

can lend a helping hand, how great, how noble, how untiring has woman's work ever been! The legislative bodies of the Church should, in every way in their power, not only recognize, but aid and promote the admirable and acceptable work of woman for the Church.

Brotherhood Convention.

Early in October there will be held at Ottawa a four days' session of the Saint Andrew's Brotherhood. We have nothing but good thoughts and words for this noble band of brothers. Unlike the monastic orders of mediæval days they need no enclosing walls, no distinctive class or walk in life to separate them from their fellow-men. Men, amongst men, they live and move and labour, usefully and intelligently employed in the varied trades, professions or occupations of life—in the busy city, or peaceful countryside, they yet have bound themselves with a solemn vow that no day shall pass without an earnest, honest effort to bring some fellow-man nearer to his God—through the Church. Time in its diversified unfoldings has seldom given birth to a power, more uplifting, more blessed movement than this. "Forward" is the true watchword of victorious effort. And we are convinced that "Forward" will be the dominant impulse of the October convention. The Church on all hands wish the Brotherhood God-speed in their good work.

An Historic Picture.

In the photograph obtained by The Canadian Churchman of the members of the Upper and Lower House respectively of the General Synod—not only the members of the Church throughout Canada—but all others who wish to do so may obtain what will prove a valuable historic picture. The great council of the Church meets only once in three years, and this artistic memorial of its meeting will be treasured in many a home as an object of unusual interest. Our advertising columns give requisite information regarding the portraits.

PEACE.

At the first hearing, the news that an understanding had actually been arrived at between the Russian and Japanese representatives which would insure peace seemed incredible, so great had been the difference between the demands on the one side from those on the other, and so seemingly determined had been the diplomats of the contending nations—not to yield anything which would bring dishonour or discredit upon the people they respectively represented that the prospect of an amicable settlement of their differences appeared to be beyond hope. Japan had been so uniformly victorious on land and sea that she held the key of the position. The power of Russia to cope with her under present circumstances was to all appearances out of the question. Japan stood in a most favourable position. Her opponent's fleet demolished. Her armies, though re-inforced, depressed by the successive defeats inflicted by their victorious foe. Her great stronghold at the seat of war in the hands of the enemy, who also had captured the Island of Sakhalien and availed herself of strategic points of vital importance, including railway and other campaign facilities. So by her wonderful achievements in an almost incredibly short space of time Russia's doughty assailant had broken, at least for the time, the Muscovite's aggressive power in the East; humbled her pride; and lowered her prestige in the eyes of the world. Japan's vantage ground was so great that, according to the practice of nations under similar circumstances, in any negotiation for peace the penalty she could exact from Russia would be in proportion to her

success and the loss and damage entailed by its achievement. It must be admitted as an off-set to a claim for indemnity that—in the larger sense—no Russian territory had been captured and held. Though over Port Arthur and the Island of Sakhalien the flag of the flowery Empire waves in undisputed supremacy, and when the Baltic fleet, the last sea hope of the Czar, having been crushed by the strong hand of Togo, and the veteran Linevitch with a large army arrayed in front of Oyama—who from day to day was expected to begin a battle—the issue of which seemed to the student of the campaign to be a foregone conclusion; there came upon the stormy old world scene an actor from the new world—with intent to prove, and right well has he done so, the truth of those noble words of Milton to Cromwell: "Peace hath her victories no less renown'd than war." In the issue of the great arbitrament in the quiet New England State—whose very name betokens its historic origin—President Roosevelt has nobly illustrated the fact that moral courage is the true world conqueror, that the arm of the "Man of Peace" is not shortened, and that the New World is fulfilling her glorious mission by successfully striving to redress the wrongs of the Old. The President of the United States undoubtedly possesses a rare combination of qualities. A combination which enabled him to play his great part with signal success. His high resolve has been sustained by unusual strength of character; guided by wise discernment, sympathetic tact and consummate skill. To have had a hand—and a dominant hand—in ending one of the most notable wars of modern times—and thereby stopping the destruction of property, loss of life, and consequent sorrow, suffering and want—is an honour almost unparalleled. In discharging this noble duty to mankind—both by the act itself and the manner in which it has been accomplished—President Roosevelt has revived the best associations suggested by the words "Christian," and "Statesman." And he has not only added distinction and honour to his name, office and country, but has helped to bind the Old World to the New in a strong bond of mutual affection and respect.

