

fend them." From this we see that every Protestant from the King on his Throne to the humblest of his subjects, lies under the anathema, or curse, of the Church of Rome. Such exaggerated language is absurd, because it is well known that society must, and does exist, and that heretics and Romanists get along very well together.

Insult Causes Insult.

But the consequences of the use of such language do not end there. There is no more deep-seated passion than that of the fanatic, nor one so easily lashed into fury. Cardinal Vincent Vannutelli went to Ireland to the opening of a new Roman Cathedral at Armagh. While there he courteously called on Archbishop Alexander of the Church of Ireland. Unfortunately in Ireland, such rejoicings are too often looked on as defiance, and the usual deplorable results followed. The next night, serious rioting took place, the Roman Catholics endeavouring to make reprisals in "Protestant" streets for the attack made on the previous night. The windows of the Church of Ireland Cathedral were smashed, and also the windows of the Archdeacon's house. The Protestants retaliated, and wrecked the houses of Roman Catholics in "Protestant" streets. Encounters with the police followed.

India and Japan.

A writer in an English journal has something to say about the feeling of the natives of India towards the war. In the sharp division of classes comes first, the absolutely ignorant cultivator of the ground whose knowledge is bounded by his daily needs, and who possibly scarcely knows that there is a war going on. In contrast to him, is the "Baboo" class, with half-digested Western ideas, grafted upon "native ignorance, superstition, and duplicity"; who are yet the only natives who have opinions, or who can give expression to them. This somewhat limited "public opinion" in India, is, we are told, usually on the side of Japan—various reasons being assigned for the feeling. Sympathy is with the smaller nation, especially as it represents the "East against the West," despite the fact that Japan's success is owing to qualities emphatically un-Eastern. Yet the "Baboo," we are told, cherishes the idea that he and the Japanese have many points in common. The fact that Britain and Japan are allies has weight moreover, the sentiment of loyalty shown during the Boer war being very apparent now. The writer maintains that behind it all in the native mind, lies a vague but very real fear of Russian ascendancy, a fear which perhaps adds a personal element to the strong pro-Japanese enthusiasm. The native press pleads for the cultivation of a "national sentiment," believing this to be the source of the sudden rise and development of Japan. Rightly or wrongly, it is urged that the arousing of such a sentiment in India would be no evil, but would ultimately make for loyalty; that if ever even a faint emulsion of Japanese industry and zeal could be awakened, it would be "a consummation to be desired by both governed and governing."

General Kuropatkin and India.

The publication of General Kuropatkin's plan for the invasion of India three years ago, would, an English writer says, have produced panic, probably hastened wars. Coming to light now, it has drawn forth some not unhopeful reflections as to the defence possibilities. After criticizing General Kuropatkin's plan somewhat in detail, the writer points out the readiness with which the colonies would send aid; the futility of supposing, that even where warrior races may sigh regretfully for the old days, they would willingly exchange one white rule for another. Those who have fought in the English ranks for a hundred and fifty years—through even the dark days of the Mutiny—will not turn from the

nation whom at least they trust and respect, to one whose religious tyranny and harsher, more exacting rule they have learned to fear. England has given much to India—all that makes for stability and peace, and yet, the writer who here points out the one last, needed touch, may perhaps be right. If we could win from one of the powerful races, "such an adhesion as was secured from our former enemies, the Highlanders of Scotland, our ascendancy for generations would be safe. . . . India the richest, most tranquil most enlightened of Asiatic populations." Respect and trust are there, individuals have shown devotion to the death, one touch of imagination in the men who rule—and might not the dream have fulfilment.

The Salvation Army.

Has had a reunion in London, and made an imposing display. But it has struck observers in Canada that the early spirit has died away, and that the Army is becoming too respectable. The Guardian, after admitting the great show of figures and congregated enthusiasm, continues as follows: "And yet it must be confessed that the success of the Salvation Army has very decided limitations—indeed, that to a large extent its work must be accounted a failure. The operations of the Army have spread over all the world, but it has not succeeded in converting East London. The Religious Census of 1903 gave the attendances at their services in East London as 6,376, including the semi-compulsory attendances in their shelters. Mr. Charles Booth, while he acknowledges to the full the reality of the faith and self-sacrifice of the Salvationists, declares that, 'as regards spreading the Gospel in London, in any broad measure, the movement has altogether failed. It is difficult,' he says, 'to maintain freshness. The repetition of the same thing time after time becomes painfully mechanical, both indoors and out.' And the recruits who have been secured have not been drawn, as was intended, from among the careless and the 'unconverted' so much as from other religious bodies. The success of the Army has been social rather than religious; it lies in the community life which it has instituted rather than in the conversions which it has made."

