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Communications to T. W. Turff, 154 Cliff Crest Drive, Scarborough Bluffs, Ontario. Grover 4354.  
Treasurer, F. M. Mathias, 35 Lockwood Road, Howard 6652.



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Church of St. John the Baptist, Norway, Kingston Road and Woodbine Avenue.

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

**HOLY BAPTISM:**—Every Sunday at 4 p.m.

**CHURCHING:**—After Baptism or by appoint-  
ment.

**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:**—Sunday at 3 p.m.

The Church is open daily for private prayer,  
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# St. John's Parish Monthly

Editor—THE RECTOR

Associate Editor—HEDLEY PEZZACK, 315 Kenilworth. HO. 7152

Volume 15

FEBRUARY, 1937

No. 172

## Rector's Letter

Rector's Office,  
February, 1937.

Dear Brethren:

Lent is close upon us. This year Easter comes almost at its earliest possible time, viz: March 28th. The earliest date is March 23rd, and in this century Easter comes only 22 times in that month. The table in the Prayer Book says that "Easter Day is always the first Sunday after the full moon which happens upon or next after the 21st day of March; and if the full moon happens upon a Sunday, Easter Day is the Sunday after."

There is a movement to make a fixed date for Easter and much can be said of it. It would, of course, have to get the sanction of every branch of the Church, but Easter, a little later, would make it easier.

Before Easter comes Lent, and Ash Wednesday is the first day of Lent. The fact of Lent is before us: what are we going to do about it? We are Anglicans, and as such are supposed to be good and obedient children of the Church and to obey its rules and discipline.

Old Mother Church, with her long history and wide experience, says that Lent is a time of self-discipline and self-denial—and just as necessary today as ever. Perhaps even more necessary as the world has made such inroads into the Church.

We have placed ourselves under the guidance of the Church and as such have to face the fact of Lent. The wise man said of old, "Know thyself," and self-knowledge can only come from introspection.

We live in perhaps the busiest age the world has ever seen and for most of us life is just one mad rush as we fill out our daily routine. There is little time for quiet or reflection; little time to give to the things that count, and so Lent comes as a God-given opportunity to shut out the world as far as we can and listen for the voice of God. "Be still and know that I am God."

This year the Archbishop of Canterbury has voiced the message of the Church in a call to "return to God," and indeed few there are of us who do not need to listen to that call. The world, with its attractions, so natural, so inviting, unconsciously gains such a mastery over us that we unknowingly and unintentionally neglect the things

of God. David says, "I have set God always before me: He is on my right hand, therefore I shall not fall." Well, for the person who can say that and feel it, it will give a tone to his life which nothing else can do. The presence of God will carry him through all difficulties.

The Church lays down no rule or discipline—each one must do that for himself. Like the Prophet of old, the Church says, "Seek ye the Lord while He may be found: call ye upon Him while he is near. Let the wicked forsake His ways and the ungodly man his thoughts, and return unto the Lord and He will have mercy; and to our God, for He will abundantly pardon." Lent then invites self-knowledge that we may discover our sins. To turn the x-ray of God's word and God's will that we may reveal ourselves as God sees us, and having found out our failings to throw ourselves on the mercies of God and start afresh in our new life. Human nature is the same, and God is the same—Jesus Christ is the same yesterday, today and forever—the Saviour who came to save us FROM our sins—not IN our sins. We have to co-operate with God. God stands as ready as ever to help us, but we must co-operate with Him.

Lent is a time to endeavour to lift our lives to a higher plane; not that we can slip back again after Lent, but to go forward each year. This is an age of specialization, and the knowledge that all around us and in every part of the world others are striving to do the same thing and at the same time should be a help and encouragement to us.

And so I end as I began: Lent is God's call to the individual and to the Church to a higher conception of life, a higher realization of our relationship to God, and of our responsibilities to God and to our brother man.

Let each one ask himself, "What does God think of me? Am I bearing a true witness to Him in my life, my character, my duty to my Church?" And then let us each ask with St. Paul on his way to Damascus: "Lord, what wilt THOU have ME to do?"

That God may bless this Lenten season to us and bring us nearer to Him, is the sincere wish of

Your friend and Rector,  
W. L. BAYNES-REED.

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## A.Y.P.A.

An Anglican mission near Moose Factory has appealed to the Dominion Council of the A.Y.P.A., asking them to endeavour to raise \$1,500 in order to equip a new hospital that is being built, with 100 beds. The appeal has been submitted to all branches in the Dominion and it is hoped that the money will be raised in its entirety. It gives us a great deal of pleasure to announce that through a self-denial campaign among the members during Lent, this branch is endeavouring to raise \$15 to have one bed endowed with its name. We believe we are the first branch in Canada to signify its intention of doing this.

With Spring but a little over a month away, it was decided recently that the time had arrived to begin thinking about next year's executive of the branch. Steps were consequently taken in the appointing of a nominating committee, comprising of President, Harold Mills, in the chair; the President's two appointees, Pat Bailey and Mal Wilkinson; and the two appointed by the branch, Hedley Draper and Blanche Rowe. It will be the duty of this committee to bring in, after careful study, a suggested slate of officers for next year, as well as any suggested changes in the by-laws or constitution of the branch.

Tuesday, February 9th, proved to be a very interesting evening when the branch played host to all the old boys and girls of the branch, as well as the parents of our present members. Under the convenership of Roy Huff and his committee, a very entertaining programme was arranged, including several novel games, a progressive barn dance, a rye waltz, and a short play, "King Alfred and the Cakes," done in cartoon. A big turn-out thoroughly enjoyed the whole programme of entertainment and dancing, and last but not least, the new innovation in the way of refreshments—delicious doughnuts and coffee.

While our entry in the Toronto East Local Council Drama Festival was unplaced in the final standing, we believe that a great deal of credit is due Leon Trivett, our director of Dramatics, for the very fine and difficult play he produced, entitled, "The Doctor Decides." Two members of the cast, Burns Ross and Ann Blyth, received special mention for their performances.

To the winners of the awards. St. Barnabas, Chester, for drama, with "The Bishop's Candlesticks"; and St. Nicholas, Birchcliff, for comedy, with "The Return of Aunt Deborah," go our hearty congratulations and sincere wishes that they may continue on to win the city finals in their respective classes.

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## ANNUAL VESTRY

The Annual Vestry meeting was held as per canon on the fourth Monday in January, viz: January 25th, following due notice. The attendance was good. The Rector opened the meeting with prayer, and after the minutes of last year were read and confirmed, gave a summary of the year's work.

The Churchwardens' statement showed receipts of \$13,804.43, with a balance on hand of \$316.40. Two thousand dollars had been paid on missionary allotments and the mortgage indebtedness had been reduced by \$2,000, leaving \$10,000 still unpaid. The endowment fund had been increased by \$100 and now totals \$1,400.

The report of the Cemetery Board showed large capital expenditure in purchase of land, filling in of the ravine, draining and fencing. There were 1,071 interments in the cemetery in 1936, and a total of 35,000 persons are now interred in the cemetery.

In accordance with motion passed at the Annual Vestry in 1935, the Cemetery Board reported that arrangements had been completed for the transference to the Synod for investment of certain trust funds of the cemetery; the time of trusteeship being for 15 years, on two years notice of termination at the end of that period; interest to be paid to the Cemetery Board quarterly. A motion authorizing the transference was formally passed.

The Rector re-appointed Mr. F. M. Mathias as his warden, and Mr. T. W. Turff was re-elected as people's warden. F. P. Whitehouse, F. G. Thompson and G. E. Dodd, with the Rector and wardens, will constitute the Cemetery Board, and F. E. Belsham the vestry clerk.

The appointing of Sidesmen was left to the Advisory Board. J. W. Hamly and Albert Black were nominated as the parochial tribunal, and W. T. James and G. M. Porter as auditors.

The Advisory Board will consist of F. G. Thomson, B. A. Smith, G. W. Porter, A. H. Fisher, F. Crosgrey, G. E. Dodd, W. J. Stratton, W. H. Mould, G. Armstrong, H. Mills, Mrs. R. Conner and Mrs. C. Southgate, with the Rector, wardens and vestry clerk.

The following were elected as Lay representatives to Synod:—Messrs. F. G. Thompson, J. W. Hamly, F. E. Belsham, W. T. James, T. W. Turff and F. M. Mathias.

The sum of \$100 was voted to the Choir for their picnic.

Reports were received from the various Church societies, showing a vast amount of work done. A vote of appreciation of service was given to all on the recommendation that the site of the kitchen on therecommendation that the site of the kitchen

Prices on page 124, back Telephone Book

**A. E. Cook**

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be changed to allow better ventilation, and it was finally approved that the matter would be looked into and authority given to make the change.

The Church School reported receipts of \$1,214.00 and a balance of \$188.47; average attendance 1,012; highest attendance 1,214. They support six Indian children.

A.Y.P.A. report receipts of \$1,102.14, with a paid-up membership of 79. They support an Indian child.

The Afternoon Branch of the W.A. report receipts of \$765.67; membership 68; life members 23; 3 new life members made during year; six bales sent out during year. Evening Branch report receipts of \$113.04; 33 meetings; average attendance 15.

'Teen-Age Branch of W.A. held 30 meetings with an average attendance of 16 and a paid-up membership of 21; receipts \$26.62.

Junior Branch of W.A. held 22 meetings with an average attendance of 18 and have 29 paid-up members; receipts \$31.73.

Little Helpers report 289 members and receipts of \$80.00.

The Parish Association reported receipts of \$1,631.70. \$1,275 was paid to the wardens for principal and interest on Church debt.

The Mothers' Society reported receipts of \$289.82. They paid \$100 to the wardens and \$50 to the bazaar. They held 30 meetings with an average attendance of 35.

The Ecclesia Girls' Bible Class report receipts of \$435.17; membership 150. They support an Indian child.

The A.Y.P.A. Bible Class report receipts of \$135.20.

Thus from many sources we cover a large amount of work done and exert influence in many ways to extend the kingdom of God on earth.

The meeting closed with the Doxology and the Benediction.

#### THE THIMBLE GROUP

It is four years since we, a small band of married women of St. John's Parish, decided to form what, at the beginning, was called the Restoration Fund Prayer Group, and for three years under that name we held meetings every second Tuesday afternoon. Our chief aim was to assist by prayer and monetary giving the great work our church had undertaken to restore the lost funds to Rupertsland; besides which we decided to sew at our meetings and provide layettes, etc., for young mothers we heard of in need of such aid. At the end of three years we had handed to the Churchwardens, for the Restoration Fund, the

sum of \$120.40, besides distributing the articles made.

This past year the need for work as a Restoration Fund group being ended, we decided to change the name to "The Thimble Group" and carry on in that capacity. Our group is small, consisting of only fourteen members, but we enjoy our gatherings and especially the feeling of doing a little to help other mothers less fortunate than ourselves. During 1936 we also helped in restoring supplies to the hospital at Aklavik. We knitted bed-socks and in addition several of the members went down every Thursday for six weeks to the W.A. House to sew for the hospital.

We also made a quilt for the W.A., the proceeds of which helped to buy two life memberships.

We would be very glad to receive new members to our group. Any young married women of our Church who may wish to join us will be given a hearty welcome.

#### MOTHERS' SOCIETY

Thirty meetings were held with an average attendance of 35 members.

