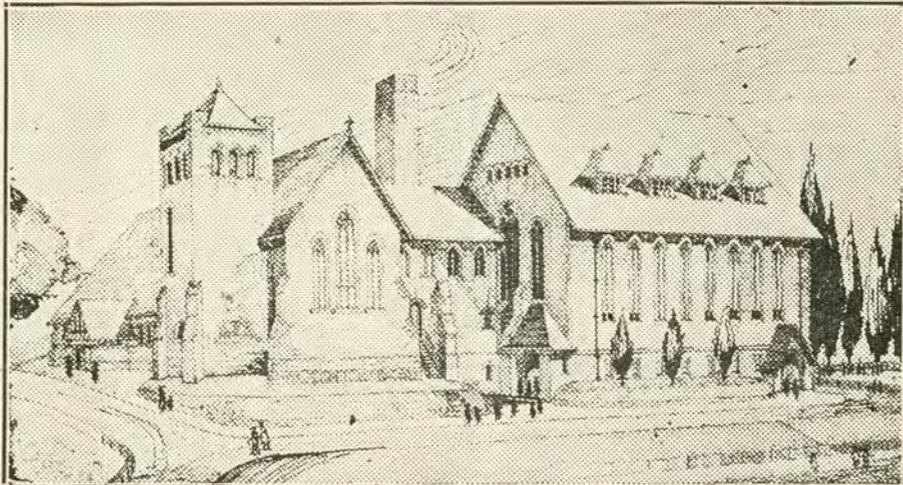


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**MATTINS**—On 2nd, 4th and 5th Sundays.  
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**EVENSONG**—Every Sunday at 7 p.m.

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June 1940.

My Dear Friends:

On June 23rd we celebrate our 90th birthday at St. John's, so I am writing a letter which can be read, not only by those who take the Magazine, but by everyone in the parish. This will enable all of you to have ample notice of this special event so that everything may be done to make sure that you will be in attendance on that Sunday, if at all possible.

Many of you already know that I am asking you to try your very best to meet the challenge of the Diocesan Centenary Fund on that day; and I am convinced that it can be done easily. The Fund is a "present" to ourselves in the Diocese, whereby we raise a sum of money to look after our own affairs. For the last hundred years the people have never really "treated" themselves in this way, but have hitherto sent all special contributions to worthy causes outside the Diocese. The money now to be collected is to be used here. Every parish is asked to make a proportionate contribution towards the total of \$250,000—and our share is \$3,500—which will be spent in support of the Suffragan Bishop, the Synod offices, the See House, mortgage abatement for poor parishes, and transportation in the outlying parts of the Diocese. We couldn't have thought of more needful work if we had tried; and His Grace the Archbishop is looking for our ready help.

The contributions are coming in, and we are well over the first hundred dollars, as you will see by the thermometer on the Church door. I think it only fair to you, to let you know that I expect all the real friends of St. John's to respond by contributing in one way or another, from the smallest possible amount to the largest and handsomest cheque. Just by way of suggestion, in Church the other day I mentioned this standard as something by which to go: Weekly wage-earners might give \$2.00; men and women on monthly salary might give \$5.00; and I am counting on about fifty people who will give \$10.00, and perhaps twenty who will give \$25.00. When we think of the crying needs of our vast Diocese, and of the great benefits which the people of St. John's have enjoyed for 90 years as members of the Diocese, surely we can do nothing else but give our whole-hearted support to this great venture.

When I came to you last year, I wrote you that many of my suggestions would be merely matters of opinion, which you would follow or not as you saw fit; but that there would be some suggestion now and again which, by its very nature, would be a special request. This matter of the Centenary Fund is a special request, in which I ask you to help me to see the thing through, as I have, in turn, been requested by His Grace the Archbishop. In trying to do it, I am avoiding anything in the way of high pressure methods, but am relying on the old-fashioned way of prayer and free-will offering. I am counting on your loyalty, your generosity and your good will to make your offering of thanks for all that St. John's and the Church of England means to you.

On Sunday, June 23rd, the nearest Sunday to St. John the Baptist's Day, we are having Services of Holy Communion at 8 a.m. and at 9.15 a.m. Mattins will be at 11 a.m., and Evensong at 7 p.m. At Mattins and Evensong I am going to speak of some extracts from "The Register Book of St. John's Church, Berkeley," which book goes back to 1851 for its first entry, when Norway was known as "the village of Berkeley." There is food for thought in the fascinating panorama of history, as the cavalcade of events unfold through ninety years.

May God bless us richly in the years to come, as he has done so abundantly in the past. May no selfishness ever swerve us from taking our part in His divine purpose, as He seeks to use our lives in this parish, until we all come to His everlasting Kingdom.

Ever your faithful friend and Rector,

A. BRIARLY BROWNE, Rector.

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### CHOIR REPORT

The most important event of the month of May from the Choir's viewpoint was the wedding of Miss Phyllis Baker and Mr. Percy Pring (both members of the Choir), which took place on the afternoon of Saturday, May 11th. Many friends of the bride and groom attended, and a delightful choral wedding was held. This is the first opportunity that the Choir has had formally to congratulate Mr. and Mrs. Pring, and we do wish them absolutely the best of good fortune in the future.

When planning your Summer diversions, please remember the Choir Picnic. This picnic is often regarded as an annual congregational outing by many of the congregation, and we of the Choir look to you to give us your hearty support this year, as in the past. Your kind co-operation has always played such an important part in making our picnics successful in every way. The date and place at which the picnic will be held this year will be announced in the weekly bulletin of the Church as soon as we have decided upon the particulars.

### ST. JOHN'S (NORWAY) CHURCH SCHOOL

The Church School is closing this year as follows: The Beginners' and Primary Department on May 26th; and the Junior and Senior Departments on June 16th. There will be no meetings for any departments during July and August. The School will reopen on September 15th. The Children's Church is continuing to meet as usual at 11 o'clock throughout the Summer, and all children under twelve years of age are welcome to attend.

On Friday, June 14th, we are holding an evening in the Parish Hall, when the prizes and attendance diplomas will be awarded to the successful scholars in all departments. Parents and friends are cordially invited to attend.

The Annual Picnic is to be held on Tuesday, June 18th, at High Park (Areas 1, 2 and 3; Bloor car), from 2 p.m. It was thought at first that free transportation could be provided for the Beginners

only, but through the generosity of the Sidesmen's Association further cars will be available for the Primary School. Letters have been sent to the parents, giving the necessary information with regard to tickets, etc. May we here emphasize the importance of seeing that each child WEARS his tickets, as no child will be admitted to free transportation, races, etc., without this identification. It is hoped that this will be a family picnic, so pack a lunch and join the School at High Park. Free milk, ice cream, etc., will be provided for the scholars.

### THIMBLE GROUP

The closing meeting of the Thimble Group was held at the home of Mrs. Clements, 58 Willow Avenue, on Tuesday, May 28th.

During the season four layettes have been completed—three sent to the Diocese of Saskatoon, and one to the missionary district of the Diocese of Toronto.

The Red Cross work carried on by our Group is being continued throughout the Summer at the home of Mrs. Allan, 168 Lee Avenue. A number of friends have joined us, and we would welcome many more who would be interested in carrying on this good work.

Our annual picnic is being held on June 11th at "Greenmead", Highland Creek, the home of Mrs. Dee.

The following officers have been elected for the ensuing year:

Honorary President, Mrs. Browne; Past President, Mrs. Meadows; President, Mrs. Wilcock; Secretary, Mrs. Guest; Treasurer, Mrs. Clements; Sewing Convener, Mrs. Riddolls; Wool Convener, Mrs. Semple; Telephone Convener, Mrs. Framp-ton; Assistant Telephone Convener, Mrs. Crigh-ton; Red Cross Convener, Mrs. Phillips; Visiting Convener, Mrs. Meadows.

