.]

is Lanteglos, occupying a picturesque position in the valley. Within is a magnificent arcade of eight-sided piers topped by almost semi-circular arches. Three walls of the tower are outside the building, an uncommon feature. Outside the porch stands a fine Lantern Cross, on which, as its name implies, a lantern was hung at dusk to indicate the position of the door. The south-west window is almost below ground level outside, though within it is well above one's reach. An exceptionally well-preserved pair of stocks stand in the west end, backed by several magnificent coloured panels, made from old pew fronts and ornamented with heraldic designs.

Crossing the Fowey river, we reach the town of that name. The fine parish church is dedicated to S. Fin Barre, though when rebuilt in 1336 it was re-dedicated to the patron saint of sailors, S. Nicholas. There is a good example of a wagon roof, and a series of heraldic shields decorate the walls. The carved pulpit, bearing the date 1601, is supposed to have



(F. Frith & Co.)
FOWEY.

been made from the wood of a Spanish galleon. Of the memorials, the tomb of John Raleigh, with its quaint inscription, is the most interesting. The font is Norman, but the beautifully carved choir screen modern.

On the opposite side of the river is the picturesque and fascinating church of S. Winnow. It stands on the water's edge, several miles from any village. It is late fifteenth-century on Norman



[F. Frith & Co.]
PORCH AND LANTERN CROSS, LANTEGLOS.

lines.

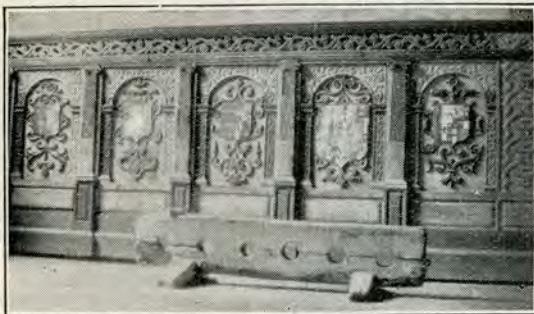


ST. NEOT.

[F. Frith & Co.]

remains, and the carving within is very fine. The pulpit, of arabesque design, is a notable example, but the pew-ends, which are beautifully preserved, form the great attraction. A very quaint one shows a ship in full sail. A small cherub in the top left-hand corner represents the wind, but the sails are blowing in the opposite direction!

Eight miles up the river is Lostwithiel with the historic church of S. Bartholomew, with a graceful and beautiful spire with an octagonal belfry, which the famous architect, Mr. G. E. Street, described as "the pre-eminent glory of

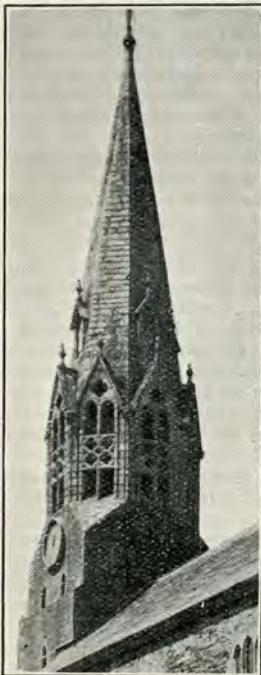


STOCKS AND PANELLING, LANTEGLOS. [Houghton,

Cornwall.] The interior contains, among other objects of interest, a remarkable carved font, and a coloured alabaster relief representing the martyrdom of the patron saint.

Just off the Lostwithiel road is the private park of Boconnoc, where the elder Pitt spent his boyhood. The church was renewed early in the thirteenth century and is, a quaint and picturesque structure.

But probably the finest of all the Cornish churches is that dedicated to S. Neot, the pigmy saint. The stained-glass windows, some of the finest examples of fourteenth-century art in Great Britain, are famous throughout Cornwall. They were well restored in 1825 at a cost of £2,000. One tells the history of S. Neot, who according to the legend was the elder brother of King Alfred, to whom he resigned the crown. Each day he stood up to his neck in the sacred waters of his well, which may be seen in a field near the church, and recited



LOSTWITHIEL. [Fripp.



[R. L. Houghton.
FONT, LOSTWITHIEL.

the entire Psalter. Here an angel placed two fishes, which would never diminish as long as he took one, and only one, for his daily food. But when he was sick, his servant, desiring to please him, took and cooked two. However, at the saint's command they were thrown back into the well and instantly restored to life. Another time, when thieves stole his oxen from the plough, three deer came from the woods and offered themselves willingly for the yoke. Ever since, tradition says, they have been marked with a white circle round the throat. In spite of this picturesque story it is probable that the real S. Neot was a Celtic saint of whom nothing is now known.

Bodmin possesses a very fine church dedicated to S. Petroc. It is mainly of the fifteenth century, though parts go back to the thirteenth. The roof, pulpit, and reading desk are fine specimens of fifteenth-century



(R. L. Houghton.
BODMIN.

carving, and the font is of beautiful Norman work, though the carved top is modern. In the churchyard is the ruined chapel of S. Thomas of Canterbury. The church possesses a very remarkable ivory casket, in which the relics of the patron saint were brought from Brittany in the reign of Henry II.