Our meeting is held especially for those mothers who feel the need of a spiritual half-hour during the week and is very helpful to many of us; the first half of our meeting being a devotional one, and the last half a social one. Miss Shotter gives us a short address each Thursday. We have had as visiting speakers during the year, the Rector, Mr. Durnford, Miss Emery, the head of the Deaconess House in Canada; Miss Morton, of the Mildmay Institute; Miss Taylor, the Police Court Deaconess; Miss Bessie Quirt, Secretary to the Bishop of the Arctic; Miss Henderson and Miss Welpley from the Deaconess House.

We held our annual supper on Monday evening, January 20th, when 48 members attended. On April 9th, a lantern slide lecture was held in the Big Hall. An invitation to be present was issued to all the ladies of the Parish. On the evening of April 17th, a number of our members visited the Deaconess House and spent a very enjoyable evening. On June 25th, a bus load of our members held a very enjoyable picnic at the home of Mrs. Gorrie, Port Perry. The Rector and Miss Shotter were with us at the picnic. In July, a number of the members held a picnic at the Island. Our opening meeting after the Summer holidays was held on Sept. 10th. On the evening of October 25th, we had a party in the Ladies' Parlour when a very enjoyable time was spent, most of the members present being in fancy dress. Our last get-together of the year on December 17th, started at 1 p.m. with a lunch, followed by a Christmas

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tree party and an exchange of gifts by the members. The Rector came in and spoke a few words, giving each member present a card. During the year we had five lunches, the proceeds of which went to our funds. On October 1st, we had a lunch, proceeds for Mrs. Powell's Bazaar Fund. Our lunch on December 17th was free to the members.

On Mother's Day Sunday we provided flowers for the altar. We have sent fruit, flowers or eggs to our sick members. We gave \$50.00 to the P.A. Bazaar, and \$100.00 to the Churchwardens. Ten dollars, our Lenten collection, was sent to the Deaconess House. Our Tuesday afternoon euchre players sent \$10 to Miss Taylor for her work, and we gave a Christmas gift to the caretaker.

Our organization is growing slowly but surely. At the close of the year we had 64 members and three out-of-town members. These three members are remembered at Christmas time by gifts of a calendar each, and a letter, telling of what has been interesting during the year.

Our Mother's Society may not be quite as active as other societies in the Parish, but we feel we are a very necessary part of God's plan for advancing His work in the Parish of St. John's (Norway).

#### PARISH ASSOCIATION

The following is a list of events held by the ladies of the Parish Association and the amounts taken in at each affair:

Court Whist .....	\$25.10
Birthday Party .....	73.25
Spring Rummage Sale .....	60.35
Luncheon .....	88.30
Fall Rummage Sale .....	56.50
Bazaar .....	1308.20

Total .....\$1631.70

We were able to give the Churchwardens a cheque for \$1275, \$1000 to be applied to the principal and \$275 interest.

During the year of 1936 we held 19 meetings.

Our meetings for January have been well attended, and although colds and flu are quite prevalent, we have already planned social events for the near future.

The Birthday Party on Jan. 29th was enjoyed by quite a number of adults and children. The dinner served was most appetizing and the entertainment was quite varied. The conveners were Mrs. Oetiker and Mrs. Pollard, with Mrs. Huxtable and Mrs. Dengate in charge of entertainment.

Our deepest sympathies are extended to Mrs. Pentecost on the death of her husband; also to Mrs. Hogan on the loss of her sister.

#### JUNIOR BRANCH W.A.

During the year we held 22 meetings, with an average attendance of 18, and 29 paid-up members, with 34 members on the roll.

The Spring term was devoted to the preparation of the study work in which 15 members were successful.

Ten members attended the annual meeting for Juniors at St. James Cathedral in May.

In the Fall our time was spent in making useful articles for the Christmas bale. The children brought in old dolls and toys which were made almost new. These, with a number of articles of clothing and two quilts, were sent to the W.A. House.

A Home Cooking Sale, held on November 21st, was a decided success.

Our closing was held on the 11th of December and we felt very grateful to all those who helped in any way to make our year a success.

Receipts .....	\$31.73
Balance on hand .....	8.90

#### EVENING BRANCH W.A.

The evening branch of the W.A. have held 33 meetings during the past year, with an average attendance of 15.

In the Spring we sent a lovely bale to our Indian Girl, Mary Backbone, valued at \$50.00. We sent two hand-knitted wool afghans, worth \$10, to the W.A. House for the "empty stall." Two bales of used clothing were sent at different times to the White Settlers in the West, and included in these were mother's bags, new sweaters and a lovely baby's layette.

We met our pledges amounting to \$46.00. We sold 50 Church calendars, netting us the sum of \$2.50, and in the Spring we sold 75 lbs. of tea, which brought us \$10.

Total receipts for the year amounted to \$113.04; total expenditures \$103.24, leaving us a small balance. The proceeds from a lunch held last January, and a concert in the Fall, along with the proceeds from the Mystery Booth, enabled us to give to the Parish Association \$50.00 at the Annual Bazaar.

Congratulations to Mr. and Mrs. George Dean, 47 Cassells Avenue, on attaining their golden wedding anniversary. They were married in Keighley Parish Church on December 11th, 1886.

The Rector, who holds the rank of Major in the Chaplain Service attached to the Toronto Scottish, has been promoted and is now to be addressed Lt.-Colonel. This promotion is long overdue.

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**Christ Through Us** By the  
Rev. H. J. Carpenter

[Mr. H. J. Carpenter is a Fellow of Keble College, Oxford, and one of our younger teachers. In this, and in the article which will follow next month, he impresses upon us the need for a renewal of evangelistic effort in this age of indifference and neglect. It is in Lent, particularly, that the question comes to each one of us: What lack I yet? and the aim of these articles is to help us to provide the answer.—ED. SIGN.]

**H**E must reign till He hath put all His enemies under His feet." "Where there cannot be Greek or Jew . . . bondman or free-man, but CHRIST is all and in all." This is St. Paul's vision of the triumphal progress of the rule of CHRIST throughout the universe. In the end nothing will be left to resist His will; every division of mankind into race or class will fade into insignificance beside the all-embracing sovereignty of the Redeemer. It is a grand vision, but it may seem to us a little extravagant. We wonder whether the Apostle would have set his hopes so high if he had lived in our own world, with all its violence and hatreds, and anti-Christian forces.

**CHRIST AND OURSELVES**

But we claim to share the Apostle's faith in our LORD, and we must therefore share his hope too. For GOD's purpose can be nothing less than to bring all created things to their completion in CHRIST, since "all things have been created through Him and unto Him." The expectation that GOD will accomplish this great purpose is a vital part of our Christian faith. It is high time that we, as individuals and as a Church, took that hope seriously enough to make it the basis of practical action.

Let us see it from another point of view. Our personal religion may be deep and strong. We turn to it for support and consolation in trouble, it gives us a contact with the spiritual world which makes life worth while. The presence of our LORD is, at least at times, a reality and an inspiration.

Yet it may happen that we fall into the way of looking on all this as a precious experience to be privately enjoyed, a kind of quiet island to which we retire from the dust and heat of life.

**LONELINESS**

**N**O one love thee! Can it be  
JESU's love is nought to thee?

No one love thee! JESU stands  
Holding out His pierced hands,

Waits in patience, love, and power  
Day by day and hour by hour.

Loved of Him, the Crucified,  
What canst thou desire beside?

Let Him in, O hungry soul,  
He will fill thee, make thee whole.

A. W.

**CHRIST AND THE CHURCH**

Now this makes our religion dangerously incomplete in two ways. First, it will mean that many areas of our life and many of our everyday interests which are real parts of ourselves will lie outside the scope of our religion. Yet our LORD will not be satisfied with less than all that is ours. And, secondly, we shall have failed to recognize the meaning of the fact that we share in a corporate religious life with other members of the

Church; that our religion and all we make of it must contribute to the work of the whole Body of CHRIST. For consider what "a body" is. It is more than a kind of vessel which holds a life inside it. That description would only be at all true of a body asleep and inactive. But a living body which is awake is not only a container of life, but is always in close touch with what is around it, acting upon it to move and change and create and build, according to its own purposes. So the Body of CHRIST, His holy Church, is not only a quiet retreat in which we can discover His life available for us; it is the active instrument through which He wills to change and redeem the world, until He has brought all things into subjection to Himself. We who belong to His Body are the organs of that all-embracing purpose.

My religion, therefore, must mean more than "CHRIST for me" and "CHRIST in me"; we must add "CHRIST through me, as a member of His

Body." My communion with CHRIST must bring into its range all the various concerns of my life; CHRIST'S Church exists to win the world for Him, and so to complete the work of His Incarnation, in which He took our nature upon Him, and showed that there was nothing belonging to man's life which could not be brought into the service of the FATHER'S will. My duty and privilege as a member of the Church is to share in the accomplishment of the divine purpose to "sum up all things in CHRIST." Our faith in the Gospel bids us to accept this as a truth and a hope which is to guide our action here and now, even in the apparently hopeless confusion of our present world. How can we approach the task of co-operating more whole-heartedly with this purpose of God?

First, we can begin by recovering for ourselves the vision of the purpose which God has in fact set before His Church. Many of us have lost it, and become so much interested in the state of our own souls that we have forgotten that the world is to be won for CHRIST. The vision can hardly come true until we have made it our own. Then, secondly, as individuals we can take care that we do not keep our religion in a water-tight compartment shut off from our business, our politics, and our social relations. Our LORD probably has still

many "enemies to put under His feet" in all these concerns of ours.

#### THE CHURCH'S WORK

But, further, our LORD does not work through us simply as individuals. We must recover the conviction that the Church as a corporate body has a missionary task of the widest kind, both at home and abroad. It is pledged, wherever its reach extends, to attempt to redeem human life in all its aspects from the waste of sin and its consequences. It must bear constant witness before its own members and before those outside to show what the sovereignty of CHRIST means in all the corporate life of mankind. There is no member of the Church who cannot in some way help in this missionary task. We can all, for example, contribute to the formation of a Christian public opinion on matters of importance in our national and social life.

If every member of the Church recognized and exercised this responsibility in co-operation with the whole Body, the healing power of CHRIST would be brought to bear on much in our modern life which without Him is helpless and distracted. CHRIST working "through us" in His own spirit of strong yet humble service would bring many into His kingdom.

## The Graysmere Club Experiments

By Fedden Tindall

### I. WAKING UP

THE Committee Meeting had been expected to deal with routine work in the usual cut-and-dried fashion. Old Colonel Delane would offer five pounds towards running expenses, Mrs. Gray would say "a few words" about the excellent work of the Graysmere Club for Young People, and Miss Smith would second any resolution which her friend proposed. Who had ever expected that Brian Melrose, one of the two junior members, would put forward such very unnecessary suggestions?

"I am not just speaking for myself, but expressing the opinions of a large number of the members," he began. "We all feel that this show is too dead-alive and wants waking up. In two years we have lost several original members and got very few new ones."

"It was always meant to attract the more superior girls and young men," Miss Smith put in suavely.

"Yes; but the fact is it doesn't attract, it puts them off. They are treated like school-children. The time has come to have an Executive Committee elected by the members."

"Scarcely feasible, I think," murmured Colonel Delane.

"Why not feasible, sir? The young people of Graysmere are not idiots. They are a pretty intelligent lot taken all round. This Club is out of date, old-fashioned. Either it must be gingered up or die a slow death from malnutrition."

