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EDITORIAL NOTES.

WE regret that we have space and time only to refer to the election of Canon Thorneloe by the Provincial Synod to be the third Bishop of Algoma. He has our best wishes for success in his new and important work.

WHEN an English Churchman is called upon to defend the validity of the ordination of his clergy, he stands upon firm ground. Nothing was more carefully guarded at the time of the Reformation than that, and it can stand easily any test that may be brought to bear upon it. The recent attempt of Pope Leo to pronounce English orders "null and void" has proved a huge failure, and has caused a smile only upon the faces of those conversant with ancient ecclesiastical history.

THE outrages and cruelties inflicted at the present time by man upon his fellow-man are most marked and atrocious. To think of six thousand Armenian victims in one week, to say nothing of a hundred monks murdered in the Philippine Islands with every mark of refined cruelty! It looks like a reversion to the days of Nero. It seems unaccountable that the great nations of the earth, armed to the teeth, should allow such wholesale slaughter of men, women, and children. The only excuse for standing armies is that by them protection may be obtained in times of oppression or attack. Apart from any question as to the victims being Christians as against unbelievers and heathen, they are men, women and children, and should armed nations permit such continuous and wholesale butchery

of the innocent, unprotected and weak by the cruel and the strong. If, as we are continually told, the opportunity for the evangelization of the world has come, all nations having removed barriers against the entrance of missionaries, why is it that the worst days of persecution are allowed to return and apparently to remain? This is a question which is very puzzling to the ordinary mind. There are no doubt cogent reasons why one nation alone could not interfere in such a matter; but why, in the interests of humanity alone, several nations should not combine to stop glaring tyranny and cruelty seems inexplicable.

THE great value and importance of the conventions of the Brotherhood of St. Andrew may be gathered from the words of Bishop Dowden, of Edinburgh, who was present at the Pittsburgh convention. He said: "I am free to confess that I have never in my life been so impressed by any gathering of men as I was by the congregation which assembled for the corporate communion this morning; and I must admit that it was with the utmost difficulty that I was able to control my emotions sufficiently to allow me to proceed with the service." Almost 1,000 men were present at this service, held at 7 o'clock in the morning.

EVERY now and then we read of an actual life as real, charitable and unselfish as Dickens' favorite characters, the Cheeryble brothers. An instance of this we have in the late William E. Dodge, a wealthy merchant of New York, whose good deeds read more like a romance than reality. As a boy, he proposed to some of his companions that they should establish a missionary potato patch, the success of which, in its first year, encouraged him in the laudable work he had begun, and when as a man and a successful merchant money came to him in ever-increasing abundance he kept the idea of the potato patch in his mind. He did not wait till he had "made his pile" before he began to be generous, which countless merchant princes assaying to do have never lived long enough to accomplish it, nor did he wait to put his charitable deeds into his will, thus postponing the evil day, as it would seem, to the very last possible moment—but he began to be liberal with his money in proportion to its increase. He dispensed his own charities. Every morning, after routine business, he received visitors seeking aid. He heard the story of each one patiently, and judging of it by its merits dealt with it then and there. Everyone was the same to him, whether a negro asking some little help for his plantation or a doctor of divinity seeking an endowment for a college. As a thorough business man, he always knew how much at a given time he could bestow upon charities, and therefore his liberality was proportionate