

Mareschal d'Estrees, a chemist in the Luxemburg Gardens. He gave it to the monks. Twenty years after Friar Jerome Naubec perfected the process and gave the liqueur the properties which have since made it famous. Owing to the difficulty of getting the necessary roots and herbs in Paris, the Carthusians removed to the monastery of Grand Chartreuse in 1735, at Grenoble where they have since employed two or three hundred peasants—men and women and children—in addition to about two hundred lay brothers, growing the grapes, distilling the brandy, collecting the herbs, manufacturing the liqueur, bottling, packing, and shipping it to all parts of the globe. About forty monks were engaged in superintending the business between their religious exercises. When the law suppressing religious orders went into effect two years ago the Carthusian friars decided to remain in the country, making a formal application as required and promising submission to its provisions. Their commercial interests and other holdings of real estate were too valuable to sacrifice. Their property was worth many millions of francs and their business averaged nearly a million and a half dollars a year. The authorities refused them the ordinary license, on what ground it does not appear. The Carthusians then appealed to the chamber of deputies, which also voted against them. They went to the courts, which sustained the Government. Then, after a fruitless struggle for a year, they closed their factory, took their brandy, their herbs and machinery, and crossed the border to another old Carthusian monastery at Tarragona, Spain, where they set up their plant and are now making their liqueur as usual. But the French Government were loathe to lose the industry, and a company was incorporated. As a result a series of lawsuits has been commenced by the order in a dozen different countries to prohibit the Compagnie Fernier from using the name, trade-mark and pattern of bottles which the monks have always used.

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#### THE ENGLISH CHURCH CONGRESS.

The continued popularity of the Church Congress in the Mother Land is a wonderful testimony to the vitality of the Church of England, and of its strong hold upon the nation. Year after year it continues to attract immense gatherings of enthusiastic Church people representing every school and shade of thought, apparently quite irrespective of the place of meeting, whether great manufacturing centre, quiet old cathedral city, watering place or the great metropolis itself. This year it was held in the town of Barrow, which formed a village of a few hundred a generation ago, has grown into a great industrial centre with a population of over 60,000. The predominating characteristic of all the public utterances in connection with this Congress was their uncompromising outspokenness. Plain speaking on every subject that came up for discussion was the undeviating order of the day, and there was no attempt in any quarter to mince matters, confuse issues, minimize evils or evade problems. That tone of well-balanced moderation, aversion to definiteness of statement, and horror of self-committal, traditionally associate with all Anglican pronouncements, was conspicuous by its absence, and the speakers, preachers, and readers of papers, let themselves go with a disregard of "safeness" and convention, that was exceedingly refreshing, and which probably on the whole rendered the Barrow Congress, the most interesting and profitable of its kind to date. Among a vast number of most able and interesting speeches and papers, the three leading "events" of the Congress were Bishop Gore's sermon, the presidential address by the Bishop of Carlisle, and the address to working-men by the Bishop of London. Bishop Gore's sermon was a tremendous indictment of the Church of England on the score of her social exclusiveness. Unlike her divine founder, she had worked, he said, from the top

downwards rather than from the bottom upwards. Thus it was that in spite of her splendid work for the poor she remained alienated from the working classes of England, the class in fact to which our Lord belonged. In his opinion Bishops' private incomes should be greatly reduced, and they should be allowed a certain annual sum for expenses, of which disposal they should be required to render an annual account. The sermon, it is needless to say, has created a profound impression, and has elicited widespread, and on the whole, favorable comment. The presidential address of Bishop Diggle, characteristically optimistic and inspiring, was a plea for the frank acceptance of and adaption to modern conditions by the Church. A living Church must be the contemporary of the age in which it finds itself. We cannot live on our past, glorious though it may be. What answer was the Church to give to the scientific demands of the age. One epigram in this address will live, "The world is too much in the Church, and the Church is too little in the world to-day." The genial and ever-welcome Bishop of London had a splendid reception at the Workingmen's Meeting, and spoke with all his accustomed force and unction. Dr. Ingram wonderfully illustrates the strength and attractiveness of human personality independent of mere cleverness. In the strict sense of the term he can hardly be called an intellectual heavy-weight, and yet it is questionable if any bishop since the Reformation has surpassed him as a personal force in the life of the Church and nation. The discussions took a wide range, and on the whole were conducted with courtesy and forbearance, that on Ritual, which included Lord Halifax, the doughty exponent of the extreme "Catholic" position, and Mr. Kensit, the leader of the ultra Protestant wing was warm while it lasted, but not acrimonious. The burning question of education received due attention, and the discussion with a few exceptions revealed an unanimity of opinion rare on such occasions. Altogether the Congress may be pronounced a great success in every respect, whether in point of attendance, or interest, or in the high level of the sermons, papers and speeches, and it affords as we have already said a gratifying evidence of the continuing vitality and influence of the Church of England, and it is doubtful if any other religious body in Christendom could produce in all its features, such a gathering as that which took place last month in the town of Barrow-in-Furness.