### AFTERNOON BRANCH W.A.

The activities of the Afternoon Branch of the Woman's Auxiliary ended for the season on May 22nd. At the closing meeting the bale was packed ready for shipment to the West.

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## Suffering and Glory Some Thoughts from Winchelsea Church



**I**T arose out of suffering. After a series of storms had caused much damage Old Winchel-

some twenty years, arose the church of which to-day we see only the choir and a few ruins of the great nave and transepts. The huge oaks of the Forest of Anderida, which still covered much of Sussex, supplied the timber. Some of the stone was brought from Caen, and for the

the people used their past sufferings as material for future glory by fetching stone from the ruins of old town which were still accessible at low tide. An authority on the subject writes :

It was a notable age for Church building, perhaps the greatest in the history of England, and it is evident from the grandiose plan adopted that Winchelsea Parish Church was intended to surpass in magnificence every church in its neighbourhood. It was a time when the austere beautiful Early English style of architecture, with its slender pointed windows, each light complete in itself, was beginning to expand into the 'Decorated' style. In this the windows were usually much wider, grouping together two, three, five, or even seven lights, which were filled in at the top with delicate geometrical tracery.



PARISH CHURCH, WINCHELSEA  
(Photochrome Co. Ltd.)

The desire for decoration sought an outlet in every direction, within and without the building."

Leading families of the neighbourhood gave of their wealth to adorn the church with beauty. Such were the Alards whose tombs are still among its principal beauties, and the descendants of John Godfrey who represented Winchelsea in Parliament in the middle of the fifteenth century. He had made his money by conveying pilgrims to Spain in his ship, "the Helen of Winchelsea," for the town was still a flourishing port. As early as the reign of Henry II Winchelsea and Rye, though not themselves numbered among the Cinque Ports, had been admitted into that confederation under the name of "the two Ancient Towns." The fact that for the expedition against Brittany in 1342 Winchelsea had provided no fewer than twenty-four ships gives some indication of its prosperity before the silting up of the harbour.

*Miss H. Cox*  
St. John's Parish Monthly

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The inhabitants fled to the nearest high ground, and there they soon found opportunity to turn their sufferings into glory. For the first but by no means for the last time in the history of the town wealth used its power for the benefit of man and the glory of GOD when King Edward I, generously forgetting that the men of Winchelsea had been among his stoutest opponents in the Barons' War, gave the ground on which their new home was to stand. Streets and squares were laid out in what was perhaps the first experiment in town-planning made in Britain since Roman times. And so well was it carried out that three hundred years later when Queen Elizabeth visited the town and saw its orderly beauty and "the city-like deportment of its people," she declared that it ought to be called Little London.

King Edward also set an example to future town-planners by choosing a site of two and a half acres for a magnificent church to be dedicated in honour of St. Thomas of Canterbury ; and there, in the space of





STRAND GATE, WINCHELSEA *Judges Ltd.*

But even at this time there was suffering. The town was one of the chief watch towers of England, and as such a special mark for French raiders during the Hundred Years' War. Five times it was assaulted and partially destroyed. In one of these raids the nave of the great church was burnt down. We may form some idea of its appearance before this disaster from the "Counter Seal" of the Corporation, which shows on the left the Church of St. Giles which has long since disappeared, and on the right the nave and aisles, looking west, of the great church, together with the central tower and its spire. What may seem to us a curious feature is that it also includes a representation of the murder of the patron saint by the knights of King



GREAT SEAL OF WINCHELSEA

Henry II, which, as we all know, actually took place in Canterbury Cathedral.

This tower fell at some unknown time, probably in consequence of the damage wrought by the invaders, and no attempt seems to have been made to rebuild either it or the nave. But in the fifteenth century the church, which now consisted only of the choir and transepts, was "restored to a condition of lessened magnificence, it is true, but of renewed beauty and order."

The Reformation and the time of Puritan domination brought more suffering in the destruction of carvings

and stained glass, so that John Evelyn writes in his Diary in 1652:

"I walk'd over to survey the ruines of Winchelsea, that ancient Cinq-port, which by the remaines and ruines of ancient streetes and public structures discovers it to have been formerly a considerable and large City. There are to be seene vast caves and vaults, walls and towers, ruines of monasteries and of a sumptuous church. . . . This place being now all in rubbish hath yet a Mayor. The sea which formerly render'd it a rich and commodious port has now forsaken it."

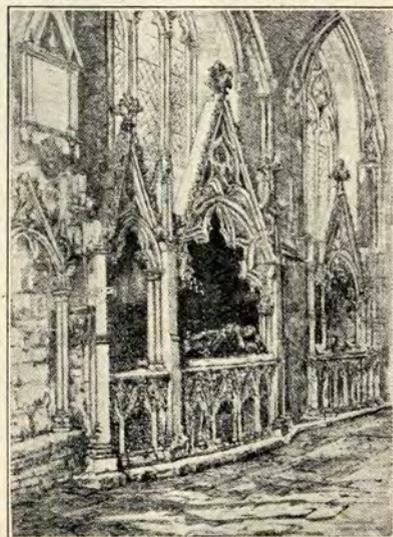


COUNTER SEAL

And more than a hundred years later John Wesley found the "large church now in ruins."

And now at length the glory has returned. In the last century the remains of the church were restored and it was made once more into a seemly house for the worship of God. More recently still additions have been made which almost enable us to say that the glory of the former house is exceeded. Once again wealth was dedicated to producing beauty for the praise and glory of God

when Lord Blanesburgh commissioned Dr. Douglas Strachan to design a series of stained-glass windows for the great church of Winchelsea. The artist's theme, most worthily conceived and executed, is "the glory and continuity of the illumination conferred upon the human race by virtue of the Incarnation.



THE ALARD TOMBS  
(A. S. Illingworth)

The one central thought is the Vision of the CHRIST, SON OF GOD, SON OF MAN, dimly foreseen by His fore-runners in the ages preceding His birth, realized in the many-sided phases of His life on earth, to be carried to a glorious consummation in ages yet to come."

Into this scheme three special memorials are introduced; one to members of the donor's family, one to the men of the Cinque Ports and the two Ancient Towns who gave their lives in the Great War, one to the heroic crew of the lifeboat of Rye Harbour lost in a storm in 1928. Beneath this window is a noble

inscription by Sir Henry Newbolt with which these brief notes may appropriately end.



HIGH STREET, WINCHELSEA  
(Judges Ltd.)

"These men of Rye Harbour, crew of the lifeboat *Mary Stanford*, having confirmed by the habit of a noble service the courage handed down to them by their fathers, were quick to hear the cry of humanity above the roaring of the sea. In the darkness of their supreme hour they stayed not to weigh doubt or danger, but, freely offering their portion in this life for the ransom of men whom they had never known, they went boldly into the last of all their storms. Their names are here recorded in acknowledgement that we have received in trust for England the memory of their faithfulness and loving-kindness."

## The Church and its Privileges

By the Rev. A. M. Ramsey  
Canon of Durham

ONE of the diseases that have plunged the nations into war can be described in a word—Racialism, the notion that divinity resides within the blood and honour of a particular race. As Christians we know the antidote of this disease, and that antidote is *Christian Racialism*, the truth that GOD has created a spiritual race that cuts across the physical races of mankind. Go back to the Bible. The Jews were the chosen race whom GOD had set free from bondage and called out to be His people. Similarly the Christians are now the spiritual race, whom GOD has set free by the Cross of CHRIST and called out to be His people. St. Peter says, "Ye are an elect race, a royal priesthood, a holy nation, a people for God's own possession" (1 *St. Pet.* ii. 9).