THE PRIMATE OF ALL ENGLAND.

It is officially announced by his Grace of Canterbury that he intends early next month to visit Canada and the United States, and to be present at the meeting of the General Convention of the American Church at Boston in October. The Archbishop is acting on the urgent representations of the American Episcopate and other influential men, both at home and on this continent, and there can be little doubt but that much good will be accomplished in promoting a better mutual understanding between the branches of the Church concerned, and also in promoting international comity. His Grace's official position and his attractive and powerful personality will secure for him a most cordial welcome, and he will come not only as representative of the Church of England, but of British Christianity generally, for he is patron or president of many religious and charitable societies that are by no means exclusively Anglican in their character. It is to be regretted that the Archbishop's visit to Canada is more incidental than its chief object, as the invitation to visit this continent emanated from the United States, and there the greater part of his two months' devoted to this object will be spent. His visit to Canada will be a flying one, and only a few centres will have the benefit of his presence. Short as his stay among us will be, it should be made the most of, and Churchmen and the public generally should have every possible facility to see and hear the esteemed occupant of the ancient see of Canterbury and the successor of St. Augustine. His Grace will, no doubt, preach in a few of our

largest churches at least in Quebec, Montreal and Toronto, and we have no doubt but that those who are charged with this subject will make the best arrangements to make this unique visit as useful to the Church here as possible; but we would venture to suggest that, as our largest churches are limited as to their accommodation, that a meeting should be held in some large hall, such as the Massey Hall in Toronto, where large numbers would have an opportunity of seeing and listening to the Primate, and he could speak with more freedom on ecclesiastical and other questions than he could in church with the limitations that attend the delivery of a sermon. We hope that efforts will be made to popularize the visit of the Archbishop, and that no mistake will be made in making him the guest, as it were, of a few, or the possession of any small set, but that the largest available churches and halls may be secured, and every facility be given to the public to meet our distinguished visitor, who in crossing the Atlantic has broken the record of 1,300 years of the See of Canterbury, and in visiting the Churches of America is asserting the leadership of that See as the centre of unity of the whole Anglican Communion. His Grace's visit will, we trust, be a pleasing one to himself, and it will tend, we doubt not, to cement the union of the Churches of England and America, and to promote peace and good-will among the Anglo-Saxon race.

THE END OF THE SESSION.

After five months of "strenuous" life the Commons and Senate of Canada have closed another period of legislative effort, and added their quota to the public and private enactments which constitute the law of the land. The most important measure of the Session, from the standpoint of Canadian development, is that which deals with the Grand Trunk Pacific Railway. This measure, as might have been expected, was stoutly supported by the Government and fiercely assailed by the Opposition. We take no part in the political discussion of the enterprise. But in the opening up of the country through which the road will run, in its development, in the extended and improved transportation, and the rapid influx of settlers along its course, there is a clear call to the Church. A great and increasing responsibility; and in proportion as this call is heard and promptly answered or calmly and stolidly ignored will the Church prove faithful to its Divine commission or recreant to its trust. A most regrettable incident of the Session has been the resignation of the Auditor-General. We take the ground that no exigency of party politics can warrant a Government in hindering and obstructing a most capable and upright official, holding high office in the State, in the fearless and honourable discharge of his duty, not merely to the Government, whom he directly serves, but to the people of Canada, whose interests he seeks to safeguard and maintain. It remains to be seen what will be the outcome of the Government's attitude towards British preference, and the radical change introduced in the new Militia Act. As Canadians and Churchmen we oppose with unflinching determination any act which may lessen the bond of affection and interest which binds us to the Mother Land. And we cannot too carefully consider the possible outcome of any change in that direction, no matter how plausible it may seem or from what source it may come. We have nothing but kind words and thoughts for Lord and Lady Minto on their coming departure from Canada. They have filled their high offices with credit to themselves and advantage to our country. We cordially welcomed their coming to us. We have appreciated their courtesy, kindness and hospitality to our people. We shall regret their departure, and most cordially wish them "God-speed" on the journey home and every blessing thereafter.