A peculiar feature of the county is the vastness of the churches in comparison with the small and scattered population. The most apparent reason is that they were built for the glory of God when labour and material were cheap, and were constructed on the principle that the greater the building the greater and more acceptable the sacrifice. Much of the work was probably given free.



[R. L. Houghton.
PULPIT, S. WINNOW.



Yet it seemed to him that all over the house was a new feeling, a something pleasant, something home-like and cheery. He saw it reflected in the faces of Fred and Sukey, in the beaming countenance of Ruby Cynthia. Something they dreaded had happened and, behold, it had turned out to be something delightful.

CHAPTER XIII.

A GOOD ACTOR.

WHEN Bridget crept into the sick room to take her watch at midnight, she found all very quiet. She settled herself with a bit of embroidery, and all was peace for the next twenty minutes.

Then Martin Lang stirred in his sleep, sat bolt upright, and said clearly, "Yes, I know I said so, but I never meant to go there," and after an interval, as if in reply to some question he went on, "Just so, I said Brittany, so that they should not find me, but I meant Scotland all the time."

After a moment's hesitation, Bride took a pencil and wrote this down. "Queer," she thought to herself, "if he was going to Scotland, what was he doing in that train? He should have gone on in the express, not changed for the branch line."

"Anyhow," continued the speaker, "I'm not going back, you may be certain of that. I've disappeared completely, and it's not my duty to tell you how I managed it, is it?"

He was sitting so upright, his eyes were so widely open and so bright that Bride thought he must be a little delirious and took up the clinical thermometer which lay with all the rest of May's beautifully arranged preparations on the table at her side.

Coming round the screen she went up to him, a cupful of food in her hand, and a smile on her attractive face.

"I think Miss Dinmont told you that I should be here when you next awoke," said she. "As you are sitting up, you had better take some more food, hadn't you?"

He smiled back at her with a puzzled look. "Why, yes, I expect I had; I've been dreaming, I believe."

He took the cup from her and drank its contents without help. "I feel a great deal stronger," said he. "What time is it?"

"Between one and two."

"What, in the night? That's a bore, I feel inclined to be awake and talk now."

"Well," said Bride, "May said I was to refill your hot-water bag, but first I'll make up the fire and so on, taking the chance while you are awake."

"Well," said Martin Lang, watching her as she moved to and fro, "I seem to be lucky in my nurses. What's become of the ponderous old Johnnie who snores?"

Bride chuckled. "Poor old Howes! He's gone to bed. He was certainly not designed by nature to watch the sick."

"Ah, well, he didn't disturb me. Your colleague, Miss—let me see, what was her name? Miss Dinmont? Ah, thanks. Well, she gave me the tip not to engage in conversation, and he left me in peace.

But look here, I feel wide awake now, and I do want to know one or two things about how I came to be here, and so on. I seem to be taking all your care and kindness for granted, but I assure you that it isn't so. Do let me know, to begin with, how long have I been here?"

Bridget gave him the date of his arrival and the number of days which had elapsed since.

"But," said she, "I am under strict orders not to let you talk nor excite yourself at this time of night. If you insist, I am to call Miss Dinmont at once, and she is in great need of her sleep, so I beg you to be good."

He took some persuading, but the remembrance of May seemed to touch his heart. "Well," he said at last, "if you insist, I'll do my best, but I feel sure I shan't be able to sleep a wink."

"Shall I read aloud?" asked Bridget. "I have some books here."

"That might be a scheme," he replied, smiling; and then his expression changed and he held up his hand, as there was a sound of movement on the gallery floor outside the door, followed by a tap, tap on the panels.

Bridget sprang to her feet and tiptoed to open. There stood the constable, wiping his mouth with a coloured handkerchief and speaking with his mouth half full.

"Begging your pardon, Missie, but I thought I heard that young man a-talking and, thinks I, he must be awake at last. If so, I'd better come in and hear what he has to say, hadn't I?"

"I—you—he's rather restless," faltered Bridget, much discomfited. "I think he'll go off again in a minute or two, but I don't want him disturbed."

"That's all right," replied Howes, lumbering in as silently as he could. "Sorry to intrude, Missie, but orders are orders, you know."

So saying, he went close to the bed and stared into the sparkling and mischievous eyes of Martin Lang.

The sick man laughed in a foolish fashion. "Hallo, Cooper," said he, "just the same old josser, always with your mouth full. Look out man, it's zero hour in a minute, and we'll be over the top! Hark at Fritz, putting up a hate for us. Now, then, pull yourself together. Duck man, duck! I always said you were too tall for the trenches!"

Howes turned to Bridget with a frightened stare. "He—he isn't himself, Miss, is he?"

"Evidently not. I'm afraid he's a bit delirious. Better not upset him, eh? It might make him worse."

"I, I think, Miss, I'd better not stay. What do you think?"