Christian privileges: do we think of these as being, before all else, the privileges of a race and a nation? Our unity is a unity of race; we are one not chiefly because we have one belief or one point of view but because we have one birth, a spiritual rebirth by baptism. And where our unity is outwardly broken the task is not for Christians to make themselves one but to discover that they are one already by birth and race. *Sirs, ye are brethren!* A race fosters racial feeling by pride in its blood; "blood and honour" is a slogan of the Nazi racialist. But the Christians fix their thoughts not upon the blood that flows in their veins but upon the Blood of JESUS shed for them; His Sacrifice made them a free people and in Him alone must His people boast.

Is it possible for us to see all the privileges and rites of the Church as the privileges and rites of a nation? *Baptism* plainly speaks to us of a nation; it tells us that the Christian's life begins not with our own search for GOD but with GOD's begetting us in union with our spiritual blood-relations in CHRIST. We are born into the race and its influences surround us before ever we become conscious of them. *Holy Communion*, similarly, is a "national" rite. We approach GOD's altar as GOD's free people commemorating the Sacrifice and the Covenant that made us a people. As with the Sacraments, so with the Ministry. The *Apostolic Succession* of the bishops belongs to this same "racial" conception.

When the children of our parish are confirmed, the laying on of hands is performed not by the local vicar nor by a neighbouring vicar but by the bishop as the minister of the universal Church, representing the one Christian race and nation that reaches across the centuries and the frontiers. By the coming of the bishop to lay hands on them the candidates are vividly reminded that their privileges belong to the whole Christian race in its universal life. How greatly would our Church life be enriched if we realized fully not only the doctrines of the body and the kingdom and the family but also that doctrine of the race and nation which is in the Bible the primary truth about the Church!

"Ye are an elect race." The final answer to Nazism will not be an internationalist or anti-nationalist ideal; it will be the Christian racialism. Mankind will find unity not by trying to piece together their own human units but by becoming members and living as members in the spiritual race whom GOD creates, calls, cleanses, and unites by the death of JESUS CHRIST. This race exists already in the midst of the present distress, and the day of trouble is its day of opportunity.

Our ordinary Church life will be wonderfully quickened if we will see our familiar Church privileges as the privileges of an elect race. These privileges include worshipping with the hymns and psalms of the holy nation, sharing in the Eucharist as the sacrificial feast of our nation's deliverance, loving in the midst of an unloving world, and showing forth those Christian "racial characteristics" which are the fruit of the SPIRIT. The life of every parish can be an inspiring thing if it be seen as a little part of the one holy nation; and the smallest piece of genuine Church life can be used by GOD for His healing purpose in the world.

But there is one more Church privilege of which the New Testament reminds us (1 *St. Pet.* iv. 12-16), the privilege of suffering for CHRIST. This privilege is well known in many parts of the Church to-day, and a test for all our Churchmanship is: "Are we worthy of our brothers who suffer for CHRIST, and are we ready to suffer ourselves?"

## Does the Church own Slums?

By Marion FitzGerald, Author of *The Church as Landlord*



MISS OCTAVIA HILL  
(National Portrait Gallery)

**T**HE answer to this question is that houses in quite bad enough condition to be classed as slums are continually coming into the possession of the Ecclesiastical Commissioners who manage the Church's property, but they do not allow them to remain in this condition a day longer than can possibly be helped.

This is how it happens. The Church of England is a great landowner through the gifts and bequests of its members in the past, and much of this land has been let on lease for building purposes. When the leases come to an end, mostly at the end of ninety-nine years, the use of the land returns to the ground-landlord and he also comes into possession of all the houses on it. At first sight it looks as if he were very lucky to get some houses, probably hundreds of them, that he did not build and which so far have cost him nothing, but as a matter of fact they are, more often than not, a most embarrassing possession, especially if they happen to be cottages or large houses which have degenerated into tenements. In addition to being old they are almost certain to be dilapidated, for it is a well-known though regrettable

authorities, which have powers to compel them to keep their houses in a fit condition, generally take the line of least resistance, and wait until the ground-landlord has obtained possession of the houses and they can deal with him. This is the experience not only of the Ecclesiastical Commissioners but of many other land owners.

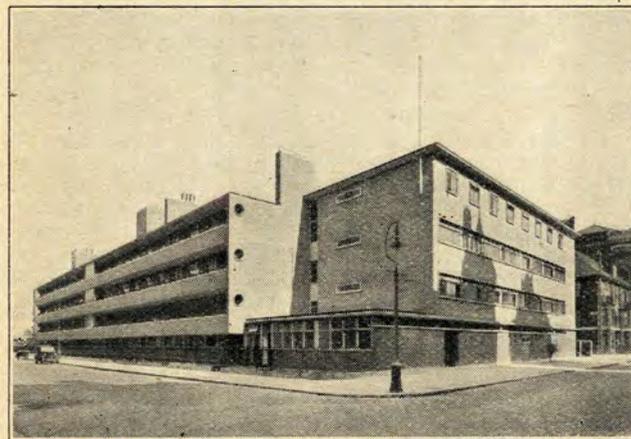
Three years ago at the request of the Church Union Housing Association and by permission of the Ecclesiastical Commissioners I made a survey of a great deal



OLD HOUSES IN SOUTH LONDON

of the house property in London belonging to the Church. I was able to go in and out at will, to talk to the tenants, and also to have interviews with the women property-managers, the successors and the pupils of the late Miss Octavia Hill. It is not perhaps as generally known as it should be that the Commissioners called in that great pioneer of housing reform to help in the management of their property more than fifty years ago, and with her assistance and inspiration great schemes for clearing away old houses and building good new cottages and flats were carried out at the end of the last and the beginning of the present century.

I have vivid memories of things seen during that ten weeks' survey which illustrate the difficulties the Commissioners have encountered in taking over old, dilapidated property during the post-war house shortage. In North London I saw some terribly dilapidated houses, standing on Church land, but still the property of the leaseholders whose leases had just one year longer to run. Everywhere I saw decayed brickwork, crumbling wall-plaster, fallen ceilings displaying bare rafters, broken floors and stair treads; and I realized how costly these houses would be to repair when they came under the Commissioners' control in a year's time.



BLOCKS OF FLATS BUILT BY THE COMMISSIONERS

fact that leaseholders do very few repairs when their leases have nearly run out, and the local sanitary

Why not pull them down right away and build new houses? That would be the ideal policy the Commis-

sioners would like to adopt, but it would not be an immediately possible one, for these miserable houses were all fully occupied, some to overcrowding. The tenants must be put somewhere while pulling down and rebuilding was done, and there were few vacant premises at the time.

I saw near Waterloo Station some very unsatisfactory houses, which had been taken over by the Commissioners as far back as 1921, and were now being cleared after long waiting. They had obviously been badly planned and badly built in the beginning, and I was told they were all seriously overcrowded and much dilapidated when taken over. They had to be made habitable, and the occupants rearranged so that nobody should sleep in the basement rooms (which were less than seven feet high), because the London County Council would not grant permission for them to be demolished owing to the shortage. To keep these old houses decently fit for habitation for some fifteen years after they had come into the possession of the Commissioners taxed all the resources of the woman property-manager, but she had accomplished wonders, though at a heavy cost. During the last five years they were standing the repairs absorbed nearly half the rentals. It would have been far more profitable to demolish and rebuild in 1921, but owing to the desperate need for house room they had to be preserved and the Commissioners were unjustly accused of being indifferent to the fact that they owned slums. A few months ago rebuilding was completed and the area is now occupied by magnificent blocks of flats equipped with all the modern amenities, including a community centre.

Reconditioning of old property taken over from leaseholders to give it some years' longer life has often been carried out with great ingenuity on the Commissioners' estates, but their true ideals of housing are embodied in the cottages and flats they built thirty to forty years ago, which were far in advance of their time, and in their post-war flats now going up in many parts of London on sites once occupied by slums.

