

MORALIZING
porary—founded upon
er article—may almost
ry good reading. We
Darwinism, Voltaire,
ny one—and therefore
s' line of argument
lass of Montreal. The
y increase twice as fast
nism with it all the
rove the morals of the
conquer it physically.
n we point to "Catholic
omanism does not suc-
to respect their mar-
" France is not Catho-
at is a confession and
id France—that much
st son of the Church"
het of "Catholic" or
oman influence? We

ADVISE
y to add to his many
bad motives without
virtue of carefully read-
to criticize, so as not
can assure him that we
necessity of "promot-
ng our readers against a
ngeful fires on seven
s." If this results in
n for Canada—whether
or Anglican—we shall
ne victors belong the
e than numerical in-
either side to gain the

THOUGHTS.
expressed on all sides
General Synod, and it
the remarks that fall
o, though not having
show that they felt
ations. I overheard a
y, "Well, I am glad the
nothing else, it shows
ther Churchman said,
as done in the direction
er Book." These two
a vast number of the
They desire that the
her strength, yet it
nes. They are Prayer
are satisfied that the
ie branch of the "Holy
urch" of Christ, that
atholic faith, and that
is acted upon perhaps
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his union may lead to
d duty, a better knowl-
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and causing it to be-
rts of men.
give an opinion of a
y by a lady somewhat in
s had those laymen
w about things they
think of their assur-

ance, to stand up and talk as they did, in the presence of all those reverend Bishops." She is a sensible woman in most things too.

As a matter of fact, I believe it is an unheard of thing in the history of the Church for laymen to sit with the clergy to legislate, and then send up their decisions to be approved of by Bishops. "It is not a layman's place," I have just read, "to dictate in matters of doctrine, discipline, or ritual," and I suppose that in this Synod they have the power to do so. Long ago we were taught concerning Synods or councils, "the persons that may be present are of divers sorts; for some there are with authority to teach, define, prescribe, and to direct. Others there are to hear, set forward, and consent unto that which is there done. In the former sort, none but only ministers of the Word and sacraments are present in councils, and they only have deciding and defining voices, but in the latter sort laymen also may be present: whereupon we shall find that Bishops and presbyters subscribe in this sort 'Ego N. definiens subscripsi'; but the Emperor or any other lay person, 'Ego, N. consensiens subscripsi.'"

"And," Bishop Wordsworth says, "this has been the practice from time immemorial in England."

A rather amusing incident is said to have occurred at one of our public schools. A teacher requested the Catholic children to remain after the others were dismissed, as she had something to say to them. A number of children remained, and amongst them a number of Church boys, who stoutly maintained that they were Catholics, and that the request included them as well as others.

These "little men" made a capital protest against the claims of the Church of Rome, and if some of the "big men" would follow their example and protest as strongly and intelligently, true religion would gain vastly by it. It seems mightily inconsistent for a man to say in the Church "I believe in the Holy Catholic Church" and "I believe in the Holy Catholic and Apostolic Church," and then affirm that he is not a Catholic, and calmly hand over to a Church teaching error, the very name that proclaims a true note of the Church which Christ built.

The Church now, as distinguished from the Jewish Church, admits within her fold "Jew and Gentile, bond and free, male and female," therefore she is universal, catholic. Her history from the apostolic days is unbroken. She teaches, according to the proportion of "the faith," the whole body of Christain truth—preserving symmetry and harmony, therefore she is Catholic. Her children should glory in the thought.

IDLER.

BROTHERHOOD OF ST. ANDREW.

Charters have lately been granted to the following new chapters: No. 119, St. John Baptist, North Sydney, C.B.; No. 120, St. John, Norway, Ont.; No. 121, St. Luke's, Hamilton, Ont.; No. 122, Trinity, Cornwall, Ont.; No. 123, St. John the Evangelist, Quyon, P.Q.; No. 124, St. Matthew's, Brandon, Man.; No. 125, St. Luke's, St. John, N.B.; No. 126, St. John's, Ancaster, Ont.

The first joint meeting of the Toronto Chapters was held on Sept. 18th, in St. James' Cathedral schoolhouse. There were about 140 members present, besides many who are interested in lay work outside Brotherhood lines, including some of the Bishops and a goodly number of delegates to the General Synod, clerical and lay. On the platform were Mr. Lawrence Baldwin (in the chair), the Bishops of Huron, Nova Scotia, Saskatchewan and Calgary, and Athabasca, Canon DuMoulin, and the President of the Council, Mr. Davidson. Splendid addresses, helpful and en-

couraging, were given by the Bishops of Nova Scotia and Huron. Mr. Davidson gave a report from the Detroit convention, and the Toronto Hospital Committee reported active work. A committee consisting of the directors of the city chapters was appointed to make arrangements for services on St. Andrew's Day. It was undoubtedly the largest meeting yet held by the chapters in Toronto, and an inspiring commencement to the winter's work.

The next convention of the Brotherhood in Canada will be held in January next in Ottawa. Bishop Tuttle, of Missouri, has accepted the invitation of the Council to be present, and it is expected that the Bishop of Quebec and Mr. Houghteling, the President of the American Council, will also attend. It is hoped all members will do their utmost to make arrangements to get to Ottawa for this convention.

REVIEWS.

THE LITTLE HEROINE OF POVERTY FLAT: a true story. Elizabeth Maxwell Comfort. Pp. 86. 50 cents. New York: T. Whittaker; Toronto: Rowsell & Hutchison.

A beautiful and touching story of Western mining life. It is well and attractively written, and will be found excellent for reading to or being read by children. The book is prettily bound, and the pleasure of the tale is considerably enhanced by the fact that "it's true."