"What precisely do you mean by—er—gingering up?" the Colonel inquired with a sharp edge in his voice.

"Fresh blood, new ideas, trying to make the Club the sort of place that any normal young person would want to attend. For a start, I propose calling a

General Meeting to elect a small, really representative Committee."

"It would mean allowing the control to pass largely out of our own hands, and might lead to radical changes," Mrs. Gray said anxiously.

"After all, we elected ourselves, and it seems a bit mean to keep in office indefinitely."

"Ah, my dear boy, you are young and—er—enthusiastic. You fail to realize the difficulties ahead."

"I see them and want to tackle them, sir. I know that we shall lose most of the lads if we go on as we are. What does Miss Carey think?"

"Certainly the Club isn't a very lively concern, but—"

"Anne Carey began.

"But it jolly well could be," Brian finished for her. After half-an-hour's discussion the young people carried their point. A General Meeting should be called. Brian caught Anne up on the way home.

"You were a waster not to support me."

"It was rather fun looking on," she replied.

"Don't you care two hoots about the Club then?"

Anne was a girl of twenty-two, tall, slim, and passably good-looking. Her golden hair was smartly shingled, and a pair of grey-blue eyes looked out on the world with slightly amused intelligence.

"I really don't know that I care enough to stir things up with a big spoon."

"Look here, Anne. Let's make the Club some good or clear out altogether. If you back me, we can do it. We have some jolly decent lads, but they won't stand being run by people like Mrs. Gray and the Colonel. You and I have decent homes, and manage to get a fairly good time on our own. I don't say I never get fed up, but then it isn't every chap who can step into a partnership in a firm of solicitors at my age. You

only have to keep your aunt pleased with herself, and don't find it too difficult. Some of these chaps have been out of work for months, when they do get a job they have to take whatever comes along. Many of them have wretched little homes with hardly room to swing a cat. We could help to buck them up and keep them fit, and give them a bit of fun if we took the trouble."

"I suppose we could. I never thought of it in that way; too beastly selfish, I suppose."

"For pity's sake don't think I am setting up to be pi. That's not my line, you know," Brian said a little confusedly. "Only it seems sporting to do what you can for chaps who haven't got your chances."

"I wonder if they really want us to interfere. Wouldn't they rather go their way and let us go ours?"

"Couldn't we bring a bit more fellowship into it? That is what I want to do. I don't want to be improving, bless you."

Anne laughed. Not for worlds would she have let Brian know she valued his opinion. But why should he give so much of his spare time to social service, when he never went inside a church or professed any particular religion? She was a typical twentieth-century young woman, with a mind of her own, plenty of easy good nature, and a capacity for service and sacrifice as yet unrealized and certainly undeveloped. Educated as a Churchwoman, she had scarcely troubled to question the faith she professed. Dimly she began to wonder if it was worth much.

After church on the evening of the following Sunday she told her aunt that she wanted a tramp before supper. She had decided to have things out with herself, and thinking was always easier to her when she was out of doors and moving.

The unspoiled countryside still lies very near Graysmere, and Anne was soon climbing a steep path among the trees, her thoughts racing along with her. "I wish I hadn't gone to church this evening, it's queer how one idea comes on top of another."

The path lay by the side of a deep valley, its slopes covered with gorse and heather, and at the bottom a tangle of trees and undergrowth. The last rays of the sun slanted down, catching some of the leaves and turning them golden, and a robin on a bush near by was singing his joyous evensong. This evening the Diocesan Missioner had preached. If he had not succeeded in rousing all his listeners, at least he had roused Anne. His subject had been the rich young man, whom the Master looked upon and loved. As he spoke of the "Go, sell what thou hast," Anne had listened a little drowsily, remembering that she had heard this termed "a counsel of perfection." Then came the preacher's clear, incisive tones: "He says the same to-day to you and to me. It may not mean literally that we put up our household goods to auction or instruct a broker to dispose of all our stocks and shares; but it does still mean what our LORD intended it to mean,

that we keep back nothing, but make complete surrender of ourselves and all that we have to be used in His service. That is the cost of discipleship."

"Then it does apply to me," Anne had thought at this stage of the sermon, and she was thinking it still. Was she a sham and a humbug? Either Christianity must matter tremendously or she might as well give it up altogether. If it mattered it was time she did something about it.

She scrambled down the slope, picking her way between the gorse bushes, and presently she found herself beside a tiny pond, green and dank. It was stagnant water, and not particularly attractive. This was beautiful country, but she had always thought the one thing it lacked was running water. A river would add to the charm of the surroundings, something alive and constantly flowing. The thought rushed into her mind—am I like stagnant water? Does God mean each one of us to be a river constantly flowing towards the sea of Himself?

She wandered on for some time and then gradually made her way up the slope again at a different point. She had been thinking fairly hard. She did want to call herself a Christian, she did choose to follow the Master of her own free-will, not merely as a legacy of her early upbringing. Let her be honest. Up to now she had lived to amuse herself and to please her aunt sufficiently to keep her in a good temper. She had never really surrendered a wish or fancy of her own or parted with a moment's ease.

As she strode home she was hailed by Brian.

"Hullo, Anne, is it a walking match?"

"This Club is out of date, old-fashioned"

"Hungry for supper, that's all."

"I had better not keep you from your prey, then. I've had a poisonous day. The chap who was taking me off fishing let me down, so I've been bored stiff. Sundays are deadly down here. I feel like doing something desperate."

"So do I. I have been chuckling to myself over that Committee. You are right, Brian, just my mistake, you know. I have been a slacker, but I am going to put my back into helping you run that old Club. If you whip up the boys for the meeting, I'll tackle the girls. We'll make things hum."

"Bravo! Why this sudden change?"

"Because—oh, because I'm waking up."

It is of the essence of true discipleship to imitate the master, not merely as to the letter, but also as to the spirit. Therefore He tells them: "If I then have washed your feet Who am your Master and Teacher, you also are bound to wash each others' feet." This was the meaning of the object-lesson which He had given them. "I have set before you a type and an example, for this is the example that I have shown you, that you should act even as I have acted towards you."—H. L. PASS.

## The Music of the Communion Service

By G. W. Stubbings

[In a former article Mr. Stubbings sketched for us the recent history of the Choral Communion Service in the English Church. He now discusses the subject from a different point of view in order to make clear the principles on which in his opinion the arrangement of the music in that service should be based.—ED. SIGN.]

**A**MONG the external evidence of the progress of the Catholic revival in the English Church during the present century nothing is more striking than the change which is taking place in the use of music in the service of Holy Communion. During the latter part of the last century, when Choral Celebrations became common, it was customary for nearly the whole of the rite to be sung by the priest and choir, and in many churches the singing by the minister of the Comfortable Words and the Preface was accompanied by the organ. The choir music for the service was generally dramatic and emotional, and in the matter of performance the ambition of the singers frequently fell short of complete realization. Of the quality of much of this music it will suffice to say that it was the work of composers of limited talent and negligible inspiration. In churches with considerable musical resources, elaborate settings of the service were often supplemented by anthems at the Introit and Offertory, so that the Sung Eucharist became more like a sacred concert than a solemn act of worship.

The disadvantages of this state of affairs, which were then overlooked, are now manifest. The singing by the minister of such parts of the service as the Comfortable Words and the Prayer of Consecration was so incongruous as to be a source of offence to the more old-fashioned worshippers. The monopoly by the choir of practically the whole of the service deprived the congregation of their active share in the worship. Finally, the length of the musical settings and the poverty of their inspiration made them a serious source of distraction to both musical and non-musical worshippers. There has now been for some years a decided tendency for a reduction of the quantity of the music used in this service, and also for an alteration in its character. Much that was formerly sung by the priest is now customarily said, while choir music tends to be shorter and less emotional. It will be interesting to trace the principles which have led to these changes.

The first of these principles is that which determines what should be sung and what said by the priest. Here the principle is found by an appeal to tradition. What was sung in the ancient service should be sung now. Those parts of the present service which correspond to what was formerly said silently should now be said audibly in the natural speaking voice. The second principle is that which defines the respective parts of the choir and the congregation. The right of the congregation to an active part is undeniable. Should the choir be regarded merely as a body of singers to lead the congregation, or are the members of the choir minor ministers, comparable with the servers in status, who correspond to the clerks mentioned in the

Prayer Book of 1549? This latter view of the function of the choir seems to be the reasonable one. This point being conceded, it follows that the whole of the rite is divisible into four parts; that which is sung by the priest, that which is said by him, that which is sung by the choir alone, and that which is sung by congregation and choir.

The parts of the service which correspond to those which were sung by the priest in the ancient service are the Collects, the Epistle and Gospel, the *Sursum Corda*, the Preface, and the Post-Communion Collects. The remainder of the rite which appertains to the priest is said by him in a natural speaking voice. Strictly speaking, the rest of the rite belongs to the people, but legitimate place is given for the exercise of the specific functions of the choir in the rendering of the music of the *Sanctus*, *Benedictus*, and *Agnus Dei*, together with that of the *Kyrie Eleison*, when this is used. The music of liturgical Introits and Sequences is also the business of the choir. This leaves for the congregation the singing of the Creed, *Gloria*, and LORD'S Prayer, together with the non-liturgical hymns.

We must now consider the choir music a little more particularly. As the priest's music is sung without instrumental accompaniment, it is seemly that responses should also be sung unaccompanied. Choir music should be part of the service and not an ornamental adjunct to it, and this music should therefore be unemotional and should take in performance little more time than is required for the reverent recitation of the words to which it is set. Since the music of human voices is the purest and best for the highest worship of the Church, the choir settings should be such as can be sung without instrumental accompaniment.

The application of these principles to the choir music of this service is seen in the general character of the settings of the Communion Service by modern composers. Victorian writers frequently provided music for the responses before and after the Gospel and at the Preface. Modern composers recognize that the traditional plainsong should be used at these points. Many modern writers omit the Creed, and some omit the *Gloria* in their settings, with the intention that these portions shall be sung by the people to traditional and familiar melodies. There is a greater tendency for settings of the service to be written for unaccompanied singing, and while services of the older type, more or less in the style of the classical oratorio Masses, are still written, there is, in such settings, a wholesome tendency for the composers to suit their music to the natural rhythm of the words to which it is set, and to avoid those repetitions and false rhythms which were one of the worst features of Victorian Church music.

Till the end of the last century Stanford was the only composer of real talent who had written music for the English Communion Service in its entirety since the time of Tallis. During the present century the music of our Church has been enriched by composers of real inspiration. Many of these works are easy of execution, so that, in churches where the musical resources are slender, there is no

need to have resort to those feeble settings which were formerly common. Finally, Churchmen are indebted to the foremost living English composer, Vaughan Williams, not only for the *English Hymnal* and for some of the finest of modern hymn tunes, but also for a setting of the Communion Service which for grandeur and for austere beauty ranks with the works of Byrd and Palestrina.

## Repairs

A Story for Children

By Sophie S. Morley

THE hands of the bedroom clock pointed to a quarter to eleven, but Cathie Morris lay wide awake. She had not yet arrived at the stage of counting sheep, so she decided to rouse her half-sleeping sister in the other end of the room. "Hilda," she began, half apologetically, "you're not asleep yet, are you? Do you know what date it is to-day?"