"I'm afraid the sight of you excites him. He was quite quiet before."

The man in bed burst into shouting incoherent words of command and encouragement to his men.

"Call me, Miss, if he should quiet down," said poor Howes, edging away behind the screens.

"O Constable, you'd better go to bed and to sleep. You'll get no sense out of him to-night."

(To be continued.)



"There stood the constable."

Church Life To-day: Some points of Current Interest.



THE REV.
ALEXANDER NAIRNE, D.D.
(Press Portrait Bureau.)

Every Man's Story of the Old Testament, and Every Man's Story of the New Testament.

He will be succeeded by the Rev. C. E. Raven, D.D., Chancellor of Liverpool Cathedral. Dr. Raven is no stranger to Cambridge, as he was formerly Fellow and Dean of Emmanuel College. Besides being a theologian he is a well-known lover of nature, and has written several attractive books on birds.



WRITING of the late **Bishop of Jarrow** (Dr. S. Kirshbaum Knight), the Bishop of Durham, whose suffragan he was, says: "His wisdom in counsel, his practical sagacity, his unselfish eagerness to ease my burden, his unflagging industry—above all, his deep personal piety, enriched his official work and deepened our personal friendship. The clergy, now a goodly number, whom he taught and counselled will know that they have been deprived of a true friend; the parishioners throughout the diocese will regret the absence of one whom they had come to value and trust."

Dr. Knight was formerly curate to Dr. Hensley Henson at S. Margaret's, Westminster, and was later Vicar of S. Andrew's, Wells Street, and Lecturer and Tutor at King's College, London.



THE REV. G. F. Fisher, who has been appointed to succeed Dr. Luke Paget as **Bishop of Chester**, has been Head

Master of Repton School since 1914, when at the early age of twenty-seven he succeeded the present Archbishop of York in that office.

Mr. Fisher was educated at Marlborough and Exeter College, Oxford, where he obtained three first classes and was captain of the college Boat Club.



THE REV. G. F. FISHER.
(Press Portrait Bureau.)

THE REV. Alexander Nairne, D.D., Canon of S. George's, Windsor, is resigning the post of Regius Professor of Divinity in the University of Cambridge, which he has held since 1922. Dr. Nairne is well known as a writer on Biblical subjects, his works including the two popular books, *Every Man's Story of the Old Testament*, and *Every Man's Story of the New Testament*.

The Rev. Charles Green, who died recently at Eastbourne at the age of a hundred-and-one, was probably the oldest clergyman in England. Mr. Green was ordained deacon in 1860, having previously spent some years as a Congregationalist minister in Durham, where his father was governor of the prison. He served his first curacy at Seaham Harbour, where he preached before Mr. Disraeli some years before he first became Prime Minister. In later years Mr. Green was successively Vicar of S. Mark's, Sunderland, and of S. Paul's, Beckenham. He resigned the latter benefice in 1902.



ONE of the missionary heroes of India, **Canon Charles King** of the Ahmednagar Mission, has retired after nearly fifty years of strenuous labour. A life-long friend of Bishop Gore and Canon Stuckey Coles, Canon King went out to India as S.P.G. missionary at Ahmednagar in 1882. The present Bishop of Bombay (the Right Rev. R. D. Acland), who began his own Indian ministry at Ahmednagar in 1911, writes of Canon King: "Being both a theologian and a Marathi scholar, and being also by nature extremely industrious, he was nearly always engaged in writing or translation work of one sort or another; and an endless stream of articles and useful translations flowed steadily from his pen. He would say, amusingly, that he was no pulpit orator; and I have never yet heard him preach either in English or from a pulpit; but seated on a stool, and speaking in Marathi, he knew exactly what to say and how to say it."



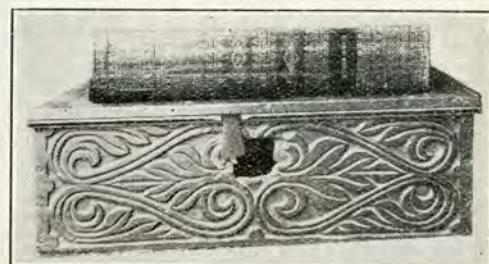
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THE new Chapel of S. Saviour which has been added to Norwich Cathedral in memory of the Great War commemorates not only the fallen, but the deliverance granted to our arms and the preservation of the cathedral and the city from hostile attack. Prince George, who attended, sent down his own special standard, which was flown from the cathedral spire with the East Anglian flag. After the consecration of the chapel General Sir Peter Strickland, Colonel of the Norfolk Regiment, asked Prince George to unveil a Book of Remembrance containing over fifteen thousand names of men and women of the diocese who fell in the War, including that of Nurse Cavell. The book rests on a stand given by the Norfolk Regiment.



CARVED wooden boxes to hold the family Bible date from Tudor times. Our photograph shows a very good specimen which is believed to date from about the year 1600. The lock is missing but the original clasp remains.



A TUDOR BIBLE BOX.

[A. Hartley.]