A DECLINING BIRTH RATE.

Professor Walter F. Wilcox, of Cornell University, editor of a Bulletin issued by the Census Bureau of the United States Government confirms in an alarming manner the views which have repeatedly found utterance in leading journals of the Republic, that its birth rate was declining. The learned Professor says that the Bulletin is "an approximately accurate and significant clue to the amount of new blood that is being brought into the country by nature's processes of reproduction and growth." His investigation proves that the birth rate has declined persistently since 1860, and that the foreign-born women of child-bearing age show larger percentage of births than native-born women. In 1860 there were 634 children under five to 1,000 women of child-bearing age, while in 1900 the proportion was only 474 to 1,000. The smallest birth rate in 1900 was in Massachusetts, and the next smallest in the district of Columbia. The largest in 1900 was in North Dakota. The proportion was only two-thirds as great in the cities as in the country. These startling facts investigated and verified by competent scientific authority point unexorably to a state of things that has become popular in Canada as well as the United States to an alarming degree, and which is fast banishing self-denial, and the purest, sweetest, most blessed pleasures of married life from the homes of our people. This social sin is robbing men and women of the innocence, joy, and deep-rooted satisfaction possessed by our fathers and forefathers whose homes were gladdened by

merry voices of children and brightened by large and thriving families. Homes blessed of God and honoured of man; springs of domestic love and virtue; sources of domestic strength and national prosperity; within whose charmed circles the trials, troubles, sorrows and losses incident of human life were softened by mutual sympathy and sanctified by the known and felt favour always extended by Divine Providence to those who honour His word and obey His command. Is it to be wondered at that Bishops and clergy from their pulpits; leaders of public thought in the press; statisticians in official documents; and all who are interested in the cause of religion or morals, the growth and stability of their race, the progress and power of their country—should be sounding the note of alarm. When the laws of God and man, and the wholesome vivifying order of nature, are being set at naught to such an extent as to arrest the national growth through causes which are at once vicious, sensual and sinister, is it not time to call a halt? The historian Gibbon at the end of his monumental work says truly: "The first and most natural root of a great city is the labour and populousness of the adjacent country, which supplies the materials of subsistence, of manufactures, and of foreign trade." Can it be denied that the first and most natural root of a great nation is the labour and populousness of the respective families within its borders? When, therefore, we find, from indisputable authority, that foreign labour is gradually preponderating—and that the native birth rate is as surely declining—how is it possible to escape the inference that the native race is doomed—and that it is merely a question of time when by the inexorable law of nature the work of national suicide will have been completed. It is idle against these facts to argue that colour, pride of race, superior intelligence, etc., will continue to maintain to us our supremacy in the face of such direct evidence to the contrary as is furnished in the history of Japan for the last quarter of a century. Christianity can only be mentioned in condemnation of a practice which is in absolute defiance of the plainest precepts of the Christian Church, and of the marriage compact: and which, like a slow poison, is doing this deadly work in the community. No! There is but one remedy for this dire sin. A sin which is all the more deplorable because it has become, in the light of statistics, national. We know no place on earth where that remedy is more clearly, concisely, and effectually stated than in the first words of a very old book with which each true Churchman has from his childhood been so familiar, that were it not for their solemn and awful bearing on the subject we are considering it would hardly be necessary to repeat. The words are as follows: "When the wicked man turneth away from his wickedness, that he hath committed, and doeth that which is lawful and right, he shall save his soul alive." To this we would but add that the word "man," as above used, is generic, and includes the correlative term, "woman."

FROM WEEK TO WEEK.

Spectator's Comments on Questions of Public Interest.

As Spectator sits down to write his weekly grist of comments the General Synod is in the midst of its opening ceremonies. It is with a feeling of regret, keener than he can express, that he finds himself unable to participate in that great assembly even as a spectator. The bon Dieu has ordered otherwise and he must be content to look on from afar. He takes some consolation in the thought that he has perhaps been able to do something to magnify this Church Council in the eyes of the public, and possibly to impress a greater sense of responsi-

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