

we have seen, have passed over the paragraph. It, however, the fact is true it is very interesting. It is alleged that "nothing that falls from the mouth of the deepest mine shaft in the world ever reaches the bottom. This has been demonstrated at the famous Red Jacket shaft of the Big Calumet and Hecla copper mine at Calumet. The article, no matter what shape or size it may be, is invariably found clinging to the east side of the shaft. One day a monkey wrench was dropped, but it did not get to the bottom. It was found lodged against the east side of the shaft several hundred feet down. This incident coming to the attention of the Michigan College of Mines, it was decided to make a careful test of the apparent phenomenon. It was decided best to use a small but heavy spherical body, and a marble tied to a thread was suspended about twelve feet below the mouth of the shaft. When the marble was absolutely still, the thread was burned through by the flame of a candle. The marble fell, but at a point 500 feet from the surface brought up against the east wall of the shaft."

An Argument for Sunday Rest.

Materialism, and a perverted craving for money making, are in many places robbing the toiler of his Sunday rest. Macauley's wise words on this subject bear repeating: "We are not poorer but richer, because we have, through many ages, rested from our labour one day in seven. That day is not lost. While industry is suspended, while the plough lies in the furrow, while the exchange is silent, while no smoke ascends from the factory, a process is going on quite as important to the wealth of nations as any process which is performed on more busy days. Man, the machine of machines, the machine compared with which all the contrivances of the Watts and the Arkwrights are worthless, is repairing and winding-up, so that he returns to his labours on the Monday with clearer intellect, with livelier spirits, with renewed corporal vigour. Never will I believe that what makes a population stronger, and healthier, and wiser, and better, can ultimately make it poorer." Add to this the strengthening and refreshing of the spirit by systematic public worship, and the argument for the cessation of week-day labour on Sunday is irresistible to a just and humane mind.

Support the Church.

Those of our readers who may be spared for the next ten or twenty years will find a very different idea of Christian duty among the immigrants from England. In past years it was difficult for new comers to understand that the support of the Church depended upon their individual efforts. Too often we have lost ground through our people waiting until the Church should come to them without realizing their duty as members of it to keep up the services wherever they might be and to organize parishes in advance of the clergy. There is a better spirit now, and recently we came across some very severe remarks in English papers upon the paltry pence contributed by people who were well to do. The "Church Times" said on the subject: "Our own impression is that the richer the congregation, the smaller are the offerings in proportion to the means of the givers. If the rich gave in the same proportion as the poor and the humbler middle-class, the collections in wealthy parishes would be very different from what they are. It is, we think, among the richer class that the duty of almsgiving is least practised and most needs to be taught." This means that a new spirit is springing up.

THE BROTHERHOOD IN CANADA.

The Brotherhood meeting at Ottawa and the fifteenth annual report of the Dominion Council form two of the most interesting and encourag-