THE RIGHT REV. R. G. PARSONS, D.D., who has been appointed to succeed Dr. C. F. Garbett as Bishop of Southwark, has been Bishop-Suffragan of Middleton since 1927 and Sub-Dean of Manchester since last year. Dr. Parsons had a distinguished career in Oxford, and was ordained in 1907 as curate of Hampstead Parish Church, and four years later was appointed Principal of Wells Theological College. He served as Chaplain to the Forces during the War, became Vicar of Poynton, Cheshire, in 1916, and Rector of Birch-in-Rushholm, Manchester, in 1919.



Lafayette.
THE RIGHT REV.
R. G. PARSONS, D.D.

CANON H. L. PASS will retire at the end of the present year from the position of **Principal of Chichester Theological College**. Presiding at the annual meeting of the college, Bishop Southwell referred to the very valuable contribution to the work of the Church which Canon Pass had made since his appointment to the post in 1918, when, with ten ex-Service candidates and little more than a loan to begin upon, he restarted the work of the oldest diocesan theological college in the country. In spite of immense difficulties, he had built up a wonderful spirit and created that indefinable atmosphere which was such an important element in the work of training men for the ministry.



Tristan da Cunha, the lonely island in the Diocese of St. Helena, is becoming of renewed interest, for it is announced that a Brazilian scientific expedition—mainly meteorological—is going there and is likely to make a long stay. The Rev. A. G. Partridge, who became priest-in-charge of the island in 1929, has generously consented to cut short his well-earned furlough and go out again at once, travelling from Brazil with the members of the expedition.

Our Query Corner.

Hints for some of our Correspondents.

* * * RULES.—(1) All anonymous correspondence is destroyed unanswered. (2) True names and addresses must be given. (3) No names are published. (4) Persons desiring, if possible, an immediate answer, should enclose stamped and addressed envelope, with their question, but they must give the name of the local *Parish Magazine* to which they subscribe. (5) Attempts will be made to answer all reasonable questions in such cases, and to deal as far as possible with others of the same class if sent for answer in these columns; but it must be recollect that *THE SIGN* goes to press very much earlier than the local magazine, and that it is impossible to answer all questions here. (6) Those who are answered—and others—are asked to recollect that many of the questions are such as can only be adequately answered in a large treatise; our notes are simply "rough charts" to serve till a larger map can be examined. (7) The pages marked *THE SIGN* are a general Church Magazine, and the local pages only are edited by or under the direction of the Incumbent of each Parish.* *

2390. Please answer some questions as to Anglican Orders.

1. In former times Roman Catholics when attacking the Orders of the English Church maintained that Archbishop Parker was consecrated by Queen Elizabeth herself at the Nag's Head Tavern. After a time this story was given up, but they still relied on the plea that the consecration by Bishop Barlow was not valid. About ten years ago this theory also was finally shown to be baseless, by Dr. Jenkins, Professor of Ecclesiastical History, King's College, London. The discussion is rather difficult for ordinary people to follow as it involves a number of historical technicalities, but you may rest assured that the Orders of the clergy of the Church of England are as valid as those of any Church in the world.

2. It is not necessary that a bishop should receive the pallium from the Pope. The bishops of the Eastern Church, whose consecration no one questions, do not receive it.

3. You might consult *The Early History of the Church and the Ministry*, edited by Dr. Swete (155.). Perhaps you could persuade your free library to get it if it is not already there. It contains the best account of the Apostolic Succession as accepted by scholars of to-day.

2391. Can I ascertain whether a particular marriage has taken place?

If you know the church in which the marriage took place there will be no difficulty. You can apply to the incumbent, personally or by letter, and he will supply the necessary particulars in return for a small fee. The same applies to the registrar, if the marriage took place in a register office. Failing this, you can of course have the registers of a number of churches searched if you are willing to pay the fees required.

Particulars of all marriages which have taken place in any district are supplied to the superintendent registrar every three months and in due course are filed at Somerset House, where they can be examined. But we are not sure how soon the record of a marriage would be available there.

2392. Can the Vicar's Warden nominate the People's Warden?

As you probably know, the distinction between vicar's and people's warden is not recognized by law. Canon 89 requires that both wardens shall be chosen by the joint consent of the minister and parishioners; but if they fail to agree the minister shall

appoint one and the parishioners the other.

As far as we know, where this is done any elector may nominate a candidate. Opportunity should of course be given for those present to nominate as many candidates as they desire and for a vote to be taken if required.

A CHURCHMAN'S NOTE BOOK.

"Our love of life is not to make us afraid of God, as if He were the enemy of our delight, and of the saints, as if they despised it: it is to draw us into the love of God and the Communion of the Saints. Trust God in making all things very good: they are worth loving."

JULY, 1932.

Date. THE GREATER FEASTS.

- 3. S. **Sixth** after Trinity.
- 10. S. **Seventh** after Trinity.
- 17. S. **Eighth** after Trinity.
- 22. F. S. **Mary Magdalene.**
- 24. S. **Ninth** after Trinity.
- 25. M. S. **James, A.M.**
- 31. S. **Tenth** after Trinity.