The Commissioners' tenants fully appreciate their landlords, and they expected me to understand that to say a house belonged to them was equivalent to saying it was a house kept in good repair.



KITCHEN IN A NEW FLAT

The illustrations, except the portrait of Miss Hill, are reproduced by courtesy of the Ecclesiastical Commissioners.



D. I. R.

### THE OLD KNIGHT

**T**HE old knight stood by the chapel door  
And watched them ride away :  
The young knights clad in shining steel,  
Helmet on head and spur on heel ;  
He watched them ride in pomp and pride,  
Sturdy and strong to right the wrong,  
And keep the foe at bay.

With an aching heart and a glistening eye  
He thought of the bygone day  
When he like them had been wont to ride  
With lance in rest and sword at side,  
Had done his part with a steadfast heart,  
Sturdy and strong to right the wrong  
And keep the foe at bay.

Now as jetsam flung upon the sand  
Useless and torn and grey,  
Never again would he ride with them  
The flowing tide of wrong to stem ;  
His soul was sore, for never more  
Could he depart with steadfast heart  
To keep the foe at bay.

But he looked again at the chapel door,  
And something seemed to say :  
" There is a weapon the old can wield  
And 'tis stronger than earthly spear or shield,  
Yonder is work you may not shirk,  
Go enter there and kneel in prayer  
To keep the foe at bay."

H. Elrington



# A New Estate

A Serial Story

By J. AITON COWDROY

## SYNOPSIS

ON the death of her mother, HILARY LEIGH was adopted by her wealthy aunt, LADY LESTER. Eight years later she decides that she must return to keep house for her father, who is in comparatively poor circumstances. The decision is the more easy since Dr. ROGER MEREDITH, whom she finds very attractive, has joined the staff of an Everest Expedition. Hilary enters on her duties at her father's cottage. Here a building estate is being developed, and she hits on a scheme to start a Nursery Garden with her brother GEORGE as Manager. An accident to another brother, TOM, while skating introduces Hilary to JOHN HAMMOND, Tom's schoolmaster.

The story continues—

## CHAPTER XI A STEP FORWARD

**J**OHN Hammond walked home that evening across the dark fields to his comfortless lodgings in Heighlea his mind aglow with thoughts of the scene he had just left.

"A thoroughly nice crowd of young people," he thought. "I liked that pleasant fellow George, and the dreamy, scholarly father, and that jolly little chap and the small sister, but that elder girl is the presiding spirit, a born home-maker, not fussy or bossing as so many women with home-making gifts are, irritating the folk they mean to benefit, but gracious, understanding, tender." He found other adjectives culled from the poets he loved, then smiled at his own mood. All the same he felt a warm affection for young Tom for introducing him so unceremoniously to that home. A man does not make congenial friends every day, and a lonely worker may well rejoice when an inviting home is thrown frankly open to him.

From Belle Vue, the Cramps' red-brick home, to which they had removed from the small flat over the shop on their sudden rise to prosperity, Eileen came home deeply impressed by its luxuries. It was the urgent desire of Mrs. Cramp to blot out from the memory of the place those humbler days, and, dropping all her former acquaintance in the village, to soar into loftier social circles that befitted their new fortune. Unfortunately this was not too easy in a place where every one knew them, but Norman and Nellie, who was head cashier at the "Emporium," brought home casual friends met at the tennis club at Heighlea to play on their hard court at Belle Vue. The younger children, who now attended Miss Hazelrig's school, had privately missed their little village playmates badly, and had made the most of Eileen's visit.

"Beryl and Margery have marvellous dresses," Eileen confided to Hilary. "Blue velvet coats with real squirrel fur collars and cuffs for Sunday! Couldn't I have a velvet coat instead of that dull serge one, Hilary? Do they cost too much?"

"Yes. But even if they didn't, plain coats are much more suitable for us, darling." She stooped and kissed the wistful little face. "Try to remember, it is not the clothes but the person inside them that matters."

"I think nice clothes make the person inside them feel a nicer person," Eileen replied. "Look how lovely Cinderella was when she was wearing her beautiful ball-dress!"

"That was only because Cinderella was a decent girl herself," put in Lance decidedly. "The ugly sisters went on being horrid even when they were dressed in silks and satins." Hilary slipped away and left them to thresh out the question by themselves.

It was impossible to be ungracious to a man who had given such timely help, but Hilary suffered considerably in consequence because Norman Cramp seemed to imagine that he now had the right to greet her with familiar chaff whenever they met.

Mr. Cramp, senior, was always dodging about suspiciously in his "Emporium" to make sure that his assistants did not waste one second of the time he paid for, but he left Norman a free hand as manager of the grocery shop. Hilary learned to dread the boisterous: "Hullo, hullo, Miss Leigh! You're looking very bonny this morning! Come to give me a treat, eh?" which now greeted her entrance.

She would read her list in a brisk and chilly tone, ignore the glance of his bold, blue eyes, and the half-suppressed grin of the other youth, and escape as soon as possible from the shop, unfortunately the only one in the village.

"One day," she thought crossly, "he will call me by my Christian name, and then I shall fling his rice at his horrid waved head, and after that I shall have to tramp over to Heighlea for every scrap of groceries."

Then her irritation would end in a laugh. It was absurd to allow herself to be vexed by such a trifle. And the son and heir of the grand Cramp family probably thought he was being quite kind in stooping to friendliness with the sister of a "day-labourer."

"But George isn't going to remain a day-labourer all his life," she thought fiercely. "He is going to be the head of a big business one day, and his name will be as well known as that of any big nurseryman."

It was a fantastic hope to base on a few little plants in two frames, but large enterprises have sprung from even humbler beginnings, and George, as she had clearly seen, possessed a certain indefinable quality that set him apart from the careless, cheerful young men with whom he worked. Three of these, strapping youths called Jim and Joe and Bob, were even now helping him in preparing various gardens on the estate for spring planting, and they, like the owners of the gardens, seemed to accept him as a matter of course as the man to apply to for planning and directions. The three treated Hilary with respectful friendliness and often

lent her a willing hand with the cottage ground that she was steadily getting ready for spring cultivation. Joe, who was an excellent carpenter and handyman, knocked up a couple more frames for her, and Jim did useful things with cement.

In February, with the certainty of a dozen gardens to tend, George gave up his job with the builders and turned jobbing gardener in earnest, and two days later he had reached an agreement with White of Heighlea for the supply of goods, at the customary trade discount and on three months' credit terms. Shortly afterwards a notice appeared, suspended from a bough of the old apple tree by the gate:

"George Leigh,  
Nursery Gardener."

The first step in Hilary's ambitious plan was taken when she painted and hung up that board.

## CHAPTER XII

### WIDENING CIRCLES

**T**O Mavis Bunting the meeting with Hilary on the frozen pond was a thrilling event. It was many months since she had spoken to a girl of her own sort.

Her life at the Hall with her pupil Anne was a somewhat solitary one. The Prestons lived in London and only came down at intervals, and they invariably brought numbers of important guests with them. Though the house was much enlivened by their arrival with all their extra servants and cars, the young governess and the child lived apart from the attendant bustle.

On Sunday afternoon, when Anne and her visiting cousins were at play under the nurses' charge, Mavis mounted her bicycle and rode over to Inglethorp, half afraid of her own boldness, yet sure that if she left it too long she would never summon up sufficient courage to go at all. "If she has forgotten she asked me, I will pretend I just came for a moment to ask about her brother."

Hilary's greeting as she opened the door set the fears of Mavis at rest.

"Oh! how nice of you to come!" Hilary exclaimed. "I wanted to write, and then," her eyes gleaming with fun, "it dawned on me that in the excitement of the moment I had not asked your name. I couldn't very well address an envelope to 'Bunty.' And that was what the children called you."

