

Church Stands 1,000 Feet Above Sea Level

CARNARVON, Wales, Aug. 11.—(C.P.)—The ancient church of Llangelny, Carnarvonshire, has been reopened after being restored. The church stands nearly 1,000 feet above sea level overlooking the Conway Valley, and, being exposed to the mountain storms, had suffered to such an extent that it was necessary to carry out immediate repairs to save the structure from becoming a ruin.

Combine Rail Air Service

LONDON, Aug. 12.—(C.P.)—Rail and air services combined now occupy the attention of railway companies in the United Kingdom. The Great Western Railway Company has a feeder air service at Cardiff, connecting that city with Bristol, Torquay and Plymouth, and now the Southern Railway Company is considering the adoption of a system of co-ordination between rail and air services.

Slum Clearing Being Started

LONDON, Aug. 12.—(C.P.)—London is embarking on a slum-clearing scheme involving the expenditure of \$175,000,000 and providing for the rehousing of 250,000 people on a basis of five persons to a tenement. The expenditure will be spread over 10 years.

Piles Go Quick

aching, bleeding or protruding piles go quickly and don't come back, if you really remove the cause. Bad blood circulation in the lower bowel and hemorrhoidal veins causes piles by making the affected parts weak, flabby almost dead. Balms and suppositories fail because only an internal medicine that stimulates the circulation and drives out the impure blood can actually correct the cause of piles.

TENDERS

Tenders will be received by the undersigned until August 23rd for the purchase of the old school at Central Railway, for School Janitor for the coming school year and for hauling coal. No tender necessarily accepted.

EUGENE CULLEN, Secretary.

HEARTS AFIRE

By MARY CHRISTIE

CHAPTER 11 Virginia Takes Stock Indolent and self-indulgent in all other ways, Virginia was a stoic when it came to suffering for beauty's sake!

For instance—now—she would have given anything to have tumbled into bed, and slumbered. But there were many little rites that she must go through, first.

Before rinsing for Annette, her maid, she must perform those boring exercises that caused her figure to maintain its girlish slenderness. (Maddening to think of the Page child free for years of all such threemetric!) Little did Virginia know that at the present moment, that same 'chit' was weeping her heart out for the very man Virginia had snubbed!

The later, then, arrayed in fascinating pink silk pajamas, stood before the long pier-glass, and proceeded with the tiresome bending backwards, sideways, etc., that was calculated to foster lissom grace. She must touch her toes twelve times in succession, too.

And there was the strenuous 'wind-mill' exercise, and a whole host of others to be gone through. Virginia was encouraged in the good work by acquaintance with a certain celebrated moving-picture star, famous for her beauty and svelte figure. They had met on boardship on the Atlantic crossing, and a certain vanity in both had drawn them, temporarily, to each other.

The cinema queen, known the wide world over, had been the amazing product of self-discipline. Virginia had marvelled at the physical rigors she endured. There was the meagre breakfast of hot water, varied occasionally by a glass of orange juice, and a scrap of dry, unbuttered toast. Eggs and bacon were anathema.

Following on that, there was the four-mile walk around the deck, another glass of hot water, and an hour's vigorous session with the trainer in the ship's gymnasium. Seated on that uncomfortable contrivance, the 'electric horse' (which was a cross-section of the real animal, fashioned of wood and leather, and complete with saddle!) the film-star would press the button marked 'trot' and career for many figurative miles to the improvement of her physique. 'Canter' and 'gallop' buttons were in use, too.

Indeed, one day Virginia, fired by the girlish one's example, had mounted the electric steed, and mistakenly had pressed all three together, so that the uncanny animal had actually thrown her off! After a luncheon that would have been an insult to a robin, the film-star had reclined for a couple of hours in the ship's torture-chamber, known as the Electric Baths. Here she lost pounds in weight under the violent purple lights.

And not content with that alone, she would totter into the Russian and the Turkish lethal chambers, a dim shape in the steam that swirled about her, and endure further woes, not least of which was the punnelling of the masseuse, who concluded matters by playing a high-powered hose upon her at long distance, just as a fireman seeks to overcome a conflagration.