DAYS OF FASTING OR ABSTINENCE.

Fridays, 1, 8, 15, 22, 29.



COMMEMORATIONS.—2, Visitation of the Blessed Virgin Mary; 15, Swithun, Bp. of Winchester, c. 862, translated 971; 20, Margaret, V. & M. at Antioch in Pisidia; 26, Anne, Mother to the Blessed Virgin Mary.

2393. Can a man beyond middle age, on retirement from work as a schoolmaster, take Holy Orders with a view of helping others?

Such men are sometimes ordained, but it is a matter for the bishop to decide in accordance with the qualifications of each individual. We think, therefore, that the best course would be to write to the diocesan bishop, putting the circumstances before him. It would be necessary to find an incumbent who would be willing to give the candidate a title, but he might be excused the qualifying examination. This, however, would be in the bishop's discretion.

2394. Does a sanctuary lamp mean that the Blessed Sacrament is reserved? What colour should it be?

Where the Blessed Sacrament is reserved a light is kept burning before it, and the recognized colour is white. But sanctuary lamps are also used in many churches for the purpose of decoration. They can be maintained at very little cost, and it is a valuable piece of symbolism to have a light, or lights, always burning in the church.

2395. Why is a patch represented upon the robe of the Archangel Gabriel in some pictures of the Annunciation?

We regret we do not know the answer to this question. The "patch" you describe may be intended to represent an "apparel" such as is usually found on albs according to the English Use.

2396. If the banking account of a P.C.C. is overdrawn are the members personally liable for the debt?

The following opinion of Judge Dowdall, K.C., would probably apply: "I do not think the Parochial Church Councillors as such will be liable; but those members who in fact authorize or order expenditure beyond the resources of the Council may very easily make themselves personally liable."

In any case the Council itself should make a special effort to raise the money. Probably the bank would be willing to make an arrangement by which the overdraft were paid off by instalments as funds became available.

2397. Should a churchwarden transact the financial business of the church without reference to the P.C.C.?

By Section 4, sub-section 2, of the Powers Measure, 1921, the powers and duties of the churchwardens relating to the financial affairs of the church have been transferred to the Council. You will find the full text of this Measure, with notes and all necessary information on the subject, in *A Handbook for Churchwardens and Parochial Church Councillors*, by Chancellor Macmoran (2s., postage 3d.).

Obviously the Council as a whole cannot deal with all the details of the finance of the parish, nor with the various questions about it which crop up from day to day, and it is usual for it to delegate its powers in this respect to one or more of its members, who of course report to the full Council at each meeting and obtain its approval of what they have done. If this were done in your parish the churchwarden might continue to manage its financial affairs as before, while reporting at intervals to the Council.

TO CORRESPONDENTS.—All communications as to the literary and artistic contents of this Magazine should be addressed to the Editor of *THE SIGN*, A. R. Mowbray & Co. Ltd., 28 Margaret Street, Oxford Circus, London, W.1.

Every care will be taken of MSS., sketches, or photos submitted, but the Editor cannot be responsible for accidental loss. All MSS. should bear the author's name and address. If their return is desired in the event of non-acceptance STAMPS to cover the postage MUST be enclosed. Letters on business matters should be addressed to A. R. Mowbray & Co. Ltd., at their London House as above.



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**Singing for
a supper!**



'The cockney sparrows with nightingale voices' (of the slum parish of St. Mary the Virgin, Somers Town) have waited 3 years for a CHOIR SCHOOL, this little boy among them, whose name is Eagle

It will be dedicated by the BISHOP OF LONDON on Saturday, July 2, at 3 p.m.

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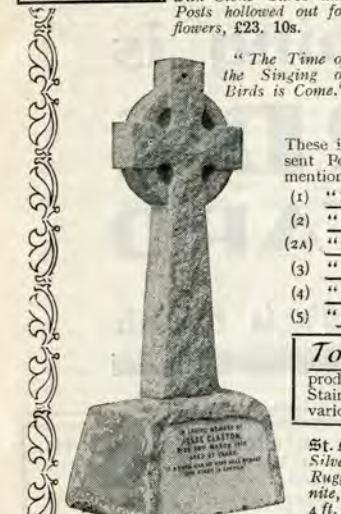


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Crucifix, £7. 10s.
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These interesting Booklets (in colours) gladly
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mentioning "THE SIGN."

- (1) "Beautiful Churchyard Memorials."
- (2) "Memorial Brasses and Bronzes."
- (2a) "Stained Glass Church Windows."
- (3) "Church Furniture in Carved Oak."
- (4) "Calvary Crosses in Teak Wood."
- (5) "Garden of Memories" (showing Bird Bath & Sundial Memorials).

To the Clergy and others interested in the Furnishing of
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STRAINING TO HEAR IS DANGEROUS.

Those who are partially deaf in one or "both ears" seldom realize that they are placing a dangerous strain on their impaired hearing—by striving to catch what people say, etc., etc. Dangerous—because this strain will lead to increasing deafness and possibly "stone" deafness.