"Oh, how stupid of me! My name is Mavis Bunting." She looked confused for a second, then ventured on frank confession. "And I didn't know where you lived except that it was in Inglethorp, so I set out this afternoon to explore for you, and by a great piece of luck saw your little sister at the window and chanced this being your house."

"You extraordinarily sporting person! Suppose you

hadn't seen Eileen. Were you going to knock at every door and ask if they knew a nameless spinster?"

"Oh, not as bad as that; Eileen called you Hilary. There couldn't be too many Hilarys in Inglethorp."

They were laughing when a tall young man stepped into the passage and surveyed them both with amused inquiry.

"My dear Hilary! Why this—this hilarity? What is the joke?"

"O George! This is Miss Bunting that I told you about. She was on the ice, only I didn't know it was

Miss Bunting . . ."

"And I didn't know it was your sister, either," Mavis caught up the explanation. "I mean, of course I didn't know about you. We didn't either of us know our names."

"The ice must have gone to Hilary's head," George observed gravely. "She does know her own name as a rule. Don't you?"

"Oh, yes; my own. But I didn't know hers and she didn't know mine. So I came to find her."

George thought her laughter the prettiest thing he had ever heard, as musical and unaffected as the trill of a robin; and she had the redbreast's colouring too, with those bright brown eyes and flushed cheeks, and curling chestnut hair beneath her hat.

"And I do think it was perfectly charming of you, and frightfully enterprising too," Hilary declared in cordial praise.

"Oh, I haven't laughed so idiotically for years," Mavis murmured, striving for self-control. "I'm so sorry. You see, I am a governess."

"Are governesses forbidden to laugh then?"

"Well, not forbidden exactly, but they have to be a little staid, and set an example," she said demurely. But Hilary guessed that she meant that there had been no one of late to laugh with. She put a friendly hand on her visitor's arm.

"Come and meet the rest of the family," she said. "Sunday is a sort of field-day with us when we are all at home, Daddy and George from their work, Tom and Eileen from school; so you chose a happy day to come. Mr. Hammond is here to-day too, one of the Masters from the Grammar School where Tom goes. Perhaps you know him?"

"Only by sight. I hope your other brother didn't take any hurt."

"Not really. We kept him at home this week as a precaution. But he is going back to school to-morrow."

The sitting-room, with its casement windows and wide hearth, had gained an air of homely charm since Hilary's advent, though she had bought no new furnishings, but had merely rearranged the old and eliminated much unsightly rubbish that Mrs. Tibbets had cherished.



"The ice must have gone to Hilary's head,"  
George observed gravely.

Eileen greeted Mavis with rapture. Mr. Leigh, who was reading Spenser in blissful detachment from the chatter of his family, looked up and smiled on her with dreamy courtesy as if she were a vision stepped out of his page. Mr. Hammond stood by Lance's couch and shook hands, his shy, pleasant smile lighting his face.

"I saw you with your small charges on the ponds," he said.

"And I saw you with your large charges there too," she smiled. "And the thaw came so quickly. It was sad to wake up on Thursday morning and find the frost gone and the ponds just dark, melancholy water again."

"They must be awfully decent places for pond-snails and things," Tom put in enviously. "It's a shame they're kept private."

"Tom, you ungrateful soul!" Hilary exclaimed. "I thought it very good of Sir John to throw them open during the frost, and allow herds of people to trample all over his park."

"People did so much damage years ago that he had to close the park to the public, I believe," Mavis explained. "But I'm sure you could go to the ponds sometimes if you applied to the head keeper. When the water lilies are out they are beautiful, and before that too, when the banks are blue with forget-me-nots, and bluebells are in bloom under the trees."

"Do you think I could?" Tom said eagerly. He was an ardent naturalist, and soon they were deep in a discussion of the secret life of the countryside in which Mavis took her full share, for she had the quick, observing eye of the true nature lover.

Presently Mr. Hammond, and finally Mr. Leigh himself, were drawn into the talk, James Leigh quoting field lore of poet and naturalist from his stores of quaint and scholarly learning.

Hilary slipped out unnoticed in the midst of it to get tea, and soon Mavis joined her in the kitchen, her shyness forgotten.

"O Hilary, it is glorious to hear people talking of real things again," she burst out, and Hilary looked up inquiringly from the bread that she was cutting.

"What are the real things?"

"Well, not just sport and clothes and politics—though they are real enough in one sense, I suppose, but the real, true things that satisfy one's mind and heart," Mavis said. "At home we had no money, but we never felt poor, because we had all those other things that seemed to matter so much more. Once, when Dad and

I were up on a hill-top together and no sound anywhere but the rustle of the wind in the grass at our feet, he said suddenly: 'When you are grown-up if ever you feel inclined to repine at being poor among others who are richer than you, remember that all the true joys of life are free gifts from GOD to all His children.' I can't tell you how often I have remembered that. Just now your father quoted Borrow's saying about the sun and the wind on the heath, 'all sweet things, brother,' and it sounded like Daddy speaking again."

Her voice trembled and she felt half ashamed at her outburst of emotion, scared at being laughed at or misunderstood, but Hilary's answer was quiet. "Thank you for quoting his speech, Mavis. It will help me too. Now will you collect those cups on the tray while I make tea. Have you been long with the Prestons?"

"Eighteen months. Mummie and Daddy died within a few weeks of each other when I was still at school. Miss Jefferson, my head mistress, was awfully kind in offering to get me a job later, and when Lady Preston consulted her about a young governess for Anne, as I hated the idea of office work, she suggested that I might try how I liked private teaching. So here I am, and now you know my whole history."

"Well, mine is quite as brief," Hilary laughed. "I lived with an aunt in town till last autumn, when I came home to my own people. My father is a builder's clerk, and George is a jobbing gardener, my next sister is with my aunt, and the young ones at school, as you know. I want you to understand the position clearly, Mavis. There are not many gentlefolk living about here, but if there were they would not know us."

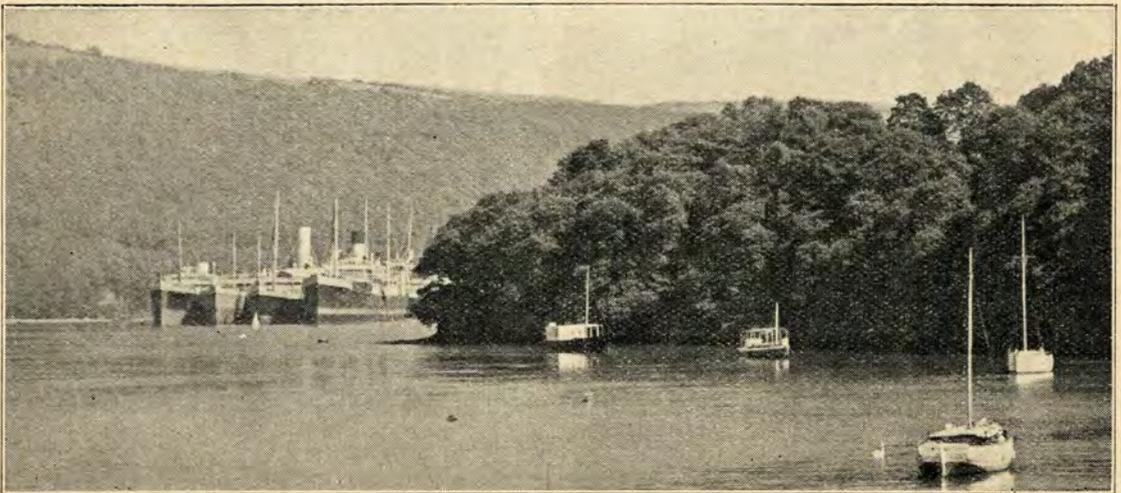
"Then it would be entirely their loss."

"Perhaps," Hilary chuckled. "But, dear girl, if you come here often, as I hope you will, it would be fair to tell Lady Preston about us as you are living in her house, in charge of her infant."