There was a slight movement of a dark curly head beneath the clothes, and a smothered "H'm" from Hilda, then silence. Cathie tried again. "Hilda, don't you hear me speak? I can't sleep. I'm so worried."

This time the owner of the dark curly head sat upright in bed. "Well, if I had been sleeping, Cathie Morris, your voice, clear as a silvery bell and deep as a fog-horn, has done its work, and I am awake now. And what kind of a stupid do you take me for? Of course I know the date, seeing I have written it six times to-day. It's the 31st of January."

Hilda paused, then asked anxiously, "Why do you ask that, Cathie?"

"Don't you remember, Hilda?" said Cathie, in her quiet way. "We agreed we would tell each other how we got on with our New Year resolutions on the last day of January."

"Oh, is that all?" cried Hilda impatiently. "I believe we did make some kind of agreement like that. Bother New Year resolutions. I'm going to sleep." And Hilda snuggled underneath the clothes, and shut her eyes determinedly.

There was silence for a few moments. Then came Cathie's soft voice again, "Do tell me your New Year resolution, Hilda."

"Do be quiet," came the emphatic reply. "What's the good of discussing New Year resolutions? I broke mine to-day, anyway."

"Oh, I am so glad to hear you say that, because I've broken mine too," said Cathie. "That's what's troubling me. I did so mean to keep my resolution." Something like a sob escaped Cathie's lips.

This was too much for Hilda, who was a warm-hearted girl and very fond of her younger sister. She

sprang out of bed and went over to a small cupboard for some toffees.

"We might as well eat something even if it is the 31st of January, and we've broken our resolutions," she said as she squeezed herself into Cathie's bed.

With a piece of toffee in her mouth Cathie looked less woe-begone. "My New Year resolution was 'I will not put off,'" she whispered, "and I was ten minutes late this morning. I promised Miss King I'd have my sewing finished for to-day, but Jean Peronn asked me to go and see her new bicycle. The time passed so quickly, and then I didn't get my sewing done. I've an essay for to-morrow, and I can't think of what to put in it, because I keep thinking so much about broken resolutions. Miss King says I leave myself with too many things to do."

Hilda nodded. "Yes, you do dawdle a bit," she said with sisterly candour. "Now, when I've a job to do, I tackle it right away."

"That's why I chose for my resolution, 'I will not put off,'" explained Cathie plaintively. "I seem to get in a muddle with so many things only half done."

"Well, it should comfort you to know that I broke

my resolution to-day, too," replied Hilda. "You know how quickly I lose my temper. Every morning since New Year's day I have said to myself, 'I will not lose my temper.' But this afternoon I lost my sewing, and although I searched for it during the whole sewing hour, I couldn't lay my hands on it. Afterwards it was found in Nellie Gibson's sewing-bag, and she only giggled as if she thought it funny. She knows well enough that I'm in a hurry to finish my sewing, so that I can have a chance of winning the sewing prize. And when she looked at me in that silly way of hers I slapped her hard, before I had time to think. She cried and made a great fuss. Of course I got into a row over it. I did mean to keep my New Year resolution, but it's no use now."

Here Hilda yawned wearily. "Cathie, we'll have to go to sleep. We'll both be late to-morrow morning."

She patted Cathie's head kindly, tucked in the



"It's not a broken toy. It's my New Year resolution"

clothes, and then sprang into her own bed. In a few minutes she was sound asleep.

But Cathie, though feeling more cheerful now that she had shared her trouble with her sister, still lay thinking hard.

Presently she found herself walking along a country road. It was night, and a silvery moon peeped from behind a cloud. But she walked with head bent, for she was both ashamed and sorrowful because she had broken her New Year resolution. After she had walked some distance, she came to a little wooden hut by the side of the road.

There was a light inside. Above the door was the sign, "Rab the Repairer." Cathie's heart leaped with new hope. Perhaps Rab the Repairer would be able to mend her broken resolution.

Trembling with excitement, she knocked at the door of the hut.

"Come in," called a cheerful voice. And Cathie stepped inside.

Rab the Repairer was an old man with friendly blue eyes and a white beard which made him look like Father Christmas. He was sitting at a bench. All kinds of broken toys lay round him. There were horses without tails and legs, engines with broken wheels, and dolls who had lost their eyes. At the moment he was busily engaged repairing a dainty little doll's shoe. Cathie stood admiring the deft way his fingers moved, while he sang a cheerful song—

"Tip-tap, rip-rap,

Tick-a-tack-too!

Scarlet leather sewn together

This will mend a shoe.

Left, right, pull it tight—"

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## Over the Teacups

### Competition

In the December issue, readers were asked to save their Christmas Cards and Scraps from bonbons for our Competition in February. Here it is. Prizes are offered for the best home-made scrapbooks of thirty-two pages. The books may be made of strong coloured paper if desired, instead of ordinary brown paper, and should be of not more than six ounces in weight nor twelve inches by nine in size.

All entries must reach "Over the Teacups," c/o The Editor of "THE SIGN," 28 Margaret Street, W.1, not later than first post on Friday, February 19th. As usual, the First Prize is 10s. and the Second 5s. These will be sent out early in March and the results published in the May SIGN. The scrapbooks will be sent to the children in the Holy Family Homes as an Easter gift from our readers.

### Report on Competition set in November

An Essay on "What I like best in THE SIGN."—A number of very interesting papers were sent in, a large proportion of them reaching a high standard. Consequently it was more than usually difficult to choose the best, and eventually it was decided to bracket the winners of both prizes, and to award 10s. each to Mr. G. E. Parfitt, 122 Wyngate Drive, Leicester, and Miss S. Rose, 48 High Street, Ryde, I.O.W.; and 5s. each to Miss M. Chase, Hundreds Cottage, Udimore, Sussex, and Mr. A. J. Jones, 6 Sheldons Avenue, Barkingside, Ilford. We must also mention particularly Miss A. Dunn, who at an advanced age (over eighty) has sent in a very interesting little essay. Highly Commended: Miss F. Beale, Miss D. Field, Mrs. Holloway, Mrs. Lingham, Miss D. Munday, and Cecil Pierce. Commended: Miss Algar, Miss H. Barker, Mr. J. Gibson, Mr. E. H. Grounds, and Miss E. Offord-Stuart.

This Competition was perhaps even more interesting to the Editor than to the Competitors. He was gratified to find that practically every feature of the magazine is a favourite with some readers. A number of them remarked on the difficulty of choosing the best where all (they were

He broke off suddenly as he looked up and saw Cathie, "Hallo, little girl! What can I do for you?"

"Please, Mr. Rab," she said timidly. "I see you repair broken things. I have broken something, something of great value. Will you mend it for me?"

The old man smiled. "Yes, I repair broken things," he said. "Such fine work it is too! What a reward is mine when I restore broken things and make them of use again! Some children love their toys more than ever after old Rab has repaired them. And now, as I said before, what can I do for you?"

"It's not a broken toy. It's my New Year resolution that I have broken," said Cathie in a shamed whisper.

The old man shook his head sadly. "I am sorry, dearie, but I cannot repair a New Year resolution."

Cathie's eyes filled with tears of disappointment. "Oh, I had hoped you could help me," she said.

"Well, I think I can do that," said Rab cheerfully. "I can't repair your resolution, but I can show you how to repair it yourself."

"Oh! how?" said Cathie eagerly. "Do tell me."

"Look at my motto on the wall," answered Rab the Repairer. "That will tell you the only way to mend a broken resolution."

Cathie had not noticed anything on the wall, but now, above the old man's head, she saw in shining letters the words, "Pray and Persevere."

She turned to thank the old man, but she could not see him. The hut had suddenly become dark, and Cathie found that she was once more in her own bed at home.

kind enough to say) is so good. Several competitors broke into verse in praise of THE SIGN, while one expressed her appreciation in the form of an acrostic on the name of the magazine. Many found in the variety of its contents its chief attraction. Of the features selected as the best *Our Query Corner* received most votes, while *Church Life To-day* and the articles on the Church Overseas came next. Finally, the Editor tenders his warmest thanks not merely for the very encouraging compliments paid to THE SIGN, but also for the useful hints which will assist him in the difficulty of catering, so far as space allows, for so many various tastes.

As stated in the November number, the result of the **Woolen Garments Competition** will be announced next month. The result of the **Photograph Competition** must also be held over till our next issue.

Here are two recipes, the first one from Canada.

**Rolled Cabbage.**—Take the largest leaves from a white cabbage and cook for five minutes in salted water. Dry the leaves and lay them on a board. In the centre of each put two tablespoonfuls of boiled rice to which tomato juice has been added. Roll up the leaves over the stuffing and tie up. Then cover with melted butter or margarine and add salt, pepper, and about three tablespoonfuls of warm water. Put into a saucepan with a well-fitting lid, and simmer very gently over a low gas. Do not overcook the cabbage; it is impossible to lay down a definite rule for its cooking but about twenty or thirty minutes should suffice.

This next recipe is for *Rhubarb Sheaves*, and is delicious. You will need some sticks of forced rhubarb and some of your own short pastry, made without baking powder, one egg, and two ounces castor sugar. Roll out the pastry very thin and cut into strips about 4 in. by 2 in. Wipe the rhubarb and cut into three-inch lengths. Roll each length in the sugar and then roll in the pastry. Take the white of the egg and seal the pastry edges. Bake in a quick oven till a golden brown (about twenty minutes), dredge with sugar, and tie in bundles as "sheaves."

## Some Famous Parish Churches

### V. ROMSEY ABBEY

By the Rev. R. P. Griffiths, M.A.



REV. W. H. B. CORBAN  
(Vicar of Romsey)  
(R. M. Fanstone)

ROMSEY Abbey, even in these days of easy travel, is still comparatively little known. Yet in the Middle Ages it ranked as one of the greater abbeys of England, and possessed a famous school in which the daughters of royalty were educated. And though to-day the once celebrated convent is no more, there still remains the great Abbey Church, in all its glory, a church pronounced by the late Dr. Fearon of Winchester to be the finest late Norman building in Europe. If that be an over-statement, yet it errs in the right direction, for apart from mere size, in which Romsey exceeds the Cathedrals of Rochester, Hereford, Ripon, and Carlisle, one might go far before seeing its equal in richness and variety of twelfth-century architecture.

The beginnings of Romsey Abbey take us back to the early days of the tenth century, when in the year 907 King Edward the Elder, son and successor of Alfred the Great, founded a religious house for women on this site. All went smoothly until in the year 999, or according to some accounts 1003, the abbey was raided by the Danes. Tradition has it that the abbess at the time, by name Elwina, was warned of their approach in a vision, and fled with all the treasures of the church to Winchester, leaving the Danes to ravage the abbey buildings on their arrival. Elwina's successor, Ethelflaeda, was destined to become famous for the holiness of her life and to have her name coupled with that of the Blessed Virgin Mary in the dedication of the Abbey Church. Little is known about her, save that she was of noble lineage, though, as with other saints, a crop of legends soon grew up around her name. Her life is beautifully summed up in the words of an old manuscript: "After that she had by long well-doing freighted and replenished herself with virtuous treasure and celestial riches withall, she sayled safely out of this world and happily arrived at the Heavenly porte." In the Middle Ages the day of her death, October 23rd, was kept as one

of three feasts held in her honour by the Abbey of Romsey, and this date is at the present time kept as the Patronal Festival of the parish.