With "bad sight" few people would try to do without spectacles, but with deafness, which is a similar disability—many people are content to put up with the inconvenience, isolation and danger. Why?—Why let deafness take a grip when there is an inconspicuous way to normal hearing in 'Arden'? This world-famous method corrects your hearing defects, eases strain and head noises.

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ST. JOHN'S LAWN BOWLING CLUB.



Here we are on into the month of July and I am glad to say that the program as arranged is being well carried out by all the members. The visit games, singles, doubles, etc., are well up to date. Today we start on the first round of Irish trebles.

The greens are in very fine condition, plenty of grass, and are well looked after by Mr. Dunham. Like all greens, there are some

spots that are not all that one would like them to be, but with care and attention these will be "ironed" out. All our members are having a very fine summer. Outdoor, clean sport, one of the few sports that has been kept clean; one that brings out the finer things in men and helps to make a man a better citizen.

Drake's old game of bowls when he said: "Let us finish this game of bowls and then I shall go out and beat the Spanish Don." It is a pity that another Drake is not in the offing so that he could go and finish off another Spanish Don who is not very far off from the same Plymouth Hoe, who is causing so much unrest at the present moment.

We, as good British subjects, are looking forward to the Great Ottawa Imperial Conference that is shortly to take place; when some of the finest sporting gentlemen from all parts of the Empire will assemble at Ottawa (not the Spanish Don).

Back again to bowling. We have had the great pleasure of loaning our greens to our good friends Norwood Bowling Club for their annual tournament; also the Ontario Ladies' Tournament.

I am very pleased to say that through a few of our good friends the Club has been presented with a Club House and are now awaiting the decision of the Church Board for sanction to have same erected, which all members are looking forward to with good results. It will be a great help to our Committee when making up games — the papers will not be blowing all over the lot.

On Sunday, June 12th, at Matins, the Rector dedicated the "Jack" of the 35th Pack of Cubs. It was quite an impressive service.

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REV. HOWARD HEWLETT CLARK

It is with the deepest regret that we say farewell to the Rev. H. H. Clark who has been assistant in the Parish for two years past and who now leaves us to take the position of assistant at Christ Church Cathedral in Ottawa.

Mr. Clark while with us has been completing his last two years in Arts at Toronto University. That he has been successful there is putting it mildly for he took first class honours in Philosophy and the highest standing in the University in that course. His career in the Divinity Class was also very brilliant as he carried off nearly all the prizes and scholarships in sight.

While, of course, being in attendance at lectures at the University he was not able to give much time to Parish work outside of the Sunday services, yet Mr. Clark has had full charge of the Sunday School and improved its efficiency very much. As a preacher he has great ability and, if spared his health and strength, should go far in the Church. He will be greatly missed by the members of the A.Y.P.A.

It is satisfactory to have produced such a valuable asset to the ministry from our own Parish and it should be an incentive to others to follow in his steps.

It was a very successful evening on Tuesday, June 14th, when some 500 parishioners met for a social evening to bid him god-speed.

After a short musical program, arranged by the A.Y.P.A., the Rector, in the name of the congregation, presented Mr. Clark with a purse of gold and a beautiful silver wrist watch. Mr. Clark responded feelingly and made grateful thanks for all the kindnesses received at the hands of the Rector and the congregation.

The Parish Association made a very successful repetition of their fashion parade, which was greatly appreciated.

Refreshments were served at conclusion of a very happy evening.

VISIT OF THE CHURCH ARMY

The parish had a nice visit from a group of the Canadian Church Army who were on a "Tour of Witness" which will take them several weeks.

Six young Cadets, under Capt. Gibson, arrived at the Parish House just after noon dragging their trek-cart which carried their supplies. After a short service of welcome in the Church they were entertained at dinner in the Parish House. From 2 till 5 they made house to house visits in the parish. Supper was served for them at 6 and a service of witness was held in the Church at 8.

Remember your Church in your Will

I give and bequeath to the Rector and Churchwardens of St. John's Church, Norwood, Toronto, the sum of \$..... free of legacy duty.

They slept in the Parish House and left next morning at 10 for their next appointment after a celebration of the Holy Communion at 8 followed by a breakfast.

The names of the five Cadets are: R. Deering, D. Blundall, A. A. Cummings, C. P. Hanney and W. B. Allison. They represent Canada from Nova Scotia to Saskatchewan.

The manly testimony of these young men was quite impressive.

While the work of the Church Army, under Prebendary Carlile, in England, is well known, it is only of recent years that the work has been begun in Canada. It promises well for the future. The Church Army is well worth our generous support.

MOTHER'S SOCIETY

Two meetings were held in June, 31 members attending. At the first meeting Miss Shotter spoke from verses of the 63rd Psalm. Worldly thirst is never satisfied, but the soul which thirsteth after God gets satisfaction. June 9th the address was about St. Barnabas, he was always lending a helping hand, and lived like Christ, and therefore brought in all the people around him.