"I have a perfect right to choose my own friends," Mavis said proudly, then she nodded. "You are right, of course, and I should do that in any case. But it won't make any difference."

George got out his ancient bicycle and saw her home through the dark lanes after tea, and after this first visit Mavis ran over and joined in whatever was going on, like one of the family, whenever she had a free hour. Hilary presently noticed that George was never too busy to escort her safely through those dark roads.

*(To be continued)*



THE DART NEAR DITTISSHAM

*(Staniland Pugh)*

## Hints for the Home

## Household Hints

**Broken Glassware.**—Melted alum is better than glue for mending glassware. Melt a small quantity in an old metal spoon and apply with a clean fine brush. Press the broken edges firmly together, and you will find that it holds well and does not show.

**Holes in Pans.**—Small holes in pots or pans which are not worth any expense in repairing may be satisfactorily dealt with at home. For an aluminium utensil, hold a flat piece of iron inside and pound round the hole (on the outside) with a hammer. The aluminium is soft enough to expand and fill in a small hole.

For an enamel or tin utensil, fill the hole with putty, flatten each side, and leave to harden (*L. Fuller*).

**Amateur Paper-hanging.**—To remove wall-paper, make a solution of one tablespoonful of saltpetre to one gallon of hot water. Apply freely to the paper with a brush and let it soak in. Several applications may be necessary, but remember to make a fresh solution and keep the water hot.

**For Wall-paper Paste.**—Mix two parts of water with three parts of flour, by measure. Stir until all lumps are gone and then boil for ten minutes, stirring all the time. Leave to cool, and then mix in two tablespoonfuls of powdered alum to each gallon of paste (*L. Spence*).

**A useful and labour-saving Polishing Cloth.**—Take a soft chamois duster and sprinkle it well with paraffin oil. Roll it up very tightly and then wring as you would when wringing water out of clothes when washing. Do not open it but leave as it is until dry. I usually leave mine about a week. This will make a splendid polisher. Windows, mirrors, vases, furniture, or any polished surfaces will keep bright and clean if just rubbed with this duster (*Miss H. Llewellyn*).

When your *Carpet Sweeper* gets a little "slack" through wear or old age, wind a strip of narrow adhesive tape around the small wheels attached to the brushes. This will make the brushes grip the floor surface better and the sweeper will be more efficient (*Mrs. N. Washington*).

## Recipes

**Four-square Marmalade** (economical and pleasant).—1 orange, 2 apples, 1 grapefruit, 1 lemon. Wash the fruit, cut orange, lemon, and grapefruit in halves, squeeze out the juice, saving the pips from the orange and lemon, but discarding those from the grapefruit. Tie the pips in a muslin bag. Shred the rind finely. Peel, core, and chop the apples. Mix the fruit together with the juice and measure; add twice the quantity of water. Pour into preserving pan and boil from one to one and a third hours, with the bag of pips, until the fruit is cooked and the pulp thick. Measure the pulp, bring it to boiling point again, and to each pint add one pound of sugar. Now stir constantly till the sugar is dissolved, boiling about ten to twenty minutes until set. This makes about six pounds of marmalade (*Miss J. Sprunt*).

**Maintaining Family Fitness.**—War conditions have raised a new problem for every housewife—the problem of how to keep the family meals properly nourishing in spite of food restrictions. Fortunately, this can be done easily and effectively by serving Ovaltine at mealtimes. It is a completely nourishing food beverage, and supplies the important vitamins and other protective food elements necessary to maintain health and energy. Served cold, it is a satisfying summer-time drink to supplement light meals.

## COMPETITION

In times of worry and anxiety it is a relief sometimes to let our thoughts dwell on cheerful things, not in any spirit of despondency about the present, but rather as an antidote to it and a strengthening of the spirit. We are therefore offering prizes of 10s. and 5s. for an account, in not more than three hundred words, of *A Happy Day in My Life*. Entries must reach the Editor of THE SIGN, 28 Margaret Street, London, W.1, not later than first post on Wednesday, June 26th. Prizes will be sent out early in July and the result announced in the September SIGN.



## Barnardo's believe in happiness in these dark days !

Since the outbreak of war new admissions to DR. BARNARDO'S HOMES have brought happiness into the lives of 798 boys and girls, including 80 whose fathers have been called up for active service.

**8,250 children wholly maintained  
3,000 partially supported.**

These children pass from misery and destitution to happiness and good citizenship.

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## 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.\*.

**3042. Will a vicar visit a sick person if one of the curates is in charge of the district?**

Visiting in the parish by the clergy is under the control of the vicar and he is responsible for making the arrangements. For this purpose it is usual for the parish to be divided into districts, each of which is entrusted to one of the clergy. If any one particularly wishes to see the vicar, or if one of the other clergy thinks it desirable that the vicar should visit a certain person, it will of course be noted. In large parishes it is obviously impossible for one priest to do all the visiting, and some such arrangement as we have described is usually adopted. But it must be remembered that the vicar is ultimately responsible.

**3043. Has a choirmaster authority to prevent a boy singing in concerts?**

If the boy is a member of a choir school there is no question. The choir-master has full authority, and will only rarely give permission for any engagements outside the routine necessary for the boy's life of training. Ordinary choirs should have a rule to the same effect. Where there is no such rule some tact may be necessary to make those concerned, especially the boy himself, understand that it is unwise that he should accept such invitations.

**3044. Is there any opening for training or lay work for men?**

We fear that in the present circumstances there is little or nothing to be obtained by way of training, or of paid posts such as you mention, for lay workers. In fact many workers in such posts lost them at the beginning of the war. Some are now employed in Army huts but we believe that much of this is merely canteen work. So we can only suggest that you consult your vicar as to possible openings in your own neighbourhood. We are sorry not to be more helpful, but the war seems to have put an end for the time being to such work as you desire.

**3045. May a young man preparing for ordination conduct Morning and Evening Prayer in church?**

A layman may not conduct services in church without the authority of the Bishop, and this applies to men preparing for Holy Orders as well as to others. If the vicar of the parish desires that the young man you speak of should help him in this way he must first obtain the permission of the Bishop. In any case a layman may not read the Absolution or give the Blessing.

### THE GUIDED WAY

Points for Church People

#### ITS PRIVILEGES

God sent forth the Spirit of His Son into our hearts

"The treasure of the Gospel we have ever in earthen vessels, and every generation of Christians, every Christian man or woman, is dependent on the witness of the HOLY SPIRIT, in the life of the Church or of the individual soul, for the assurance of the pardoning love of GOD in CHRIST JESUS: from which neither life nor death nor any other creature can separate those who open their hearts and minds to the Light that shineth indeed amid darkness." C. C. J. Webb

### JUNE, 1940

Date THE GREATER FESTIVALS

- 2, S. Second after Trinity.
- 9, S. Third after Trinity.
- 11, Tu. St. Barnabas, A.M.
- 16, S. Fourth after Trinity.
- 23, S. Fifth after Trinity.
- 24, M. Nativity of St. John Baptist.
- 29, S. St. Peter, A.M.
- 30, S. Sixth after Trinity.

#### DAYS OF FASTING OR ABSTINENCE

- Fridays, 7, 14, 21, 28.
- 22, Vigil of St. John Baptist.

#### COMMEMORATIONS

- 5, Boniface, Bp. of Mainz, M., c. 755 ;
- [9, Columba, Ab. of Iona, 597 ;] 14, Basil, Bp. of Caesarea in Cappadocia, D., 379 ; 22, Alban, M., c. 304 ; 28, Irenaeus, Bp. of Lyons, D., 202.

**3046. Some people are much troubled by the words, "Resist not evil." What can we say about this?**

We think your difficulty arises chiefly from taking one of our LORD's great sayings *by itself*. Try to look at the Gospels as a whole, not as collections of single texts.