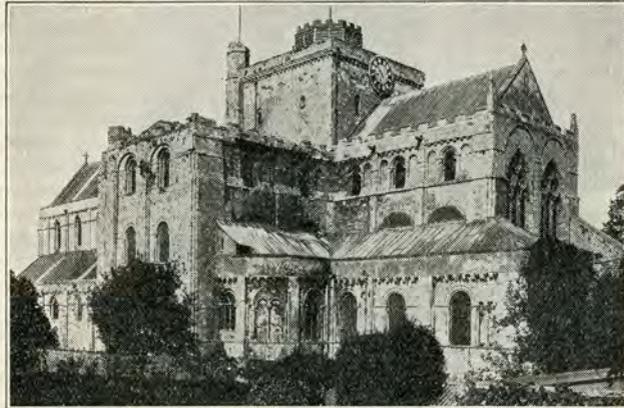
The next important person to be connected with the place was Christina, grand-daughter of Edmund Ironside, and sister of St. Margaret, Queen of Scotland, who took the veil here in 1086. As a result of this the two daughters of Queen Margaret, Matilda and Mary, were sent to their aunt at Romsey to be educated. From all accounts Christina was no easy-going schoolmistress, and did not hesitate to use hard blows or a sharp tongue if she considered it necessary. Of her two charges Matilda is known to history as the wife of Henry I, whom she married in 1100. She did not forget the place of her education, and it was no doubt due to her influence that no fewer than seven charters were granted to the abbey during her husband's reign. Romsey seems to have been in a flourishing condition at this time, for it was

about the year 1120 that the present magnificent church was begun, though it was actually over a hundred years before it was completed much as we see it to-day by the addition of the three western bays of the nave, built in the Early English style of architecture. About the year 1155 a lady of royal blood became Abbess of Romsey. This was no less a

person than Princess

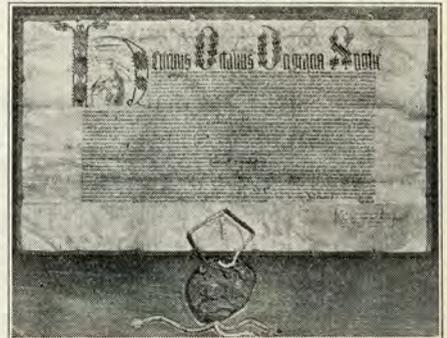
Mary, daughter of King Stephen. But she did not long enjoy the peace of convent life, for on the death of her brother in 1159-60 she became an heiress, and thus in the estimation of many a prize worth having. At least so thought Matthew of Alsace, who sought her as his bride, and in spite of the vehement opposition of Thomas Becket, carried her off. It is interesting to record, how-

ever, that some ten years later, Matthew, smitten by his conscience, asked forgiveness of his wife, and gave her per-



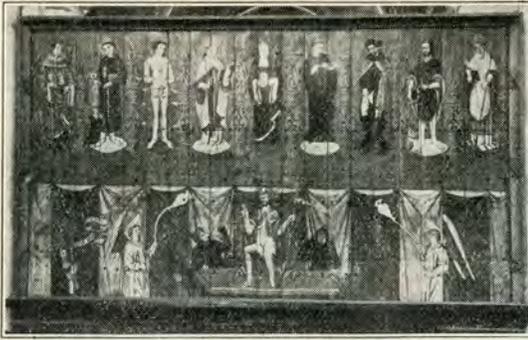
ROMSEY ABBEY

(Frith)



DEED OF SALE FROM HENRY VIII

(R. M. Fanstone)



SIXTEENTH-CENTURY REREDOS  
(R. M. Fanstone)

mission to return to the cloister, an advantage of which she readily availed herself, though she did not actually return to Romsey.

The next century saw the completion of the Abbey Church, and it was probably towards this work that Henry III made several gifts of timber from the royal forest. Edward I twice visited the town, in 1275 and also in 1306, the year before his death. After this time we hear little of the connection of royalty with the nunnery. In 1348 the scourge known as the Black Death visited England, sweeping away half the population and leaving desolation in its train. Not only did the monasteries and nunneries suffer its ravages, but, up to the time of their dissolution in the reign of Henry VIII, they never fully recovered from its effects, and Romsey proved no exception. The abbess at the time of the arrival of the plague, Johanna Icthe, succumbed, as did also two vicars of the parish, and no doubt a number of the nuns. That the convent never really recovered from the blow can be seen from the fact that, according to Dr. Gasquet, in 1332 there were ninety nuns at Romsey, whereas in 1478 the number had been reduced to eighteen, and it never exceeded twenty-five right up to the time of the suppression.

Meanwhile, the little town which had sprung up



THE NAVE LOOKING WEST  
(Frith)

round the abbey had been gradually increasing in size, with the result that the accommodation hitherto provided for the parishioners in the north aisle of the Abbey Church began to prove insufficient for their needs. Accordingly in 1443 the Bishop of Winchester granted a faculty for the enlargement of the parochial part of the church, and as a result of this a large new aisle was added to the north of the nave. The arches which opened into this new work, both from the nave and from the north transept, can still be seen, though they are now blocked up by some of the windows belonging to this fifteenth-century addition.

This piece of building was the last important event in the history of the Abbey of Romsey before its final dissolution in 1539. A few years after the suppression of the convent, in 1544, the parishioners purchased the noble church from Henry VIII for the sum of £100. The deed by which the King made this grant is still preserved in the vestry, a possession in which Romsey is unique among English abbeys. Upon the purchase of the church for the use of the parish, the fifteenth-century parochial aisle, being no longer required, was pulled down, and with it the Lady Chapel at the east end of the abbey. Thus was one of the finest churches in the south of England preserved, in the form in which we see it to-day, for the inspiration and delight of many succeeding generations.

As has been already stated, the bulk of the building dates from the early part of the twelfth century. The three western bays of the nave are in the style of the early part of the following century; while the eastern portion of the nave clerestory shows the transition between the two styles. The east windows above the high altar, the northern one more richly ornamented than the other, and also the two in the retro-choir below, which formerly stood in the now demolished Lady Chapel, are good examples of early Decorated work, and date from the latter part of the thirteenth century. Otherwise, apart from the few additions



ROMSEY, GENERAL VIEW

(Frith)



CRUCIFIX ON SOUTH WALL  
(Frith)

sept which is thought to belong to about the year 1050. Both depict the CHRIST with unbowed head reigning from the Cross, which represents the earlier form of the crucifix. Besides these, the fourteenth-century carving on the outer cresting of the screen to the north of the choir stalls deserves notice: the screen itself is modern. In the Chapel of St. Laurence, above the altar, may be seen a fine painted reredos, dating from about 1520, and showing the influence of the Renaissance in its execution. It once stood over the high altar, and owed its preservation to having had the Commandments nailed upon it. In the vestry can be seen the deed of sale referred to above, and also an illuminated Psalter, dated about 1441.

Fortunately the Abbey has hardly suffered at all from restoration of the kind so prevalent in the last century, and is at the present day well cared for, in respect of both fabric and furniture. In fact, its furnishing is almost a model of how a great church such as this should be treated; the

of the Perpendicular period already mentioned, Romsey Abbey is an almost perfect specimen of late Norman architecture, whose massive grandeur and beautiful proportion are considered by some to be unequalled.

Amongst its treasures the Abbey possesses two crucifixes of exceptional interest; one above the altar in the south choir aisle which dates from about 1035, and a much larger one on the outer wall of the south transept

unencumbered aisles, the wide space between the choir stalls and before the high altar, all combine to give the building a sense of dignity and to show off the architecture to advantage; while the simply furnished chapels with their touches of bright colour give just that sense of life and warmth which is needed.

A building such as this lends dignity to the worship performed in it, and it may without exaggeration be said that the standard both of music and ceremonial is not unworthy of it. The Eucharist is sung at 9.45 a.m. every Sunday, with simple but dignified ceremonial, in addition to full Matins and Evensong, while there has been a daily celebration of the Eucharist here for well-nigh forty years. Thus, after a by no means uneventful history, Romsey Abbey still fulfils, under the changed conditions of our day, the purpose for which it was originally founded by pious benefactors centuries ago, to be a place of worship and spiritual refreshment for all who choose to enter its walls.



THE NAVE LOOKING EAST (Frith)

## The Popular Patient By E. Hatten

**I** REMEMBER once as a child lying ill, my Mother reading to me. The door bell rang, and soon after some lovely flowers were brought in for my Mother, with Mrs. B.'s love. It was quite a nasty shock. Flowers for my Mother! Surely it was a mistake, it was I who was ill. I could hardly believe my ears.

How selfish illness sometimes makes us! We are tempted to demand everything for ourselves, and to grumble if we are not thoroughly spoilt.

There is nothing that puts out a household so much as illness. It is inevitable that every member of it should be affected in some way, by giving up time and pleasure to help tide over the crisis. What a difference it makes if the central figure realizes this, and acknowledges the trouble he or she is giving instead of taking all the care and nursing for granted. A word of thanks at the end of the day goes a long way to lighten the burden; and appreciation of efforts to make food especially appetizing is always welcome.

It is generally "Mother" who bears the brunt of the work as well as the worry. Commission a member of the family to buy her some small present. The look of pleasure and surprise on her tired face is sufficient thanks. Inquire when *she* is going to get her little daily rest or breath of fresh air.

And here are a few "Do's."

Do everything possible for yourself, as soon as you are well enough, and offer to do anything for others that is within your powers, even if it's only sewing on a button. It all helps.

Do remember, when visitors come, to ask after them and their interests, instead of dwelling on your own illness.

Do ask for everything you want at the same time, instead of continually calling out for this, that, and the other.

Do have courage and not mind being left alone.

Do try to keep up your spirits. The physical fatigue of nursing is strain enough, without the mental effort of cheering the patient.

Convalescence is the really trying time. Anxiety is relaxed; the patient is not of such importance now that he or she is on the road to recovery, and perhaps doesn't get spoilt quite so much. But remember, a sick room can be a haven of rest to others, if the patient is philosophical, and radiates a cheerful optimism, and extends a hearty welcome to family or outside visitors.

There is a certain exhilaration in being popular, even if one is only a patient.



# The HIDDEN GARDEN

By J. Aiton Cowdroy

## SYNOPSIS

JEAN BOURNE, a young girl of artistic temperament, proves a failure in her first employment as a clerk in an office. Her dismissal is a serious matter, for the Bourne finances are at a low ebb. HAROLD CONROY, Jean's oldest and best friend, is able to help by securing TOM CARTWRIGHT as a lodger. Tom can pay well for his rooms, for he is the London representative of a well-known Staffordshire China firm; but, unfortunately, Jean's mother has no idea of cooking or housekeeping. Can the arrangement possibly be a success?

The story continues—

## CHAPTER III

### THE LODGER

M R. Cartwright stood looking through his engagement book by the table in the Bournes' dining-room which was spread with the barely tasted remains of as unappetizing a dinner as he had ever confronted in his life.

He was a tall, square-shouldered man, with close-cropped dark hair, dark brows, and the grave expression of one who for years had tackled responsible work in a serious mood which allowed no relaxation in aimless amusements. The strong lines of his clean-shaven mouth and chin showed determination that might, if occasion justified, deepen to sheer ruthlessness, but the dark blue eyes fringed with black lashes that looked straight out from under their level brows were keen, penetrating, yet singularly pleasant.

