

Personal and General

The Bishop of Ottawa and Mrs. Roper have returned home from England.

The Bishop of Aberdeen and the Orkneys is spending his summer holiday in Iceland this year.

Dr. Hensley Henson, the Bishop-Elect of Durham, is to be enthroned as Bishop of Durham on October 30th.

A collier was recently crowned as Poet Laureate at the recently-held National Welsh Eisteddfod, at Barry, South Wales.

Colonel George T. Denison, the veteran police magistrate of Toronto, was 81 years old on August 31st, and he is still both hale and hearty.

Cash contributions to the Thank-offering Fund of the Anglo-Catholic Congress had reached, at latest accounts, a total of about £30,000.

Dr. Gresford Jones, the Bishop-Suffragan of Kampala, in the Diocese of Uganda, has been presented by the clergy of the Deanery of Sheffield with an Episcopal ring.

The Bishop of Toronto and Mrs. Sweeny will sail from Liverpool for Montreal on the S.S. "Metagama" on

September 3rd. They expect to be back again in Toronto on September 12th.

The parish church of Crondall, Farnham, England, has been continuously served by three generations in the matter of vergers. Mr. Samuel Cranstone, who recently resigned the post, succeeded his father in 1848, and he, in turn, has been succeeded by his son.

Mr. S. H. Gladstone, the chairman of the Colonial and Continental Church Society, and the Secretary of that Society, Rev. J. D. Mullins, will represent that Society in Winnipeg and the coming celebration of the centenary of the foundation of the Church in the Province of Rupert's Land.

Mr. W. Hutchings, who for the past 23 years has been the chief vergier at Southwark Cathedral, London, will shortly retire. He is now 72 years old, and he has been associated with two Archbishops and ten Bishops, the two former being the late Archbishop Temple and Archbishop Randall Davidson of Canterbury.

FROM WEEK TO WEEK

"Spectator's" Discussion of Topics of Interest to Churchmen

The attitude of the longshoremen in the harbour of New York in refusing to touch the cargoes of British ships until an Irish mayor is released from prison and until an Australian prelate is allowed to visit Ireland raises a very serious situation. England has long been supposed to have been ruled from Ireland. Now it is proposed to rule her from the docks of New York. If commercial convenience or necessity is allowed to decide the destinies of a criminal or the itinerary of a wandering Archbishop to-day, why may not the same pressure determine what England must do in Mesopotamia, Egypt or Palestine, to-morrow? If this thing has to be fought out, isn't it better that it should be done now while we possess our self-respect rather than when we shall have to reverse a humiliating precedent? Commercial loss and confusion there may be, but let us not add the greater loss of placing our government in the keeping of foreign dock hands. We have a few harbours in Canada where, no doubt, ships that are not welcomed elsewhere may find it possible to do business without pledges of governmental obedience. International respect and friendship can never be promoted by yielding to this kind of pressure.

Church. It is to be a Church united in the faith of Christ, in fellowship in outward organization and recognized officers, in the use of God-given means of grace, and in the service of the Kingdom of God. In other words, the Church of the reassembled elements must recognize within itself a commission and authority to do God's work on earth. It cannot be a mere convenient society for setting forth certain teaching for the assumed welfare of men. It isn't the call of economy of money or human resources, or even the avoidance of strife and waste that is held before our minds, but the seeking to get a fresh start in the common observance of the Divine will and methods for the redemption and salvation of mankind. It isn't a case of convenience or concession to the supposed spirit of an infallible age, but a realization in outward form and inward spirit of the will of God. It is assumed that if this be well and truly accomplished, the varying needs of various ages will, as a matter of course, be adequately met. The familiar quadrilateral of former days still stands. The new element that seems to be introduced is a willingness on the part of our Bishops to have those in Anglican orders commissioned or recognized in such a way as to commend our ministry to non-Anglican communions. To the Roman and Eastern Churches this may mean a great deal. To Protestant communions it may mean little, for our orders are already recognized. Coming as it does from a united Episcopate of the Anglican communion, it does show a sincere desire to do all that is in our power to establish a working basis for all those who, out of a good heart, desire to rebuild the Church of God—truly Catholic and truly universal. The writer has only touched one or two points of this appeal. Its entire spirit is broad, deep, reverent, respectful, yearning. If this same spirit is carried into 252 dioceses the world over, can it be doubted that great things will arise therefrom?

"Spectator."

"The Bishops' Appeal for Christian Unity" is in many ways a remarkable and a notable document. In the first place, it is, we are assured, the unanimous expression of the mind of 252 prelates of the Anglican Church assembled at Lambeth. That is of itself a wonderful achievement, particularly on a subject so controversial. If the subject-matter of this appeal be capable of but one interpretation, if it means to all the signatories what it appears to mean to the ordinary reader, then it is true, as the London "Times" has said, nothing like it has been accomplished in the Church since the Reformation. At the very forefront of the appeal is set down the ideal of a Catholic

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