The Sermon on the Mount contains "general principles for those in the Church," as individuals, and as members of the community among themselves. Within the community of Christians, each party is understood to know his duty, and, if not, according to the teaching of this Gospel, others deal with it. Our LORD was not passive,

even in His agony, until He was satisfied that the way of suffering (as the Epistle to the Hebrews explains) was the way of Redemption.

So those who act on Christian principles have never condoned sin, nor thought it charity to neglect dealing with offenders, though, as good magistrates may do, they take pains with individual cases. Misuse of Scripture texts, and of our LORD's teaching, arises from not reading or realizing how He varies His answers as the circumstances require.

Also, people do not look at the varied ways in which He spoke and acted as Man with men. If we can get, through the stories of His life, to some knowledge of the Personality behind them we shall never suppose He wishes any one to sin against the sanctified common sense needful for doing the FATHER's will.

**3047. May any clergyman except the vicar officiate at a funeral in the church?**

If the relatives desire a clergyman from another parish to officiate at a funeral the right course is to ask the permission of the vicar, and it is usual for him to give this permission as a matter of course.

**3048. Ought I to leave the Church because I cannot believe that our Lord descended into hell?**

We think from your letter that you have not understood what the Creed says. There are words in the Bible and Prayer Book which have changed their meaning in the last three hundred years. The word "hell" meant to our ancestors "the place of departed spirits," as all properly instructed people, including children, are taught. You will not deny that our LORD has power in that place no less than in heaven and earth. Would it not be better to ask some one to explain these things to you rather than to leave your Church because of something you do not understand?

**3049. Why do so many of the clergy intone their part of the service instead of using the natural voice?**

We agree with you that affectation in speaking should be avoided, but you will see that there is no affectation in intoning when you remember that on Sundays and Festivals (and in most cathedrals every day) the principal services are generally rendered by a choir. Therefore it is both seemly and reverent that the officiating minister should render his part "in tone" with the rest, and not in his natural voice. In the plain recitation of the services when no choir is used, as in weekday services, he reads his part in his natural voice.

**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.

# Church Life To-day

## Some Points of Current Interest

THE new Chaplain-in-Chief of the Royal Air Force, the **Rev. M. H. Edwards**, was ordained in 1911 and appointed a naval chaplain in 1914. In 1918 he was transferred to the R.A.F., and for the past year has been Assistant Chaplain-in-Chief.

\*\*\*

THE late Mr. S. J. Howe was **organist for sixty-five years** at St. Michael's, Stoney Stanton. He was appointed to that post at the age of eleven and held it without a break till his death. Mr. Howe was also for forty years the village postmaster.

\*\*\*

THOUGH round church towers are not unknown in England the shape is not a common one. Our photograph shows that of **Southase Church**, near Lewes. This church contains an oak beam chancel arch, over which the remains of some wall paintings may be seen. It also possesses a framed copy of the Charter by which Southase Church was granted to the Abbey of Hyde at Winchester in the year 996.

\*\*\*

THE two senior novices of the Community of Nazareth in Tokyo recently made their profession as Sisters in the presence of Dr. Matsui, Bishop of Tokyo. They are the **first Japanese women to become professed Religious** in the Anglican Church in Japan. For five years they have been trained by the Sisters of the Community of the Epiphany who have been working in Tokyo for twenty years. The members of the little Community of Nazareth live in a Japanese house near the Sisters of the Epiphany, and retain the Japanese mode of life, living in great simplicity. As far as possible they are self-supporting, taking orders for needlework and making altars which are sent to all parts of Japan. They also help in parish work and Sunday school teaching.

\*\*\*



THE LATE RIGHT REV. H. L. WILD, D.D.  
(Russell, London)



SOUTHASE CHURCH  
(E. M. Taylor)

apparent failure of Christianity," and were the subject of much discussion and controversy.

Their author was at this time forty-four years old. He was educated at Harrow and Corpus Christi College, Oxford, and spent ten years as a lay schoolmaster at St. Paul's, King Edward VI School, Bury St. Edmunds, and Sherborne before being ordained in 1897. In 1907 he succeeded Dr. Inge as Vicar of All Saints', Ennismore Gardens. From 1910 to 1920 he was Archdeacon of Warwick and from 1921 to 1938 of Worcester. From 1926 till his death at the age of seventy-six he was a Canon of Worcester.

\*\*\*

THE **Rev. Robert Quirk**, Canon-Residentiary and Treasurer of Salisbury Cathedral, has also been appointed Librarian in succession to Canon Fletcher. He will have charge of about nine thousand volumes and manuscripts, some of the latter dating back to the time of St. Osmund, who was Bishop of Old Sarum from 1078 until his death in 1099. Canon Quirk, who was for thirty years an assistant master at Winchester, follows two noted Librarians: Canon Christopher Wordsworth, liturgist and interpreter of the Statutes of St. Osmund, and Canon Fletcher, historian and archaeologist.

later in his own college at Oxford. He was Vice-Principal of St. Edmund Hall, Oxford, 1895-1903. In the latter year came his first experience of parish work as curate at St. Ann's, Nottingham. He was Vicar of Carrington, 1905-1909, and then returned to Oxford as Vicar of St. Giles'. Four years later he became Rector of Southwell and Archdeacon of Nottingham. He was consecrated Bishop of Newcastle in 1915.

\*\*\*

THE late **Rev. J. H. F. Peile** will be remembered as author of one of the most striking series of Bampton Lectures ever delivered. They were published in 1907 under the title *The Reproach of the Gospel*, their subject being "the



THE CANDELABRUM  
(Associated Press)

AFTER a ministry of seventeen years in the Diocese of Rochester, where he has served as Canon Missioner, Vice-Dean, and Assistant Bishop, the **Right Rev. G. L. King, D.D.**, has retired from active work and gone to live at Horsell, in Surrey. Bishop King spent the first fifteen years of his ministerial life in mining parishes in Durham. Consecrated Bishop of Madagascar in 1899, he spent twenty years in devoted service to the Church in this French colony. On his return to England in 1919 he became Secretary of S.P.G., and four years later began his work in the Diocese of Rochester which has endeared him to a large circle throughout the diocese.



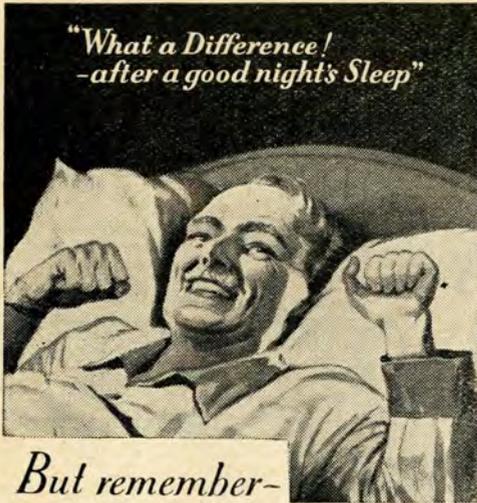
THE RIGHT REV. G. L. KING, D.D.

(Elliott & Fry)

A **SPLENDID candelabrum**, six feet high and seven feet wide, has been presented to Westminster Abbey by an anonymous donor. It is the work of Benno Elkan, who came to England from Germany as a refugee in 1933. Similar, but smaller, works by the same artist have been made for King's College, Cambridge, and New College, Oxford. The candelabrum consists of thirty-two statuettes of Old Testament characters—prophets and warriors, kings and heroines—on the branches of a tree at the centre of which is the figure of Moses holding the Ten Commandments, the foundation of the Moral Law.