His quiet manner betrayed no annoyance at his reception in his new quarters, though he realized that if to-day were a fair specimen of Bourne house-keeping he must make an early change. But he was a man of deliberate character, not given to obeying an impulse till he had weighed it well. These friends of Harold Conroy must have a fair chance to show their true quality before he gave them up.

He had many acquaintances but few friends. The unexpected encounter with Conroy in the solicitors' office had given him genuine pleasure. As he was Conroy's senior by four years any actual friendship at Manton between the reserved elder boy and his frank and lively junior had been out of the question, but the youngster's merry personality remained among the pleasant memories of his school life. He had recognized Conroy instantly, for the tall young man of five-and-twenty was little changed, in essential features, from the boy of fourteen. His fair hair was no longer tousled, his face was thinner, his skin less freckled, but the gay smile in the frank blue eyes had given him away at once. They had lunched together after their chance meeting, but their talk had been impersonal, chiefly of old school friends.

Conroy had scarcely mentioned his own affairs beyond a casual statement that he still lived with his parents and that his mother was an invalid. Cartwright's own reserve had withheld him from asking questions, yet he had guessed, with regret, that things were none too prosperous with the younger man.

Did they condescend to answer bells in this queer household?

He was considering ringing again when the door opened and a girl advanced to the table. So far he had only seen a very untidy, flustered mother. Could this, he asked himself in real astonishment, be that lady's daughter?

The girl was slender and pale, with gentle brown eyes, and chestnut hair that waved back from her broad brow and was twisted in a simple knot on the nape of her neck. At once he liked the slightly old-fashioned simplicity of her appearance, but specially he found refreshing the neatness of that hair, of her sober-hued frock. Somehow he had expected Mrs. Bourne's daughters to be young women with scarlet lips, flashy, and over-dressed.

"You are Miss Bourne?" he inquired politely, for shyness held Jean speechless. "I hope you did not mind my ringing? As a newcomer here," he went on, wrestling, though she could not guess it from his self-possessed manner, with embarrassment as great as her own, "I have yet to learn your customs."

Jean bowed gravely. Inwardly she was quaking with nervousness. Ought she, the "landlady's" daughter, to hold out a hand? The formidable man did not, apparently, expect such a gesture. Had he rung to complain of the dinner? A warmth of shamed colour crept into her cheeks as her eyes searched the dishes; they looked far worse than Joyce's description and, intolerable climax, her mother had given him a soiled cloth instead of the fresh one that she had carefully laid ready.

"Of course you had to ring. Did you want something?"

"Only to mention that I'm meeting a friend in town this evening, and may not be back till late. Mrs. Bourne kindly gave me a latch-key however, so my return need cause no disturbance. Shall I lock the front door?"

"Please, if you would."

"Thanks. Then could a cup of cocoa and some water be put in my room? I noticed a gas-ring there. And—er—the bed be made?"

Jean looked at him horrified. She had made his room perfectly ready for habitation yesterday. Was it possible that her mother had upset it to-day? What must the unfortunate man be thinking of such an extraordinary reception!

"Oh, wasn't your room ready for you? I'm so sorry," she exclaimed breathlessly. "It shall be quite tidy when you come back, and—and—I'm afraid your dinner wasn't very nice either. To-day my—we have been rather in a muddle. But to-morrow it will be different."

"Thank you, Miss Bourne," Mr. Cartwright said with grave courtesy. "It was chiefly my fault, I expect, for giving you such short notice. But my work will centre on this district, and I was anxious to leave the hotel at which I have been putting up in town as soon as possible. By the way, would an eight o'clock breakfast be too early?"

"Not at all."  
 "Good. Then thanks again, Miss Bourne. Good-night."  
 "Good-night."

## CHAPTER IV

## SISTERS IN CONFERENCE

JEAN carried the dinner tray down to the kitchen too shaken even to be amused by the dry and awful formality of that first interview with Mr. Cartwright. But she was determined not to betray her sensations to her young sister's sharp eyes.

"It was all right," she stated briefly. "Mr. Cartwright only wanted to say that he was going out for the rest of the evening. Have you got another kettle boiling? Cheers. Let's hurry up and get this crockery out of the way. But do go on with what you were saying. About the scholarship for Barne's College." Joyce was the clever member of the family. Examinations that had daunted her elder sisters held no terrors for her. "I remember that Miss Warner insisted on your going in for it," she added expectantly, "but you said you didn't stand an earthly chance."

Joyce chuckled as Jean flew energetically about putting saucepans and china away, and finally, after fishing a clean tea-cloth from the drawer, attacked the drying up again with desperate vigour.

"Well, I thought I didn't," she answered. "It carried two years' full training at the College, living in, of course, and the certainty of a first-rate post at the end. But it is an open scholarship, and I knew there were sure to be hundreds of girls from other schools going in. It seemed too marvellous a chance to hope for, so after the examination I put the thought of it clean out of my head. But to-day Miss Warner called me in and told me that the results are out and my name heads the list. No, no, wait a bit—I haven't finished." She fended off Jean's excited attempt to hug her with the ever useful mop. "Of course I'm awfully pleased about it, but I've been thinking over the situation all day. The scholarship offers me a splendid chance personally, but it means two years in College, away from home. You and Louie both have good jobs and are able to help mother now with money. But it's obvious that one of us ought to be at home with her, not only to look after her but to undertake the real management of the house. With Mr. Cartwright's payments added to the rest she ought to be reasonably well off, but neither he nor any other lodger will consent to stay unless there is some one here to make him decently comfortable. It looks to me as if when I leave school this term I ought to put

aside all thought of the College and come home. What do you think?"

Jean looked at the bright, serious young face with an affectionate smile.

"I think," she said deliberately, "that it would be absolutely wicked to throw away this splendid chance of training at the College and the future it implies. Have you spoken about it to Mother yet?"

"No. I wanted to make up my own mind first."

"Well, make up your mind to College life at once, dear. Joyce, I believe that things work out with wonderful *rightness*, don't you? This glorious news of yours has taken all the sting out of a small piece of bad news I had myself to-day."

"You Oh, darling! What?"

"Don't be alarmed," Jean laughed aloud. "It's not bad news at all now, so I don't mind revealing it one little bit. I've lost my own job, Joyce, so in any case

I shall be at home from to-day, and can look after Mother and attend to our precious lodger's comforts. I don't suppose I shall do even that nearly as well as you would, but there certainly isn't room in this establishment for two home daughters, so you see I am practically driving you out into the wide world, my child. If you want a roof over your head you have simply got to remove yourself to Barne's College."

In spite of the infectious gaiety of her tone Joyce looked at her dubiously, though Jean saw the intense relief that flashed over her face.



"Thanks again, Miss Bourne. Good-night"

"But, Jeannie, surely you'd prefer to look out for another post? Won't you hate spending your days in this stuffy kitchen?"

"Not nearly as much as I hate spending them in a stuffy office; so that is that, my dear. There, that washing up is finished at last. Empty that water away and I'll tidy up here."

"No, you run upstairs and change, Jean, I'll finish down here," came in cheerful answer from the scullery, and Jean thought: "That dear infant is so happy she wants to sing. Of course she shall have the chance she's earned." "Supper for us is the next item on the programme, I feel," she said aloud. "But I don't believe Mother's cookery has left a mortal bite to eat in the house except eggs."

"All right," said Jean, "let's have eggs. I'm awfully hungry."

"So am I. Breakfast was a complete wash-out this morning and I only had bread and jam for lunch. Jean, don't you simply yearn for one of Emily's really solid meals sometimes?"

"Never mind, Duckie. Think of the four scrumptious meals a day you'll soon be sitting down to at Barne's College, and no washing up to follow either,"

was Jean's laughing consolation as she picked up her coat and ran upstairs.

But out of her sister's sight, on the threshold of her attic bedroom, Jean's gay mood dropped from her like a discarded cloak.

The room, utterly different from the rest of the house, which was crowded with heavy, tasteless Victorian furniture, was redolent of a girl's artistic personality and her love of harmonious colour. But in the soft hues of hand-made rugs, the delicate embroideries on silken curtains and quilt, was betrayed also Jean's innate gift for design and craftsmanship. She had possessed abundant pocket-money for materials when she bought the wool and silk for the rugs and draperies over a year ago, and the work had happily employed her leisure moments since. Indeed, the quilt with its charming pattern of poppies was only just finished, and in a mood of childish pleasure she had spread it on her bed that morning for the first time as a sort of secret celebration of her birthday.

She had carried Harold's parcel upstairs in her hand, but severely, without opening it she hid it away in a drawer.

"Jean Bourne," she addressed herself in stern admonition, "you have failed ignominiously in your attempt to earn your living in an office. Now you've got to undertake this new job of keeping a lodger well-fed and satisfied, and being an efficient maid-of-all-work in the home. Harold ought to have given you Mrs. Beeton for a present, because you've simply got to learn to cook well. That book on pottery is best out of sight. You can't waste time dreaming over that sort of thing now. I know you adored modelling your little objects, and revelled in painting them after they were fired, in every delicate colour of the rainbow. But in those days Daddy didn't really mind paying gas-bills for your kiln, though he pretended to growl if you'd been terribly extravagant sometimes. But that's all over. You haven't a shilling of your own to spend on gas or anything else."

She picked up a dainty china candlestick from her table, the last model she had produced before her father's death, and the finest thing she had done. A single tall poppy, petals and leaves painted in natural shades. She lingered over it for a moment then put it down, and turned to brush her wavy brown hair vigorously before the mirror. She was horrified to see that the eyes it reflected were wet.

"No, no, Jean. You must be firm with yourself since you're such a silly, emotional goose. Turn away your eyes from beholding vanities that you can't play with any more, or you will fail in your new job as you failed in your last. Life is for realities, not dreams. This time you can't afford to fail if you want to retain an ounce of self-respect."

She knelt by her bed for a moment to pray for help to keep her resolution, then, with lightened heart, she ran down to the first floor to Mr. Cartwright's room. Fresh from her own dainty quarters the large room, in spite of its good old-fashioned furniture, offended her critical taste. As she remade the bed that her mother's well-meaning efforts had left in wild disorder, she wondered, with nose disdainfully wrinkled, what the formidable Mr. Cartwright had thought of the crochet antimacassars that adorned every chair, of the tasteless ugliness of curtains and counterpane (it was tumbled on the floor but he must have known what it was), or of the glaring rugs that spoiled the green Wilton carpet.

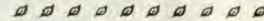
Well, he shouldn't have hideous draperies to complain of, at any rate. Without stopping to ponder whether he were as likely to be distressed by such things as she was, she seized and bundled away all the offending objects into a spare room and flew up to her own.

"Maids-of-all-work don't require soft rugs in their rooms, nor silk curtains and quilts, nor even—" here she paused with a real pang—"hand-painted candlesticks when they wake up in the night," she told herself vigorously. So the tall poppy which gave the key-note to her decorative scheme went down with the rest to transform Mr. Cartwright's apartment. When she left it at last, oddly pleased by the little personal sacrifice she had made, the room with its fine, well-polished mahogany furniture and sober, harmonious colours was pleasant enough to satisfy the most exacting of lodgers.

Louie had come in when Jean, once more her cheerful self, joined the others, and the three sisters and their mother were so thrilled by the discussion of Joyce's future career that Jean's less cheerful outlook was forgotten even by herself.

