

maintained the light of the Gospel in this corner of the world, through adverse vicissitudes, our community sank into ignorance owing to the lack of education. But we have awakened from a long lethargy. English education is spreading far and wide. We have our own English High Schools and Primary Schools. I am the principal of the Mar Dionysius Seminary, the central High School of the community recognized by the Madras University. Here about 600 students, including nearly a hundred candidates for holy orders, are taught in secular and theological studies. There is a small library attached to the Seminary containing a few hundreds of volumes. With a view to making it more useful in improving the students in their general and theological studies I am trying to strengthen the library by the addition of further useful books and periodical publications." After telling of many donations, the learned principal asked that the Canadian Churchman—we can hardly bring our modesty so far as to repeat that he calls it an illustrious journal—should be sent to the Seminary as an aid to diffuse Christian education among the Syrians of Malabar. He adds, "For further information on our ancient Church I refer to a series of articles in the Living Church (Milwaukee) in its issues of January and February last." The letter from Malabar, from which we have quoted above, is a welcome token of the widespread circulation of the Canadian Churchman. It extends from near the Arctic Ocean, beyond Greenland's icy mountains, to far south of India's coral strands, to Australia and New Zealand.

The Diaconate.

The Church Times is not a Church paper which can be expected to have a large circulation in the Diocese of Huron, and many in that diocese may be surprised to hear that "Peter Lombard," the genial and independent writer in the Church Times, has recently been writing enthusiastically of the report of the Synod of Huron, recommending that the diaconate be restored to its place in the Church. He says the report in effect alleges that the colonial Church (in that part of the world at any rate) is being starved because of the need of a diaconate, and this is exactly what he has been asserting with respect to England. After quoting from a letter: "Our Church in our rural districts is steadily losing ground from the want of men to carry on her ministrations. The Presbyterians and Methodists have their elders and class leaders where they have no ministers, while we have no one. Consequently our people are gathered into their folds from having no pastors of their own. The losses already are enormous, and something should be done to stop them without delay." Peter Lombard proceeds to show how necessary the adoption of this suggested course is in England. We are glad, and our friend, Mr. Jenkins, of Petrolia, must rejoice, to have gained such an able ally. It is said that however hard we may work and write, practically things go on in the same old rut. Perhaps, if England adopted the suggestion, in time something may be done here, for the country districts. Our subscribers will remember the letters which appeared in our column two years ago, the debates in the Diocesan Synods, and the small improvements which have followed the letters, the debates and the resolutions of Synod.

The Walloons.

From Norwich, we have the following strange instance of the commemoration of a noble band long after their descendants have been absorbed, and their language and national habits have disappeared among their English neighbours. The few Norwich descendants of the Lowland Walloons, who years ago came to British shores for shelter and freedom, although no longer a band of worshippers, have still the privilege of hear-

ing a sermon in their native Dutch every year. This was delivered on Sunday week by the Rev. Dr. Baart de la Paolle, minister of the Dutch Church, Austinfriars, E.C., in the Blackfriars Hall belonging to the Corporation, formerly the Dutch Church. The sermon was based on the numbering of the tribes, and was preached first in Dutch and afterwards in English.

Porto Rico.

It is barely six years ago since during the war with Spain the Island of Porto Rico annexed itself to the United States. Uncle Sam was willing to assume the temporary guardianship of Cuba, and was rather nonplussed at finding himself called on to adopt this infant. He has discharged his duties in a way which has compelled admiration, and now we have an instance of his practical work. A large body of teachers, two-thirds of them males, have been brought over to the States during the hot summer months, and have gone through a well thought out course of instruction, of observation and visits. This strikes us as the best lesson which could have been given to these teachers, who in turn will impart to their pupils information which no amount of lectures at home or book reading could possibly have given.

THE LIVERPOOL CATHEDRAL.