\*\*\*

THE Church of **St. Jude, Eldon, Sheffield**, which was some time ago condemned as redundant, has now been closed, and will shortly be pulled down. St. Jude's was built ninety-four years ago, and as it was immediately over a partly-worked coal mine thirty-three stone pillars had to be built through a coal pit into the solid ground before the work of building could proceed. The church has had only two vicars: the Rev. George Sandford (father of the present Archdeacon of Doncaster), who was vicar for thirty-four years, and the Rev. G. W. Turner, who went to St. Jude's sixty years ago. In addition to being the oldest incumbent in the diocese Mr. Turner has probably held his benefice longer than any incumbent in the Church of England.



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P.525A

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all our pre-war contracts will be honoured.**2234 Gerrard St. East — GRover 1187****Branch and Nights — HUDson 8515****PARISH ASSOCIATION**

The annual spring luncheon which was held on May 16th under the convenership of Mrs. Turff, and co-conveners Mrs. Stratton and Mrs. Mathias, was a great success and brought about \$70.30. Receiving with Mrs. Dengate were Mrs. Briarly Browne and Mrs. Turff. The tables were very gaily decorated in colours of green and yellow. We are very much indebted to Mrs. Mould, Mrs. Murray, Miss Down and Mrs. Peel who helped so graciously to make the entertainment a success.

A very enjoyable evening was spent at the closing banquet. Miss Down, who took charge of the games; Mrs. Hutchings and Mrs. Carr, a quizz contest, deserve a great deal of thanks for making the evening one of pleasure. Among the guests were our Rector, Mrs. Browne, Miss Shotter, Rev. J. Langstone and Mrs. Murray.

We are pleased to hear Mrs. Conner is progressing so favourably.

The members of the Association extend their deepest sympathy to the family of their late member, Mrs. R. Kerr.

**MOTHERS' SOCIETY**

April and May have been two busy months for the members of the Mothers' Society. On April 4th our speaker was Miss Shotter, who spoke from St. Luke, 9th chapter, 23rd to 25th verses, telling of the Cross which rises up to Heaven and God and stretches to the uttermost parts of the earth, and is the centre of our religion.

On April 8th we held our annual banquet in the Big Hall. A hot supper was provided and served at 7 p.m. by the committee. The tables were arranged by different helpers who worked faithfully all day so that everyone could sit down and enjoy the supper. The waitresses were daughters of members.

Speech making was cut to a minimum, the only speeches being one by our President, welcoming those present, and a short speech by our Rector. Then came the entertainment. We most especially thank Mrs. Marshall for bringing the Bowmore Ladies who put on the sketch, "How the Story Grew"; Bernice Ogden for her dancing and acrobatics; and Sheila Ritchie for her dancing.

During the evening ice cream was served. We were very sorry our oldest member, Mrs. Powell, was not with us, but very pleased so many of our old-time members were there to see how our membership is growing, and what a happy group of mothers we are.

On April 11th our speaker was Mr. Langstone, who spoke to us from the 43rd chapter of Isaiah, where God justifies his treatment of Israel. Mr. Langstone spoke of the recklessness of God and of how ready he is to buy back His people who have confidence, courage and hope in Him.

On April 18th Miss Shotter spoke from the 90th Psalm, telling of the Eternal God, man's refuge in all ages; unchangeable; always was and always will be.

On May 2nd we fixed the date for our picnic. This is to be June 20th, and the place chosen is Peterborough. Miss Shotter was the speaker and spoke of the Ascension, telling us that we must have faith; that God, invisible, is always with us to help and protect us.

Many of our members had attended the 10.30 a.m. Communion Service and then had worked in the Parish House preparing lunch, which was served at 1 p.m. in the Big Hall, and proved to be the most successful lunch the Mothers' Society have had. Thanks for suggesting this lunch must go to Miss Shotter and to the group captains who worked so hard to make this Ascensiontide lunch such a great success.

On May 9th Miss Shotter continued her talk on "Thoughts on Ascension," using the dew on the fleece as a symbol of the Holy Spirit. So we must pray for the dew to descend on us.

On May 16th our speaker was Mr. Langstone, who told of the Life and Work of Sidar Singh of India who established a precedent on the mission fields of India, and was the greatest native missionary the church has ever produced anywhere.

On May 30th our speaker was Miss Shotter, who spoke from St. Luke, 16th chapter, telling of the rich man and Lazarus the beggar. Worldly riches will not buy entrance into Heaven. Hearing God's word is the only way of finding comfort and peace.

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**Holy Baptism**

"Suffer the little children to come unto Me."

- May 5—Douglas Arthur Kearn.  
 May 8—Rosemary Diane Smart.  
 May 12—John Ernest Gallagher, Ronald Jerome Bauer, Marilyn Elizabeth Lake, Andrea Mary Keachie, John Clarence Schmidt, Robert Kenneth Atchison.  
 May 19—James Trempe Nesbitt.  
 May 26—Bernice Winnifred Bruce, Robert Dennis Bruce.

**Holy Matrimony**

"Whom God hath joined together  
 let no man put asunder."

- May 3—David Fenton and Lena Norma Wilcock.  
 May 4—Edward Ernest Watson and Margaret Anne Oldham.  
 May 4—Stanley Charles Allen and Marguerite Jeanne Earle.  
 May 8—Frederick Claude Squance and Doris Viola Smart.  
 May 11—Percival Charles Radford Pring and Phyllis Baker.  
 May 15—George Thomas Brown and Elizabeth Ann Drew.  
 May 18—Harold Spencer and Marcella Mary Welbanks.  
 May 18—William Douglas Thorpe and Doris Florence Medhurst.  
 May 23—William Weston Small and Mary Jean Liberty.  
 May 23—Horace Lester Pring and Dorothy Hilda Haynes.  
 May 23—Conrad John Mueller and Lilian Dean.  
 May 24—Robert Bruce Thomson and Betty Rosevere Stewart.  
 May 25—Vincent Wiseman and Grace Lilian Awcock.  
 May 28—Harold Jeffrey Izzard and Marjorie Davenport.

**Holy Burial**

"Blessed are the dead which die in the Lord."

May 2—Thomas Cheetham .....	51 years
May 3—Louisa Mary Farncomb .....	69 years
May 4—Nellie Carthy .....	60 years
May 8—George B. Cross .....	73 years
May 10—Charles William Gigg .....	62 years
May 10—Richard Owen Jones .....	47 years
May 14—Mildred Miles Gunn .....	42 years
May 18—Bertram Bruce MacKillop.....	1 month
May 18—Charles Wallace .....	58 years
May 21—Helen Billinger .....	37 years
May 22—Harvey Clyde .....	66 years
May 22—Jane S. Simpson .....	84 years
May 22—Harry Dellington Amey .....	62 years
Total interments in the Cemetery for month—97.	

**WARDEN'S REPORT—MAY, 1940****Receipts**

8 a.m. Communion and 9.15 a.m.....	\$ 30.19
Envelopes .....	225.31
Open .....	306.85
Missions, plus Bank Interest, 3.19.....	85.14
Missions: Ecclesia Girls, Indian Child.....	15.00
Progress Bible Class .....	75.00
Ecclesia Girls' Donation .....	25.00
Rents .....	142.67
Bowling .....	20.40
Cemetery Fund .....	52.00

\$977.58

**Disbursements**

Stipends and Salaries .....	\$419.99
Coal .....	73.48
Hydro .....	29.91
Gas .....	2.48
Phone .....	13.15
Stationery .....	32.10
Supplies .....	9.71
Assessment .....	418.76
Synod Lunch .....	15.00
Public Hall License .....	10.00
Sanctuary Fund .....	50.00
China Cups .....	7.20

\$1,081.78

Special Trust Account—Credit Balance.....	\$259.45
Current Account—Debit Balance .....	115.18

The flowers on the altar for May were kindly donated by the Sidesmen's Association, Mothers' Society, M. Smith, Mrs. W. Moynahan, and Mrs. H. Harrison.

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