But when she cast a final rueful look at her shorn bedroom that night before turning out the gas, she said aloud and grimly: "I promised the man it would be different, and it has got to be different. At least I can see that the creature has a clean cloth for his meals in future. But I only hope I shan't prove as great a donkey over cooking and housework as I am over books and sums."

(To be continued)



## The King of Glory

### A Pageant of the Passion

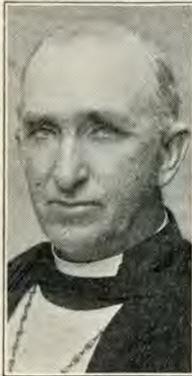
**M**ANY attempts have been made from time to time to appeal through the eye by art and drama. The Church has made use of th's method with varying effect in different periods of its history. In modern times the most famous example is the Oberammergau Passion Play which every ten years makes its great appeal to the peoples of the world. All who take part in that great drama of the Passion realize the solemnity and significance of their task, and prepare themselves spiritually for it.

For many years it has been thought that English people could not undertake such a presentation, but from time to time attempts have been made on a small scale. When the preparation has been carefully guarded and maintained some parochial efforts have reached a very high standard. On Good Friday, 1930, the B.B.C. gave a broadcast of *The Son of Man*, with music especially written by Sir Walter Alcock. Now after an interval of seven years an attempt is to be made to produce on a large scale a Pageant of the Passion in the Albert Hall, on February 15th and the fortnight following. Mr. T. C. Fairbairn, whose artistic and realistic efforts in this hall, and at the Crystal Palace, have brought him to the front as a Pageant Master, is to be in charge of this, the greatest sacred pageant that has ever been attempted in England. All who are rehearsing and preparing for the production are conscious of the grave responsibility resting upon them. They ask for the prayers of all Christian people, that their efforts may prove to be truly evangelistic, and that they may be used for the extension of the kingdom of God.

We need only add that the Bishop of London having read the script, gave the project his blessing, and has become its President jointly with the Bishop of Southwark; while on the General Committee there are representatives of many important Church organizations, the Bishop of Kensington being Chairman.

## Church Life To-day

Some Points of  
Current Interest



THE RIGHT REV.  
E. A. DUNN, D.D.  
(Press Portrait Bureau)

THE Right Rev. E. A. Dunn, D.D., **Bishop of British Honduras**, has been elected Archbishop of the West Indies in succession to the late Bishop of Antigua, Dr. E. Hutson. Dr. Dunn, who was born in 1870, is a son of the late Dr. Andrew Hunter Dunn, the first Vicar of All Saints', South Acton, and later Bishop of Quebec. He was ordained priest in 1895, and held several pastoral and academic posts in Canada before his consecration in 1917 as Bishop of British Honduras, a difficult and scattered diocese including not only the colony of British Honduras itself, but the States of Guatemala, Salvador, Nicaragua, and Costa Rica.

THE late **Viscount Mountmorres** was one of the few peers who are also clergymen of the English Church, but this was not by any means his only claim to distinction. He had had a very varied and adventurous career before



BP. TALBOT MEMORIAL, SOUTHWARK CATHEDRAL  
(Will F. Taylor)

he took Holy Orders at the age of forty-one. Educated at Balliol College, Oxford, he became Director of Tropical Research at Liverpool University, and during his early years was an explorer, a merchant, a journalist, a lecturer, a serial writer, and a motor salesman. By the time he was thirty he had explored the Nile and the Congo, and had travelled widely in North Africa and in Asia Minor, in the West Indies, and in America. In 1913 he was ordained to a curacy at All Saints', Ryde. During the war he served first as a lieutenant in the R.N.V.R. and later as a chaplain. He was Vicar of Swinton, Manchester,

1917-25, and Vicar of South Farnborough for the next eight years. Since 1935 he had been Rector of St. Paul's, Wokingham.

THE new sedilia which have been placed in the high sanctuary of Sheffield Cathedral form a memorial to the late **Mr. H. B. Sandford**, who was Registrar of the diocese from its foundation in 1914 until 1930. The memorial was dedicated by Mr. Sandford's brother, the Archdeacon of Doncaster, and in his sermon which followed the Bishop of Sheffield paid tribute to the work of the late Registrar for the Diocese of Sheffield, a work being carried on to-day by his son and successor in the office, Mr. Victor H. Sandford.

A church on wheels has recently been dedicated in Salisbury, Southern Rhodesia. It is a new railway coach which has been given by the Rhodesian Railways to the South African Church Railway Mission. The central compartment forms a chapel, with a portable altar, and will hold twelve people for a celebration of the Holy Communion or thirty children for a Sunday school. There is also a bedroom for the missionary, and a kitchen and a room for the native cook. The coach is intended for use in remote places along the line between Beira, Francistown, and the Victoria Falls.

READERS of the article on **Bishop E. S. Talbot** in last month's SIGN will be interested in our illustration of the memorial to him which has now been erected in Southwark Cathedral. It takes the form of a recumbent effigy in gilt bronze on Hop-ton-wood stone.

AT the thirty-fourth Annual Church Parade of the **St. Mark's Traffic Workers' Brotherhood**, which is to be held at St. Mark's, Kennington, this month, the lessons will be read by the Mayor of Lambeth and Mr. Frank Pick, Vice-Chairman of the London Passenger Transport Board. The Tramways' Military Band will play during the service, and among the members of the Brotherhood taking part in the service will be a contingent from the Portsmouth Branch. The Brotherhood, of which Dr. John Darlington, Vicar of St. Mark's, is President, has for many years done a valuable work in uniting omnibus and tramway employees and taxi-drivers under a simple rule of life.



ST. PAUL'S, RUISLIP MANOR  
(The ARCHITECT and Building News)

THE newly-consecrated Church of **St. Paul, Ruislip Manor**, is the twelfth of the forty-five churches which the Diocese of London has set itself the task of building in the new housing areas of Greater London. Until recently Ruislip was a peaceful Middlesex village. It is now fast becoming a good-sized town, and the new district of Ruislip Manor, a mile or so away, already has a population of eight thousand. The new church, which was built with the proceeds of the demolition of St. Paul's, Bunhill Row, is the work of Mr. N. F. Cachemaille-Day.

THE **Rev. G. W. Broomfield**, who has succeeded the late Canon Spanton as Secretary of the U.M.C.A., joined the Mission in 1921, having formerly for three years worked at St. James's, Edgbaston, Birmingham. As Chancellor of Zanzibar Cathedral he has distinguished himself both as an administrator and as an authority on education. The Zanzibar Government, recognizing his gifts, appointed him examiner in Swahili and the British Government awarded him the O.B.E. for his services on the Advisory Council on Education. In spite of the many demands on his time he published, a year or so ago, a highly original book on the Gospel according to St. John. Canon Broomfield, who arrived in England shortly before Canon Spanton's death, has already taken up his new duties.



THE REV.  
G. W. BROOMFIELD  
(Press Portrait Bureau)

## 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) Correspondents must give the name of the local *Parish Magazine* to which they subscribe. (5) As several months at least must elapse before a question can be answered in the magazine, correspondents desiring an answer by post should enclose a stamped addressed envelope. (6) 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 recollected that *THE SIGN* goes to press very much earlier than the local magazine, and that it is impossible to answer all questions here. (7) 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. (8) 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.\*.\*

### 2779. Should Bishops who are not Diocesans be addressed as "My Lord"?

Because some English Diocesan Bishops are members of the House of Lords it has sometimes been thought that they are also secular peers and that they are addressed as "My Lord" for this reason. This, however, is a mistake. A bishop has the title "My Lord" by virtue of his spiritual rank. It is an ancient title which has nothing to do either with the establishment of the Church or with seats in the House of Lords. Consequently it is equally due to bishops-suffragan and to bishops in Wales and other parts of the world where the Church is not established.

### 2780. May an additional Christian name be taken at Confirmation?

Confirmation is taken to be the completion of the baptismal covenant and is therefore the appropriate time to add another Christian name if it is desired to do so. The priest who is to present the candidate should be consulted, and he would then inform the bishop of the desired change or addition. According to Blunt's *Church Law* a certificate should be obtained from the bishop stating that the change or addition has been made. A name given at Confirmation is recognized as given by authority of the bishop, and it remains as one of the person's legal Christian names for life. The bishop usually pronounces it when the candidate is presented.

### 2781. Who is responsible for keeping clean the brasswork in a church?

The Parochial Church Council is now responsible for the care and maintenance of the goods and ornaments of the church. In practice, the churchwardens as officers of the Council are usually expected to see to such matters. If, as you say, there is no Guild which undertakes such work we presume the churchwardens would instruct the vergers or church cleaners to see to it, or might find a local man or woman who would undertake this duty as a labour of love.

### 2782. What is the position of those who act as churchwardens in a district church?

Unless the district served by the district church has been formed into a separate parish its wardens are so by courtesy only, as deputies for practical purposes of the churchwardens of the parish church. From this it follows that these latter are legally responsible for the whole of the work, and the district wardens have not the legal status of churchwardens. No doubt

## ON THE CHURCH'S MAP

Notes for Church People

### THE PLACE OF CHRIST IN THE WORLD

Where abidest Thou? . . .  
Come and ye shall see.

Religion cannot hope to transform the social order or even to have any great importance for it unless we relate the knowledge of God in Christ with the actual business of living in the world. . . . But if we know God through Jesus Christ . . . we know that what He achieves in the heart of men and women because of Him, it is His will to achieve throughout the whole world. *F. R. Barry*

## FEBRUARY, 1937

Date THE GREATER FESTIVALS

- 2, Tu. The Presentation of Christ in the Temple (commonly called the Purification of St. Mary the Virgin).  
7, S. Quinquagesima.  
14, S. First in Lent.  
21, S. Second in Lent.  
24, W. St. Matthias, A.M.  
28, S. Third in Lent.

### A Greater Fast

10, W. ASH WEDNESDAY

All weekdays in Lent are marked as "Fasts." In practice Wednesdays and Fridays are observed by those not exempted by circumstances, and Lent is used for self-discipline and education in prayer and almsgiving, and such effort to amend as may prepare for Easter Communion (March 28).

Friday, 5.

Ember Days, W. 17, F. 19, S. 20.

(Prayers for the clergy, those to be ordained, and officials of the Church, especially in the parish, may be used.)

### COMMEMORATION

3, Anskar of Sweden, Bp., 864

in practice it may be desirable to allow them a good deal of independence, but this must naturally depend on local circumstances.

### 2783. May a candidate be elected to the Parochial Church Council who has not given a written consent to serve?

The law requires that a candidate should have consented to serve before he can be nominated for election, but no conditions are laid down as to the form in which this consent should be expressed. We presume that all that is required is that the chairman should be satisfied that consent has been given.

### 2784. Why are lecterns usually in the form of an eagle?

This form of lectern is usually taken to be derived from the symbolism of the four living creatures in the Book of the Revelation, chapter iv, which from early times had been associated with the four Gospels. The eagle—as the bird that soared above earth—was assigned to St. John's Gospel. The outspread wings are a very convenient form for a book-rest; but it is not essential that a lectern should take this shape.

### 2785. What is the purpose of churchwardens' staves?

Churchwardens' staves are a symbol of authority. They were formerly used for keeping order, but are now merely signs of their official position.