Virginia Dale was saying to herself:— "She's year and years older than me, if they only knew it. But they all adore her! Every man Jack of them! And every woman envies her! Then why not I?"

After that voyage she had hired Annette. Annette had been the film-star's maid. She was proving quite a treasure, in her way. Virginia rang for her now. "Turn on my bath, Annette, and put in the reducing salts—about three pounds of them. While the water's running, give me a face-massage. Did you get the new aspirin? And did the cook send up the ice?"

The paragon inclined her head. "Yes, madam. Everything is ready." Virginia reclined in a low chair and closed her eyes, while Annette's clever fingers 'manipulated' the muscles of her face. Soothing it felt. This was one part of the beauty regime that she liked.

Her thoughts drifted off to pleasant pastures. Tomorrow she would seek out Peter Armstrong. Tomorrow she would further matters in that quarter. He already liked her, was attracted to her. She had every confidence in her own powers. Unless—unless—that Page child should set her cap at him. . . ? Hadn't he looked at the Page child with a curious expression in his handsome eyes?

But that was nonsense? She—Virginia Dale—was a thousand times prettier, and more subtle. She could capture any man she fancied! (To be Continued.)

Nonconformist Chapel Closes

LONDON, Aug. 12.—(C.P.)—Bishopsgate Chapel, the only nonconformist place of worship to survive within the "one square mile" of the City of London proper, has closed its doors for the last time. The congregation boasted an "ancestry" going back well over a couple of centuries, for it was founded soon after the passing of the Act of Uniformity of 1534, which caused many ministers to leave the Church of England and to take their congregations with them.

For many years now, though, membership of Bishopsgate Chapel has steadily dwindled, and the building meanwhile has fallen into decay. The deacons recently concluded the only way to revivify the Chapel would be to secure the services of a minister of exceptional attainments. The expense of doing this, and the sorry state of the chapel premises, forced them to the resolve to close down for good.

The only non-conformist place of worship now left in the actual City of London is the well known City Temple, on Holborn Viaduct, belonging, like Bishopsgate Chapel, to the Congregation body. Under the Rev. F. W. Norwood it enjoys a vigorous life.

Food For The Angels Makes You Ethereal

SPONGE CAKE AND "ANGEL FOOD" ARE IDEAL FARE, PARTICULARLY IF YOU'RE REDUCING.

In the spring a young woman's fancy lightly turns to thoughts of sponge and angel cakes and other cakes that require many eggs. Then eggs are inexpensive and plentiful, and the diet calls for less fattening desserts.

Sponge, or other similar cakes, and angel cake, while rich in many eggs, are not so fattening as butter-cakes. The eggs provide protein which is a body builder and not an energy or fat maker. The combination of sugar, eggs and flour is much easier to digest than the heavier one of sugar and fat, milk, flour and eggs.

Let's make a few cakes of this variety and see where in the differences lie. Some are called sponge, some sunshine, some silver-and-gold, some angel cakes, etc. First of all, the angel cake. This is the queen of all cakes, fluffy, tasty, light, easily digested and really easy to make if directions are followed. Of course, it does not require a lot of beating, but if the cook has a mechanical mixer, the job is simpler and done in less time.

Angel Food Cake 1-4 cups egg whites (about 12 whites) 1 teaspoon cream of tartar 1-4 teaspoon salt 1-2 cups fine granulated sugar 1 teaspoon flavoring extract 1 cup cake flour Beat the egg whites with a flat wire whisk, or in a mechanical mixer until they are frothy but not dry. Then add cream of tartar and continue beating them until they will stand up in peaks or points and will not slip when the bowl is turned. This means that the point has been reached when the moisture of the egg whites is combined properly with air.

Gradually fold in the sugar, previously sifted twice, with the flavoring. A combination of vanilla and almond is the usual flavor, but orange or lemon may be used, or rose extract. Last of all fold in the flour which has been sifted three times with the salt. At this point, avoid any stirring motions, but continue with the cutting and folding ones. Pour the batter into a dry ungreased cake pan, preferably with a cone center. Bake in a slow oven, starting with 250 deg. and gradually increasing it to 350 deg. so that the cake is done in just an hour. The easiest way to regulate the heat of the oven, if you have no automatic control, is to place the cake in a cold oven, then light the burners and gradually heat oven to a moderate one.