SONGS FOR THE SHUT-IN: gathered and arranged by Mary Craigie Yarrow. Pp. 49, 50 cents. New York: T. Whittaker; Toronto: Rowsell & Hutchison.

This dainty little book is a compilation of extracts, both in prose and in poetry, from the writings of more or less famed authors and teachers. It is meant for those who are in affliction or who are shut off by circumstances from enjoying the ordinary pleasures of life. The passages bear on the comfort of resignation, and show how we can brighten our own lives by trying to make the lives of others brighter. It is just the book to put into the hands of those for whom it is intended.

THE ETUDE. Theodore Presser. 1,708 Chestnut street, Philadelphia.

The September number of this American Musical Magazine is before us. Many music-loving Canadians subscribe to one or more such musical publications as the *Etude*. The *Etude* has for its object the providing, to music teachers, students, and others interested in musical information, suggestions and complete examples in music form of valuable compositions. For the dozen and more contributors in this issue large space is given for the views of some of them on the very important question: the relation of the parents to the musical education of their children during tuition terms. There is a current of complaint running through some of these articles that parents more or less withhold sympathetic action and encouragement, and further often slacken progress by criticising and depreciating the value of the prescribed lessons; worse still, it is sometimes done in the teacher's presence. The editorial on weak accents in performances is timely. There are four pieces of music in this copy—one is the first of a well-edited series of Schumann's nocturnes, well bound, of sheet music size and neatly made up. It is cheap for \$1.50 in advance.

MAGAZINES.—The *Cosmopolitan* deserves special mention this month for the success which seems to have attended what—to our friends across the Atlantic—appears to be a very daring venture: reducing their price to 12½ cents per month, the usual price being 25 cents for such a "magazine" of matter and illustrations. There are over 100 pp. of such matter, besides some 60 pp. of "ads." The latter, no doubt, go far to pay for the magazine, and make it possible to reduce it to half the former price; but there must be a great circulation besides. The frontispieces and other illustrations are very beautiful, while the 20 or so articles of various calibre are very pleasant reading, covering the ground of contemporary interest remarkably

well. *The New England Magazine* is one of those "neat but not gaudy" publications in which Boston takes peculiar delight and pride. It gives 125 pages of reading matter and illustrations, and about 30 pages of "ads." The latter, it must be noted, are well chosen, and add not a little to the interest of the contents as a whole. As the name of this monthly indicates, special attention is paid to distinguish the United States' subjects, but other parts of the world are by no means ignored. The illustrations are of the very finest finish, almost photographic in effect! *The Magazine of American History* would not seem to require a very long series of monthly numbers to consume all the material this continent affords during its historic hundred years or so past; but there stands before us vol. xxx. Such figures must unfold a tale of wonderful accuracy and painstaking chronicle. The present number deals with George Washington—of course!—university matters, chronology, battlefields, slavery, fourth of July, local memoranda—all wonderfully interesting even to the general readers. The value of such a chronicle is immense. *The Religious Review of Reviews* opens with an article on "The Future of the Scottish Establishment," a very interesting subject of contemporary thought. The other articles, on criticism, science and religion, are quite up to the high standard set forth by the judicious editor, Canon Fleming. Home missions and philanthropic institutions receive well-deserved consideration this month. A feature of this publication is a very excellent selection of extracts from other reviews, as well as a criticism of such articles, and carefully written book notices.

THE GENERAL SYNOD.

Continued.

SATURDAY.—At 2 o'clock the synod again met and the discussion was resumed.

Mr. Charles Jenkins, of Petrolea, thought that the motion introduced an anomaly in representative government. Addressing the bishops, he said: "You are the bishops of the Church universal; through the wise protection you constitute it is impossible for any weak diocese to suffer wrong at the hands of the General Synod of Canada."

Dr. R. W. Henneker pointed out that there were no such terms as "weak" and "strong" dioceses. The diocese of Quebec was largely missionary, yet it had contributed from its poverty as much as larger dioceses. In that province Oddfellowism and other "isms" had largely taken the place of the Church in Quebec; and the diocese of Quebec had spent large sums of money in leavening this mass of infidelity. A great principle was at stake, and he would vote against the motion.

Archdeacon Brigstocke urged that the special circumstances of special territories formed an urgent plea. When the circumstances should arise those territories should have the chance to guard themselves in a constitutional way. Of course, a case in point was not likely to arise.

Judge McDonald thought they were not showing faith. They were building for the days to come. Then the strong dioceses would be in that glorious land of promise in the west. Then those of the east would be asking those guarantees that they hesitated to grant now to the younger dioceses.

Bishop Perrin, of Columbia, said that this synod was the heart and spirit of his spiritual life. This was the first time British Columbia had sent delegates. He knew nothing of the Winnipeg conference. His diocese had stood in an independent position. If he could bring his diocese to this synod he could have no doubts of the result. But when he saw the spirit of this meeting—looking to the future, he would return to his diocese with good heart and good hopes for the great Canadian Church that six months ago he could not have entertained.

Mr. R. Bayley pointed out that voting by diocese was cumbersome and ineffective; that if lay and clerical delegates voted against each other the diocese was disfranchised.

Ven. Archdeacon Weston-Jones urged that the unit of the diocese should be preserved; the clause was not likely to be used, still it pleased as many large dioceses as small. It was just.

N. W. Hoyle pointed out that the motion asserted a principle that this synod had met to do away with, "The world is our parish." Should a minority have power to block the collective wisdom of the majority?

Dr. Davidson gave amongst his reasons for voting against the motion that it was not part of the Winnipeg scheme that formed the basis of their constitution; it had not been approved by any province; it was utterly unnecessary, as the rights of the diocese were already so admirably safeguarded.