### 2786. Can you recommend some books on the historical continuity of the English Church?

The best brief statement is *The Continuity of the Church of England* by the late Dr. Eck (S.P.C.K., 2d.). You might also care to consult *What Happened at the Reformation* by Canon Olivier (Mowbrays, 6d.). On the important question of Anglican Orders the standard work is *Bishop Barlow's Consecration* by Dr. C. Jenkins (S.P.C.K., 1s. 6d.).

For larger works we can recommend the relevant parts of Wakeman's *History of the Church of England* (Rivington, 7s. 6d.) and a recent book by Dr. B. J. Kidd, *The Roman Primacy to A.D. 461* (S.P.C.K., 5s.).

### 2787. Who should appoint the auditors of the Parochial Church Council accounts?

The Legal Board of the Church Assembly has given the following opinion: "Accounts ought, in conformity with the provisions of the Powers Measure, to be audited before the Annual Meeting. Auditors should be appointed by the Annual Meeting for the ensuing year."

**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. Limited, 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. Limited, at their London House as above.



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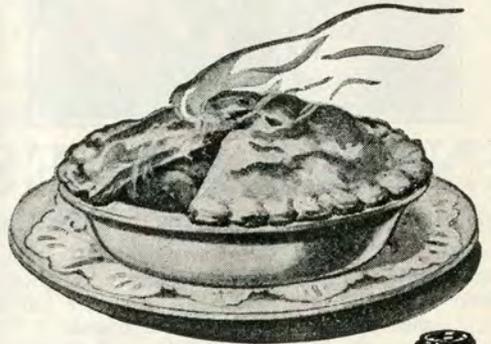
P.263A

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**AFTERNOON BRANCH W.A.**

Our membership now stands at 68. There are 22 life members, including two Dominion life members; 3 were presented this year. Thirty-two meetings were held during the year, with an average attendance of 33; and six executive meetings. Six bales were packed; 3 complete outfits (for two girls and one boy), with quilts, mother's bags, clothing, old and new toys, and gifts for Christmas; also two boxes of books and magazines were sent out West. A bale was sent to the W.A. House in aid of the Caledonia flood sufferers.

Quilts and hospital necessities were sent for Aklavik Hospital, which was demolished by fire. An amazing array of articles is procured for these bales, one even containing a doll carriage. Our pledges, amounting to \$250.00 and \$15.00 assessment, were met in full. Fifty-one Church calendars and 3 dozen Christmas cards were sold.

The Social Service Secretary, Mrs. Perkes, and her committee, made 60 calls during the year on new-comers in the Parish. About 15 parcels were sent to those who were in need of clothing, and others were sent to the W.A. House and Miss Joy, of the down-town church workers.

Receipts in treasury, including fees:

|                                |          |
|--------------------------------|----------|
| Donations, etc. ....           | \$561.44 |
| Extra cent a day .....         | 40.00    |
| Flowers for sick members ..... | 17.98    |
| Altar flowers .....            | 4.25     |
| W. A. Booth .....              | 142.00   |

Total .....\$765.67

Mrs. Lea is our new Dorcas Secretary, and Mrs. Gregory is the Little Helpers' Secretary in place of Mrs. Wadley, who, we are sorry to say, had to give up this year. Mrs. Norton was appointed Educational Secretary and Board Reporter. All the other officers remain the same as last year. The Executive met for their first meeting of the year at the home of our President for lunch.

The Annual meeting, which took place on January 13th, was outstanding not only for all the splendid reports, but also as Mrs. Peachey, the retiring Dorcas Secretary, was made a life member by the branch. Mrs. Peachey, we regret to say, is leaving us, as she has gone to North Toronto to live. We had the pleasure of having Miss Street, Diocesan Treasurer, with us. She gave a very interesting talk on her trip to the Annual meeting and the Indian Boarding Schools in the West.

On Tuesday, January 19th, a Hovis Bread Travelogue took place in the Parish Hall. It was a most enjoyable afternoon and 135 ladies were present. We wish to thank everyone for helping to make this travelogue such a success.

The Dorcas party took place on the afternoon of the 20th of January. Thirty-three members braved the rain and ice to come out. There were games and community singing and we must thank Mrs. Marshall for two solos rendered in her most charming manner. Refreshments brought to a close another most enjoyable party.

Several of our members took advantage of an invitation to attend the Church of the Resurrection on Tuesday, January 26th, to hear Dr. Cartwright speak on Africa. It was a most interesting

talk. Those who did not see Rev. Alan Green's films on Columbia Coast Mission missed a great treat indeed.

Friday afternoon, January 29th, Mrs. Pridham came out to visit the Juniors. She gave a talk and showed slides on Africa, their study book. There were visitors from three other Junior branches present.

**THE ECLESIA GIRLS' BIBLE CLASS  
FINANCIAL STATEMENT**

**Receipts**

|                                       |         |
|---------------------------------------|---------|
| Balance, Jan. 1, 1936 .....           | \$ 9.33 |
| Collection .....                      | 130.98  |
| Miscellaneous sales .....             | 20.98   |
| Raffle of Afghan .....                | 84.95   |
| Bank Interest .....                   | .42     |
| Silver collection at Display .....    | 4.15    |
| Missionary Box .....                  | 3.14    |
| Social .....                          | 7.47    |
| Donation toward Christmas party ..... | 4.00    |
| Christmas Cards .....                 | 42.35   |
| Booth at Bazaar .....                 | 127.40  |

\$435.17

**Disbursements**

|                                             |          |
|---------------------------------------------|----------|
| 50% of Collection to Sunday School .....    | \$ 65.50 |
| Wool and material for Social Services ..... | 52.23    |
| General Expenses .....                      | 5.12     |
| Christmas Cards .....                       | 16.20    |
| Christmas Party .....                       | 23.55    |
| Christmas Puddings .....                    | 18.00    |
| Flowers .....                               | 8.50     |
| Social Expenses .....                       | 5.00     |
| Proceeds from Bazaar to Parish Association  | 127.40   |
| Donations:                                  |          |
| Women's College Hospital .....              | 5.00     |
| Church Army .....                           | 22.00    |
| Shower for Church Army .....                | 5.15     |
| Aklavik Hospital Fund .....                 | 10.00    |
| Indian Child .....                          | 30.00    |
| Miss Shotter for Parish purposes .....      | 10.00    |
| The Canon for Christmas Baskets ...         | 25.00    |
| Sunday School by Post .....                 | 2.07     |
| Balance, Dec. 31st, 1936 .....              | 4.45     |

\$435.17

We started out in 1936 by collecting enough books and magazines from the girls to enable us to send two shipments (one in April and one in October) of eight cartons each to the Rev. Mr. Cole, at Arborfield, Sask. We also sent Mr. Cole a large bale containing layettes, children's clothes, quilts, stuffed toys and dressed dolls for use in his Parish. We sent baby clothes to the Social Service cupboard of our own Parish.

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the world-wide chain of prayer at St. James' Cathedral, and also joined in the Corporate Communion. Five dollars was given to the Arctic Mission as our Lenten offering. May 22nd we entertained 150 members from seven East-end branches of the Mothers' Union. May 28th we attended the annual meeting of the Toronto Diocese of the Mothers' Union at St. James' Cathedral Parish Hall.

An enrollment service was held in the Church on June 11th, when fifteen new members were admitted and one transferred from another branch bringing our enrolled membership up to 91 members. During the year we had four guest speakers: Miss Kingston, Mrs. R. A. Robinson, our Diocesan President; Rev. A. Briarley-Browne, the Mothers' Union Chaplain; and Deaconess Morton.

We have three active links: two in England and one in Jamaica. Nine letters have been written to these linked branches during the year; Christmas greetings were also sent.

As the year of 1936 was the Mothers' Union Jubilee year, each member was asked to bring in one prospective member to help further the work of this wonderful organization.

#### DEATHS IN THE PARISH

Albert Ernest Sargent, 29 Paterson Avenue, died of pneumonia following an operation. He had given faithful and efficient service as workman and later foreman in the Cemetery for over twenty years. He was held in the highest esteem by his fellow-employees, and his death is much regretted.

Dorothy Joan Smith, daughter of Mr. and Mrs. Clifton M. Smith, died very suddenly, aged 7½ years.

Frederick Preece, of 148 Elmer Avenue, died of pneumonia, aged 82 years.

David Lynch Porter, 21 Minto Street, died of pneumonia, aged 52 years. He had been an employee of the T.T.C.

Mrs. Jane Naylor, a former resident of this Parish, died of coronary thrombosis, aged 78 years.

Mrs. Margaret Pettigrew, widow of the late Henry Pettigrew, Benlamond Avenue, died after a long illness. Her husband predeceased her in September, 1930. Moving to the Parish from Norval several years previously, both of this venerable pair were types of loyal faithful Christian saints whose places in a community are hard to fill, and whose influence cannot be estimated.

Sidney D. Durham, a former business man and brother-in-law of Mrs. J. D. Bailey, Rainsford Road, died after a long illness.

Mrs. Ellen Badley, mother-in-law of Mrs. Love, Brookmount Road, died, aged 82 years.

We extend our sincerest sympathy to the families of the bereaved, and pray that they may find consolation.

#### Baptisms

- Jan. 1—Ronald Joseph Atkinson.  
Jan. 10—Margaret Rose David, Margaret Jeanne Sharp, Jack Charles Sharp, Alfred Roy Quantrell.  
Jan. 17—Ralph William McMullen, Margaret Jane Elliott, Gloria Carol George.

#### Marriages

- Jan. 1—Vernon Campbell Speers and Bernice Owena Bevan.  
Jan. 1—Richard Reed Smith and Marion Caulton Bodwell.  
Jan. 16—George Edward Borden Lilley and Dorothy Elizabeth Simpson.  
Jan. 30—Arthur Leslie Chatterton and Gladys Irene Fullerton.

#### Burials

- Jan. 1—Albert Ernest Sargent .....52 years  
Jan. 2—Dorothy Joan Smith .....7½ years  
Jan. 4—Frederick Preece .....82 years  
Jan. 6—David Lynch Porter .....52 years  
Jan. 16—Jane Naylor .....78 years  
Jan. 16—Margaret Pettigrew .....88 years  
Jan. 25—Sidney D. Durham .....51 years  
Jan. 26—Ellen Badley .....82 years  
Interments in Cemetery for January .....80

#### WARDEN'S REPORT—JANUARY 31, 1937

##### Receipts

|                          |          |
|--------------------------|----------|
| 8 a.m. Communion .....   | \$ 12.60 |
| Envelopes .....          | 327.16   |
| Open .....               | 236.60   |
| Missions .....           | 115.35   |
| Special Missions .....   | 1.25     |
| Building — Rentals ..... | 52.00    |
| Bowling .....            | 76.40    |

\$821.36

##### Disbursements

|                               |          |
|-------------------------------|----------|
| Stipends and Salaries .....   | \$444.99 |
| Gas, Electric and Phone ..... | 40.40    |
| Coal .....                    | 115.73   |
| Books and Printing .....      | 28.12    |
| Repairs, etc. ....            | 46.85    |

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Miss Daisy Williams, of 139 Hammersmith Avenue, is recovering from a severe attack of pneumonia, which causes rejoicing to her many friends.

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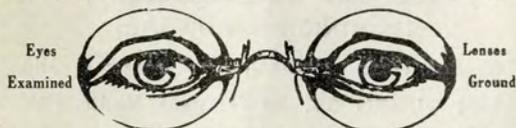
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