When cake is done, invert the pan over a cake rack until cooled. Then remove from pan. It is incorrect to cut angel food cake. The pieces must be either broken or pried apart with two forks working with the times back to back. It is unnecessary and inadvisable to frost an angel food cake, although some people seem to like it.

Variations of Angel Food A variation in flavor may be secured by adding one teaspoon cinnamon and 1-2 teaspoon nutmeg and 1-4 teaspoon each cloves and allspice to the flour before it is combined with the egg whites. This cake is served, topped with whipped cream, individual portions. Some people like a chocolate angel food cake. To make it, without increasing the fat content, use cocoa. When measuring out the flour use only 3-4 cup of it and fill the cup with sifted cocoas, 1-4 cup. Proceed as usual.

Marschino cherry angel food is also liked. The batter is tinted slightly pink with cake coloring, and finely cut Marschino cherries are added to it. Use no more than 1-2 cup cherries for the whole cake. This particular cake is frosted with a cherry frosting, made with the juice from the fruit, warmed a little and mixed with and enough confectioner's sugar to thicken it. Properly made and baked angel food cakes will drop out of the pans by themselves when sufficiently cooled, upside down. Sponge Sponge cake is made with equal number of egg yolks and whites. There is one true sponge cake and two other varieties—a hot water sponge and a meringue or syrup sponge. Some people make the hot water sponge cake with hot milk instead and occasionally a recipe for a golden sponge cake is found.

The Story Of The Sunday School

THE GROWTH OF AN IDEA

The celebration of the bi-centenary of the birth of Hannah Ball, of High Wycombe, has drawn public attention to the early days of a movement which has been of great influence in molding religious teaching, not only in this country but all over the world. From the middle of the eighteenth century until today the Sunday School has held a firm place in the affections of large sections of the population in Great Britain and has maintained its position by sympathetic understanding of the needs of the children and a realization that those needs vary in the changes and chances of time.

Already by 1785 Wesley is able to write that he hopes "that Sunday schools will be productive of great good to the nation. They spread wider and wider and are likely to reach every part of the Kingdom." By 1787 he is able to say that: "Our Sunday schools contain upwards of 800 children and all are taught by our brethren without pay." And a year later he expressed the view that Sunday schools are the noblest specimens of charity which have been set on foot in England since William the Conqueror. The growth in numbers was due in large measure to the activities of a Churchman, Robert Raikes, whose philanthropic work on behalf of prisoners in Gloucester showed him that the cause of crime lay in popular ignorance and in the lack of any training for the children. He and the curate of a neighboring parish engaged a woman teacher, Raikes paying a shilling and the Rev. Thomas Stock sixpence weekly. This first school was opened in 1780, but a few years later Samuel Glass, preaching at Painswick on behalf of the schools, was able to declare that 200,000 children were already being taught in England. The idea appealed to the philanthropists of this difficult time, an era which saw the establishment of the Philanthropic Society's school for the children of prisoners and the efforts of Howard to mitigate the horrors of the gaols. William Hanway and Henry Thornton were members of a London society set up by William Fox in 1785 for establishing Sunday schools, a society which ten years later had 65,000 scholars. In fact the work was acclaimed everywhere. Adam Smith said that no plan so simple and so promising had been devised since the days of the Apostles.

A Sunday School Union was founded in 1803 and in 1831, at what was regarded as the jubilee of the First School, it was stated that there were 1,250,000 scholars and 100,000 teachers in Great Britain. Today the Sunday school population in England numbers 4,860,957 scholars and 607,710 teachers. Recent years have seen many developments, particularly in organization of the schools and in methods of teaching as well as in the training of teachers. The Church of England Sunday School Institute has its own training college, a correspondence school, and a library, organizes syllabuses and examinations and issues a valuable magazine full of helpful suggestions. The national Sunday School Union has a fine library of 8,000 volumes which is at the disposal of teachers, and possesses a training college with a four-year course of training. Thus it is recognized by everybody anxious for the religious