The Church of the Mother Land has just reason to be proud of the noble Cathedral to be built on the foundation "well and truly laid" by King Edward on the nineteenth day of July last, on St. James Mount, Liverpool, England, 155 feet above the river Mersey, and whose stately towers will reach the height of 415 feet above the sea. No more fitting object could greet the eye of the visitor to the Home of our Race, as he approaches the great commercial gateway, or receives the parting glance of the outward bound emigrant, than this splendid memorial of the Church's faith, and centre of her spiritual worship. Most graceful and appropriate were the words of the King on the solemn occasion: "It gives me deep satisfaction to lay the foundation stone of the Cathedral Church of the great diocese of Liverpool, which will be the chief place of worship, and the spiritual centre of this mighty community, and will, too, I am assured, be a noble building worthy to adorn this splendid city. I am well aware of the aspirations which have for many years been in the minds of churchmen of this diocese for the establishment of a Cathedral which shall do honour to God, and bear witness to the spiritual zeal of our Church. These aspirations have ever had my deepest sympathy, and I pray that the blessing of the Almighty may rest on the work, and may enable you to bring it to a happy and successful fulfilment." Some idea of the extent of the grounds, and the cost and character of the building may be gathered from contemporary statement. The grounds comprise about twenty-two acres. The building will cover 90,000 square feet, a greater area than that of any other English Cathedral. The total cost will be about \$2,500,000. The cost of the choir and chancel end, nearly half that sum, has already been received. The total length will be 584 feet, and the width of the nave from the centre of the pillars fifty-three feet six inches. The towers are sixty-five feet square, and two hundred and sixty feet high. A most impressive feature will be the height of the vaulting of the nave and choir, that of the barrel vaulting being 116 feet, the transepts 140 feet. No Cathedral in England can equal this height. Westminster comes nearest with a nave 102 feet high. The choir and central space will have a seating capacity of 3,500, and the finished Cathedral 8,000. The most striking and original architectural features of the elevation, says The Guardian, are the high transepts which are carried up to the full height of the nave and choir; these break up the length

of the building, and impart to it a massiveness so often absent in buildings of Gothic character. It is a design which requires careful study, and the more it is studied, the more impressive does its quiet dignity and grandeur appear. While the exterior is full of originality, and asserts its importance by its bulk and grand proportions, the interior promises to be quite unique, affording perspective of magnificent arches towering up 120 feet in height above the nave and choir, and flanked on either side by other vistas of arches, each arch being sixty-five feet high, the whole surmounted by a triforium. A religious feeling and fervour appears to pervade the whole interior; everything is quiet and devotional in feeling, impressive in its grandeur, and inspiring in its charming and attractive simplicity, truly a fitting temple for the worship of the Most High. Many appropriate and valuable gifts have been made by Church men and women, by the clergy, and societies. The Cathedral Committee's report is instructive, and edifying, most impressive are these closing words: "Above all, our Cathedral will be a house of prayer and praise. Every morning and evening the sacrifice of common worship will go up to God. In an age given to Liturgical variety, it is well that every diocese should have a Mother Church in which a service reverent, stately, chaste, and beautiful, may show what the highest form of Prayer Book worship was meant to be, and which will rebuke at once the slovenliness and irreverence of some, and the affectation and unauthorized ceremonial of others. Such a service will foster devotion, satisfy the needs of many, and teach, by an impressive object lesson, the beauty, the dignity, and the elevation of real worship. It will not call for the exact imitation of all its details, but it will influence and inspire by its spirit. Such are some of the uses of our Cathedral. The vision may well uplift us. The work is great, for 'the palace is not for man, but for the Lord God.' The cost is tremendous, for it must worthily represent the wealth, the influence, and the devotion of a powerful diocese. It calls for sustained self-sacrifice and co-operation. But the end is glorious. If as a diocese, we 'set our affection to the House of God,' if we forget our differences, our jealousies, our prejudices, our personal predilections, and are caught, as it were, in the great and strong current of love to God, which sets towards glorifying Him by building a holy and beautiful House for His Sanctuary, faith and love will triumph over every difficulty, and ultimate success is sure. And when we pass away, and our place knows us no more, we shall leave behind the beginnings, at any rate, of a noble pile, which, by its impressive grandeur, will witness for God, and which by its manifold uses, will help to spiritualize the life of a great community, and to preserve 'the Faith as it is in Jesus' to our children and our children's children."

CHURCH LEGISLATION IN SCOTLAND.

The report of the Bishop's Commission on Church Legislation in Scotland is to all who are concerned in progressive Church government, interesting reading. Though the report itself is not long, the record of the proceedings which led up to it, fills a quarto volume of some 300 pages. The Scottish Guardian is of opinion that the report will "lead to the beginning of a new epoch in the history of the Scottish Church, and even go some way towards influencing the policy of the Church of England itself, in reference to the basis on which an ultimate settlement of the Lay question is likely to be made." The opinion obtains amongst conservative churchmen that the Representative Church Council projected by the Houses of Convocation opens the way for a breach of Catholic practice, in ceding to laymen an influential voice in questions of doctrine and discipline: matters with which the Bishops and clergy alone should deal. The Commission