ing events in the round of Church life and work in Canada during the closing year. A body of active, earnest, unselfish men, numbering over two thousand—banded together in two hundred and twenty-seven working chapters are striving with might and main, to the utmost of their ability and opportunity, from one end of Canada to the other—not to get place or power for themselves; or their relatives or friends; or to accumulate worldly wealth. No, but to bring the Church to men, and to bring men into the Church. And what is the character of the work done by these chapters? It forms a noble record. One which stirs the blood, as we read it; makes the mind realize the tremendous possibilities for good which the Church possesses; and the splendid results attainable by sound faith, informed zeal, and persevering devotion. No one can doubt the immense advantage offered by organized effort in the pursuit of a worthy aim. The greatest of all living illustrations is the Church herself, and within the Church there is ample scope for earnest methodical work by her children regardless of sex or age along the diversified outlets for sanctified energy which she freely opens and offers them. One of the most progressive and promising of these sub-organizations is the St. Andrew's Brotherhood, which though young in years is rich in performance. Some idea of its advancing work may be gathered from the fact that in 1903, 47 Chapters held monthly corporate communion. This year the figure has grown to 89. In 1903, 28 Chapters held Bible classes. This year the number is 64. In 1903, 58 Chapters systematically visited young men. Now the number is 119. In 1903, 60 Chapters welcomed young men at the Church door. This year the number is 113. And so the increase goes on in the various departments of laudable work carried on by the members: including visiting men at hotels, in hospitals, prisons and the like; in seeking to bring young men to Baptism, Confirmation and Holy Communion; in holding services at docks, summer resorts, and seaman's missions; and last, but by no means least, in the prosecution of work amongst boys. How well the boys themselves respond to the advances made to them may be seen in the fact that we find in the junior department no less than thirty-four active Chapters, numbering about three hundred active members. Nor should we pass the boys by without taking at least a glance at their work. We find 17 Chapters attending regular monthly communion, 19 visiting Sunday School absentees, and 10 having Bible classes. Besides this they assist, so far as they can, in various kinds of work carried on by the Church, and make special efforts at watching empty houses and reporting when occupied; meeting strangers coming into smaller towns; working as inner circles in boys' clubs and brigades, and to their honour be it said, that two Chapters during the present year report having made over four hundred visits. The Brotherhood is, indeed, a faithful division of the Church Militant—ever active, ever hopeful, ever progressive. A division to which any Churchman might well esteem it an honour to belong. One of its chief merits being that it is essentially a band of workers too intensely in earnest to waste time in beating the air, and their work is of that sincere, helpful and practical kind, which is of the utmost value to the clergy, especially in our vast North-Western field. So attractive is this subject that we are tempted to overlook our limitations in dealing with it. There is one point, however, we would like to emphasize: The cordial co-operation which should everywhere subsist between the clergy and the Brotherhood. They act and re-act on each other—in proportion—to the spirit of earnest sympathy, and loyal support, which governs their mutual relations. They each have their proper place in the economy of Church life and work, and in aiding, honouring and esteeming one another—for their work's sake—they will both sow more and better seed, and reap a much more abundant, and richer har-

vest than would otherwise be possible. Praise is due to the members, to the council, and especially is it due to the faithful and efficient secretary, Mr. Thomas, for their admirable year's work.

FROM WEEK TO WEEK.

Spectator's Comments on Questions of Public Interest.

A few weeks ago we noticed that the new principal of Bishop's University, Lennoxville, spoke at a special convocation of the Diocesan College, Montreal. In the course of his address he touched upon one subject that we feel constrained to refer to. If reported correctly, he advocated the ideal of Anglican schools in this country similar apparently to those in England. This is an ideal, wholly un-Canadian and unattainable. It, in our opinion, is time absolutely wasted to enter upon any campaign for the furtherance of such a scheme and the sooner it is set aside the better. Principal Waitt had but recently landed in this country when he spoke, and a little knowledge of our conditions and the temper of public opinion will reveal the futility of any such undertaking. The existence and maintenance of Anglican boarding schools for boys and girls here and there throughout the Dominion is an entirely different proposition. There are a hundred excellent reasons why children have to be sent away from home to be educated, and if the necessity arises it is well that Anglican parents and guardians should have Anglican schools to which they may send their children or wards. We are happy to know that there are many such institutions doing, to all appearances, exceedingly good work, and they, of course, ought to receive the most hearty support of Churchmen. We need, however, to have the Scriptures form a part of the curriculum of all schools throughout this country and to accomplish that, all who seek to couple right motion with correct thought, may apply themselves with propriety and, we trust, eventual success.

The growing demand among the non-Episcopal communions for liturgical forms of worship is one of the most significant features of modern religious movements. We have noticed for some years a gradual breaking down of the barriers and prejudices that have so unhappily separated the churches in times past. Of all the churches none has suffered so keenly from prejudice as the Anglican. Its position has been such as to render it less likely to appeal to the popular mind. Its appreciation required perhaps a particular temperament or possibly a sense of historical interpretation. At all events its justification to men and women unfamiliar with its charming liturgy and significant rites was a more difficult undertaking than the simple services of other communions. Ours was not the popular position. But time has wrought great changes. The public mind has learned to look upon religious questions without the incumbering prejudices so prominent a quarter of a century ago. The old taunt that Anglicans carry their prayers in their pockets rather than their heads or hearts has lost its force even in the minds of the unlearned. On every side we seem to see growing friendliness towards liturgical forms of worship and an unfeigned respect for the Church that stood firm by her liturgy and offices when the tide was running against it. Our position at this moment is most solemn and critical. Churchmen who are doing any thinking must now ask themselves the question: shall this growing demand for liturgy find its satisfaction in the Anglican Church, or shall we have other Churches around us worshipping according to a liturgy of their own compilation?

A very definite step has been taken by the Presbyterian Church of the United States in the