Although Hannah Ball has been regarded as the precursor of Robert Raikes in the setting up of a systematic Sunday school in 1769—for the Gloucester experiment began in 1780—the idea of gathering children together for religious instruction was not new. St. Charles Borromeo, Archbishop of Milan, founded Sunday schools in his diocese in 1580, and both Luther in Germany and John Knox in Scotland initiated similar work in the early days of the Reformation. In England, the Rev. Joseph Alleine, one of the 2,000 ministers elected from their livings, founded a Sunday school rather more than 100 years later. In 1763 Mrs. Catherine Ceppe and the Rev. Theophilus Lindsey, later minister of the Unitarian Chapel in Essex Street, had similar gatherings of the young at Catterick, in Yorkshire, and other groups were brought together by Dr. Kennedy in County Down in 1770.

The school founded by Hannah Ball gains special interest from the testimony of John Wesley, who held her in high esteem. Writing to her on March 10, 1782, he wants to know "what has become of those little maidens" (her scholars), and trusts "that some of them will bring forth fruit to perfection as you have a peculiar love for children and a talent for assisting them." And he goes on to say: "See that you stir up the gift of God which is in you. If you gain but one of them in ten, you have a good reward for your labor." Hannah Ball must have needed her

"gift of God," for writing to Wesley on December 16, 1770, after describing how her class meets twice a week, every Sunday and Monday, she says:—"They are a wild little company, but seem willing to be instructed." She had given all her days to the work, refusing, as she tells us in her diary, "solicitations and inducements to change my condition in life," but she is able to say in the end that "the sacrifice I was then able to make, has been recompensed by a hundred fold reward in this life." The little school in High Wycombe was soon the pioneer of many others.

Montreal Stock Exchange turned into lower levels during today's session. Traders took on a cautious attitude as the market prepared to close for the long week end. The volume of sales dropped off to a low level and the total for the day, approximately 12,000 shares was about half that of yesterday's session.

International nickel eased 3 cents at 20.10 while Brazilian Traction and Canadian Pacific Railway lost fractions. Consolidated Smelters, most volatile issue of the market, was off three points at 12 as was Bank of Nova Scotia at 77. National Steel car declined 1-1/2 points at 15.

SLOW DAY RECORDED AT MTI EXCHANGE

MARKET IRREGULAR The market was irregular at the opening but steadied slightly around midday. Later in the session the list broadened out and an easier tone was experienced. Small losses prevailed throughout the list at the close.

REGISTER LOSS Canadian Industrial Alcohol, Dominion Bridge, National Breweries, Quebec Power, Cockshut Flow Power Corporation, Dominion Steel and Brick Silk all lost small amounts.

Montreal Power gained 1-4 at 38 1-2 while Steel of Canada, Massey Harris, St. Lawrence Corporation, Goodyear Tire preferred and General Steel wares were up fractions.

Among the issues to hold unchanged were Canadian Industrial Alcohol "A", Shawinigan Power, McColl-Frontenac and Canadian Car.

Sales 19,512 shares, bonds \$6,000

welfare of children, that the Sunday school teacher possessed of goodwill alone cannot give instruction which will hold the attention of the class. While the vision and enthusiasm are, of course, essential qualifications for the teacher of religion, a background of knowledge is needed too and an understanding of child psychology. Indeed, child psychology is included in the syllabus of each training course with lectures on the art of teaching.

Though our knowledge and our understanding of child life have progressed far beyond the modest beginnings within reach of the Sunday school pioneers, yet the world should not forget its debt to them. A memorial to their work stands in Kensington. It commemorates the Christian efforts of the originators of Sunday schools of various churches from the time of Cardinal Borromeo, 1580, to that of Theophilus Lindsey and Robert Raikes in 1780. On the pedestal is the figure of a young lad, his finger on the Bible, looking up to his teacher with a rapt expression on his face as the lessons of faith and love are taught to him. It is with such lessons that the teacher today must seek to build a better world, and in this effort the Sunday schools are still taking their great and honorable share.—Times Educational Supplement.

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