On June 23rd we closed for the summer with a luncheon which was held in the hall, a good number of the mothers and their friends enjoyed a very nice lunch. Our Rector and new Curate were present. The Rector delivered a very appropriate speech. Mr. Crosthwait also spoke briefly, but very much to the point. Our Deaconess spoke a few words. We hope she will have a very pleasant holiday. After lunch Mrs. Smith and Mrs. Squires entertained with recitations, Mrs. Smallwood with a song, Kathleen Reynolds with dancing. A few took part in games while the dishes were being washed. We are very grateful to those who helped, and to Mrs. Squires who managed so well.

We hope to meet at a picnic at Centre Island on July 7th.

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THE MOTHERS' UNION

The Mothers' Union held their service in the Church on Thursday, June 16th, when nine new members were enrolled, bringing our membership up to fifty-eight.

The special service of admission was used, the lesson being taken from the 2nd chapter of St. Paul's Epistle to the Ephesians, ver. 19 to 22.

The Rector took the service and gave a short address on our motto—"To make the presence of the Lord Jesus Christ a glowing reality in every home."

We hope to resume our meetings in the fall and will gladly welcome new members.

LITTLE HELPERS OF W.A.

We have added 18 new members since January —11 boys, 7 girls.

We are very proud of the fact that St. John's (Norway) Little Helpers is the largest branch in the city if not in the diocese. We have 258 members on the roll.

June Diocesan report of Little Helpers:—Receipts for April and May, \$26.51; disbursements, \$1,365.42, which includes yearly offering allocated at the annual meeting; 63 new Little Helpers were reported for April and 115 in May.

CANADIAN NATIONAL EXHIBITION

Mrs. Pim, of the Parish Association, has 200 five for a dollar tickets for the Exhibition. Buy your tickets from her or from Mr. Dunham and help the P.A.

The Church Wardens have just paid to the London Life Insurance Co. a cheque for \$1,810, being \$1,000 off the principal and \$810 interest. This will reduce our mortgage on Church and Parish House to \$26,000. We will have to work hard to meet the next payment in December of \$2,780.

"I shot a sneeze into the air
It fell to earth I know not where,
Not long after I was told
I'd given a dozen others my cold".

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**SIOUX LOOKOUT INDIAN RESIDENTIAL
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March 8, 1932

Dear Sir:

We may seem a little late in acknowledging your generous box of Christmas things which you so kindly sent in just before Christmas to our Matron, Miss M. J. Macrae. When one has a large family such as we have here it certainly relieves one's mind when they see such a generous collection of toys and merry makers as your box contained when it was opened up, and believe me the little ones were not the only ones to enjoy it. It was opened up in the sewing room, long after the little tots had retired, and the noise and laughter was sufficient to waken them up. Some of them said the next morning they thought they heard Santa Claus coming with his horns.

Some people say that we have lots of time in these schools to do various little things and we have, but the 127 various little things committed to our charge takes up the most of it, and on behalf of these little ones we wish to convey our heartiest thanks to the ones who so carefully selected and contributed towards the various gifts shipped to us. And on behalf of Santa Claus himself, he wishes too to thank you from the bottom of his heart.

Wishing you all success in the work, as it leaves us all well here, with many, many thanks,

Yours faithfully,
(Rev.) John F. J. Marshall,
Principal.

A LETTER FROM PHILLIPS BROOKS

A few months before his death, when on one of his visitations for confirmation to one of our churches, Bishop Brooks met a young man who had just lost, by death, his wife. In the brief moment allowed him the Bishop spoke what strong words he was able to help and comfort a despairing soul. But the scene of that moment lingered in his mind and a few days later the Bishop wrote the following letter:

"My Dear Mr. — I have thought much about our meeting last Sunday and the few words we had together.

"May I try to tell you again where your only comfort lies? It is not in forgetting the happy past. People bring us well meant but miserable consolation when they tell us what time will do to help our grief. We do not want to lose our grief because our grief is bound up with our love, and we could not cease to mourn without being robbed of our affections. But if you know, as you do know, that the great and awful change which has come into your life and brought your dear wife the joy of heaven, can you not in the midst of all your suffering rejoice for her?

"And if, knowing that she is with God you can be with God too, and every day claim His protection and try to do His will, may you not still be in spirit very near to her?

"She is not dead, but living, and if you are sure of what care is holding her and educating her, you can be very constantly with her in spirit and look forward confidently to the day when you shall also go to God and be with her.

"I know this does not take away your pain—no one can do that, not even God; but it can help you bear it, to be brave and cheerful, to do your duty, and to live the pure, earnest, spiritual life which she, in heaven, wishes you to live.

"It is the last effort of unselfishness, the last token which you can give her of the love you bear her, that you can let her pass out of your sight to go to God. My dear friend, she is yours forever. God never takes away what He has once given. May He make you worthy of her. May He comfort you and make you strong.

"Your friend sincerely,

"PHILLIPS BROOKS."