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#### ARCHBISHOP BOND, AN APPRECIATION.

By the Rev. Dyson Hague, Rector of the Memorial Church, London, Ont.

In the death of Archbishop Bond the last of the great Churchmen of the earlier part of the history of the Church of England in Canada has passed away. He was beyond all controversy the grand old man of the Canadian Church. Born in Cornwall in the year of the battle of Waterloo, he came out to Newfoundland and entered business. Deciding to enter the ministry he came to Quebec, and about sixty-six years ago was ordained in the Cathedral in Quebec by Bishop Mountain. An American clergyman preached the sermon from the somewhat strange text, "Thou shalt do no murder," and the solemn way in which the preacher impressed upon the congregation, and especially upon the young minister, the duty of saving the lost and not neglecting souls was never forgotten. He then began his career as a travelling missionary. Up and down in those early days, through the Eastern Townships of Lower Canada, he went travelling on foot, and in sleigh and carriage, until he was called to be assistant minister of St. George's Church, Montreal. With this great Church his name has been inseparably linked, and he was from the first a splendid organizer, and a man with passionate love for souls. The theology of William Bennet Bond was ever that of the old-fashioned

evangelicals, and his love for the Church was always combined with the kindest and most practical love for all who love the Lord Jesus Christ in sincerity. Though he was by no means what the world calls a great speaker or a clever scholar, he possessed those qualities that give men in the long run a commanding influence in the world. He was a man of strong judgment. He always seemed to have the faculty of saying the right word at the right time. He was a man whom everybody trusted. What was said of Lord Shaftsbury might be said of him. "From first to last he was a reliable man." And so little by little he rose higher and higher upon the steps of ecclesiastical honour. From being a mere lay reader, a catechist, a travelling missionary, and a curate, he became in turn a city rector, a rural dean, a Cathedral Canon, an Archdeacon, a dean, and finally Bishop, Archbishop, Metropolitan, and Primate. As Bishop, Bishop Bond has lent lustre to the office. He was a true man of God, and his whole life as a Bishop was that of identification with the people. He travelled everywhere. He entered every household. He knew every man, woman and child almost by name, and was beloved by his clergy and revered as a true father in God. Many stories that are told of his affectionate tenderness, and the writer well remembers how in the gravity of the Synod it was quite common for the old Archbishop to speak to some grizzled farmer, and call out to him by name, saying, "Now, John, we want to hear your opinion on this subject," or, "William, let us hear your opinion." Archbishop Bond had a wonderful faculty for gathering around him true and good men. Two men were associated with him whose names have become famous in the Church of England in Canada. The first was a young Irishman of growing fame named Edward Sullivan, afterwards the beloved Bishop of Algoma. The next was another young Irishman from the Diocese of Huron, the rumours of whose eloquence had even in those days penetrated to Montreal. His name was James Carmichael. That young Irishman grew to be Dean Carmichael, and today he succeeds his beloved and honoured friend and former rector as the Bishop of Montreal. Among other men selected by Bishop Bond was a young Canadian of rising fame and fervid piety, named Maurice Baldwin, and upon him Bishop Bond conferred the honourable distinction of Dean of Christ Church Cathedral, Montreal, from which he was called to be third Bishop of Huron. Bishop Bond had a marvellous power also of attracting the laity, and among his lifelong friends were some of the merchant princes of Montreal, chiefest among whom was the late A. F. Gault, whose munificent gift of the theological college is one of the greatest ever bestowed in Canada. It is an open secret that it was the influence and friendship of the Archbishop that evoked largely its munificent endowments. As Archbishop Bond grew in years he grew in favour with every class of the people; Roman Catholics and Protestants alike honoured him. He never wavered for one moment. His love of the Bible and his personal love of Jesus Christ was the secret of all his life's endeavour. Seldom if ever has such a thing happened in the history of Canada as that which happened years ago, when the Bishop lay near to death. Prayers were said for him, not only in all the Protestant Churches, but even in the Roman Catholic congregations petitions ascended to the throne of grace on behalf of a Protestant Bishop. His last conspicuous appearance was at the General Synod in Quebec a little over a year ago. Among all the men of name and fame that were gathered there he easily stood pre-eminent, towering above them all. A man of massive figure, deep, strong voice, his personality was remarkable. As his last words rang out in the opening charge you could have heard a pin drop in the assembly, so deep was the silence to hear the words of cheer and words of power. "This is the word of