KINSHIP

I am aware,
As I go commonly sweeping the stair,
Doing my part of the everyday care—
Human and simple my lot and my share—

I am aware of a marvelous thing:
Voices that murmur and ethers that ring
In the far stellar spaces where cherubin sing
I am aware of the passion that pours
Down the channels of fire through Infinity's doors:
Forces terrific, with melody shod,
Music that mates with the pulses of God.
I am aware of the glory that runs
From the core of myself to the core of the suns.
Bound to the stars by invisible chains,
Blaze of eternity now in my veins,
Seeing the rush of ethereal rains
Here in the midst of the everyday air—

I am aware.

I am aware
As I sit quietly here in my chair,
Sewing or reading or braiding my hair—
Human and simple my lot and my share—

I am aware of the systems that swing
Through the aisles of creation on heavenly
wing,
I am aware of a marvelous thing.
Trail of the comets in furious flight,
Thunders of beauty that shatter the night,
Terrible triumph of pageants that march
To the trumpets of time through Eternity's
arch.

I am aware of the splendor that ties
All the things of the earth with the things of the
skies,
Here in my body the heavenly heat,
Here in my flesh the melodious beat
Of the planets that circle Divinity's feet.
As I sit silently here in my chair,

I am aware.

—Angela Morgan.

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WARDEN'S REPORT—JUNE, 1932

Receipts

Offeratory—8 a.m.	\$ 19.53
Envelopes	193.55
Open	176.25
Missions	85.35
Alms Boxes	14.00
Poor Fund	9.00
Sundry	5.75
Ecclesia Girls, B.C. (Indian child)	15.00
Boys' Class	15.00
	\$533.43

Disbursements

Stipends and Salaries	\$485.33
Gas, Electric and 'Phone	36.87
Printing, etc.	33.77
Sundries	37.90
Synod—Special Offertory for Stipends Middle West Clergy	26.12
	\$619.99

PARISH HOUSE BUILDING FUND

Balance at 31st May, 1932	\$1,843.66
Rentals	49.00
Special Offertory	105.05
Payment Cassidy's Ltd. Equipment	\$ 29.70
Payment London Life Insurance Co. on account Mortgage—Interest	\$ 810.00
Prin.	1,000.00
	1,810.00
Balance 30th June	158.01
	\$1,997.71 1,997.71

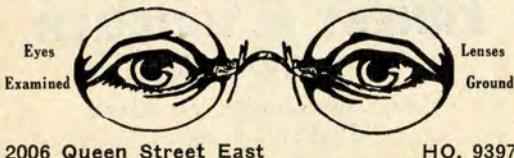
ORGAN FUND

Balance at 31st May, 1932	\$109.76
Offertory	8.03
Ecclesia Girls' Bible Class	21.75
Special Service—S.O.E., Lodge Cambridge..	8.56
Balance	\$148.10

Baptisms

June 5th—Flora Isobel Penson, Ronald Bernard Boyd Curtis, James Wright Thompson, Reta Leonora Price.
June 12th—Charles Speed, Norman Gordon Tennyson, Doreen Ellen Bruce, Margaret Allison Rickard, James Herbert Ellis, Edward Percy Ellis, John Ernest Chapman, Harry Burgess Ellis.
June 16th—Peter Anderson.
June 19th—Beatrice Dorothy Johnson.
June 22nd—Fay Irene Booth.
June 26th—Ronald Douglas Walker.

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Marriages

June 4th—Frederick Becher Jackson and Isabelle Erskine.
June 11th—John Ross Smith and Amy Buckley Buchanan.
June 11th—Frederick Ernest Skene and Kathleen Alice Craven.
June 14th—Allan Pattison Fisher and Eleanore Crompton.
June 18th—Albert George Williams and Doreen Francis Benton.
June 18th—Charles Gordon Ormerod and Olive Cawood.
June 18th—George Coleman and Annie Morgan.
June 21st—Walter Marquis Tisdale and Agnes Dorothy Brown.
June 24th—Stanley Meredith Hughes and Georgina Ada Torrens.
June 25th—Arthur Haynes and Lillian Houghton.
June 30th—Frederick William Wright and Olive Jessie Rogers.
June 30th—George Ernest Bloor and Helen Louise Reeve.

Burials

June 1st—Mary Forshaw	62 years.
June 2nd—Margaret Uvena Ellsworth....	67 years.
June 7th—Eliza Hawkes	66 years.
June 8th—Robert Barker	72 years.
June 17th—Edward Thomas Burton	54 years.
June 18th—Cutler P. Hall	60 years.
June 27th—John Charles Coveney	59 years.
Total interments in cemetery for month.....	88.

A PARENT'S PRAYER

O Loving Father, bless our children. Send Thy Holy Angels to protect them. Guard them from all evil. Sanctify them by Thy Holy Spirit. Put into their hearts an earnest desire to devote themselves to Thy service. Give to us, and to all who have the care of Thy little ones, grace to guide them wisely day by day; through Jesus Christ, our Lord. Amen.

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