

do not dawdle." The patriotism so lightly sneered at by the would-be cosmopolitan is held to be a fundamental factor of national well-being by Lord Cromer—no less so apparently than truth-telling itself. Speaking further of the last and homeliest bit of advice the writer dwells upon the sapping effect upon mind and body of the half-done work of the dawdler, claiming that in most cases it is an infirmity of mind amenable to discipline, an ill that may be cured. He also quotes some pregnant words from Bacon, which may well be applied to the counter evil, the equally unfruitful "hustling" of our day: "Affected dispatch," says the Master, "is one of the most dangerous things to business that can be." "Order and distribution and singling of parts is the life of dispatch," and lest there be "dawdling," perhaps, "measure not dispatch by the times of sitting, but by the advancement of business." The differences between men are by no means ignored—the brain of one must work unceasingly or life is nothing; another must fight and conquer every time before settling down to steady work, though oftentimes that done by the conscience-driven man is of no unworthy sort. In conclusion the point is made from Lord Cromer's speech that amid modern complications "the simplest motives and rules are still the best." That school boys will remember "that they have been told to "play the game," and "follow up," and "swing together," and, let us add, not to dawdle, when more fine sounding exhortations have fallen away and are quite lost in the moments of real stress!" No new truth there, but when Bacon and Lord Cromer speak we smaller folk may turn our heads to listen.

#### General Synod.

Our faces are turned now to the General Synod and we do not feel that we are overstating the expectation of our people when we say that Churchmen generally in Canada are looking for a distinct step in advance at the coming session. Our Church leaders have had the inspiring and educative influence of the Pan-Anglican gathering and the Lambeth Conference to inform and strengthen them in their deliberations and legislation both in the Upper and Lower Houses. We may look with confidence for breadth of view, and at the same time thoroughness in treatment of the important matters to be considered. Whatever may be the conscientious differences of standpoint of members of our Communion we must never forget that we are members one of another and that we each and all form part of one living body over which our Supreme Head presides.

#### The Results of the Pan-Anglican Congress.

We are watching the responsible Press, both ecclesiastical and secular, to gather up the real results of the great Church Congress held in June. We are quite sure that the "Church Family Newspaper" has correctly stated one of them in these words: "Nothing was so remarkable as the general good humour. This good humour rested upon an inward agreement which found expression in the speeches. Men of varying parties, when they met, were astonished to find that they were so near to one another. . . . If it were to serve no other end than this, of accentuating the unity of the Church, this Congress would have been well worth holding." This is the biggest and most remarkable Congress the Church has ever held. If it has successfully demonstrated her unity, by all means let us have a repetition of it; and for those who cannot attend a Congress in England let there be local Congresses and let there be a truce to the wretched party squabbles that have so often and so grievously obscured the real life of the Church. The sight of "one Holy Catholic Apostolic Church" is so transcendently beautiful, that we long for its realization in every corner of the earth.

#### As Others See Us.

It does one good indirectly to hear the thoughtful, intelligent and candid opinion of one's doings from another. In like manner it does our people good to present them with an observant intelligent view of the outlook for our country. A cultivated traveller in the North-West has been writing to a friend in the Mother Country. From part of the letter which has been published abroad we make the following extract: "The importance of everything done now is very great. One can see here before one's eyes the Canadian nation of the future being formed out of these various kinds of people. The people here firmly believe in the future of their country. Sometimes they even dream dreams and see visions. One of them was pointing out to me the other day how the great seat of power in the world has always moved Northward and Westward—from Babylon to Rome, from Rome to England.' Then he added—'Another step in that way and it's Canada.' Certainly, the resources of this country appear to be almost unlimited, and even the climate itself tends to make the inhabitants hardy and resourceful. It is difficult to prophesy, but I am sure there is no part of the Empire which will increase its influence so much in the next twenty-five years as Canada. I had a very interesting conversation with Professor Goldwin Smith a few weeks ago. You doubtless know him from his writings on the Irish Question and on British Politics. He believes that the union of Canada with the United States is only a matter of time, but I now think that is most unlikely. This Western country is the real country. Toronto is peculiarly open to American influence. So far as I can see, Canada is sure to remain a part of the British Empire, but the tendency will be for Great Britain to be less and less the predominant partner."

#### Repentance.

We are often reminded by Plymouth Brethren and other religious zealots of that way of thinking that it is quite wrong to come to Church and call ourselves "miserable sinners" and that the Litany is out of place in the worship of earnest Christians. We are unctuously told if we are "saved" we are done with sin and we can't be both saved and sinners at the same time. But the Church in her great Congress reasserted the teaching of the Litany in a very striking way. She began her Congress programme by reciting the 51st Psalm. She deliberately reaffirmed her ancient position that repentance is ever joined to true faith, and that the herald of repentance calling clearly to our souls, "Repent ye for the Kingdom of Heaven is at hand!" must be heard and heeded before we can be drawn to the living Christ. This deliberate and highly significant act was alluded to by Dr. Lefroy, Bishop of Lahore, in his great sermon in St. Paul's Cathedral, as the ground of his hope, that the Church of England was facing the momentous problems of the future in the right spirit and he called on the Church which had thus confessed her sins to dedicate herself anew to God's service and to dedicate her money by the practice of the tithe.

#### Prosperity and Adversity.

Recently we wrote in general terms of the bearing of these conditions of life on one's spiritual state. We might illustrate the subject. In intimate conversation of late with one of the saintliest and sunniest of our clergymen he simply and modestly disclosed to us certain phases of his life which would be sufficient to fill a worldly man with gloom and deep despair, for the good of others, so full were they of sorrow, suffering and intense labour, and yet, as the conversation ended he said with intense and almost startling earnestness: "I would not exchange my life, for millions of money." What a marvellous commentary on the presence of the Holy Spirit in one man, and His absence from another, is illus-

trated in the faith of this man of God and the unfaith of some worldly millionaire as interpreted by the words of the beloved disciple. "In Him was life, and the life was the light of men; and the light shineth in darkness, and the darkness comprehended it not." Surely it is an infinitely nobler thing, even in worldly adversity, "to bear witness of the light, that all men . . . might believe" than in worldly prosperity to be a spiritual pauper, a living example of unbelief.

\*\*\*

#### WHAT PSYCHICAL RESEARCH HAS DONE FOR RELIGION.

There can be little doubt that we are about to witness, or are, in fact, already witnessing, the birth of a new science. No one who has followed the investigations of the Society for Psychical Research, established in England some twenty-five years ago, will, we imagine, attempt to deny the fact that it has opened up for scientific exploration a hitherto absolutely unexplored region, which for thousands of years, and until well within the memory of middle aged people, had never received one hour's serious attention from any scientist remotely worthy of the name. From the furthest beginnings of history these phenomena, now the especial province of the above named Society, still known as "occult" have been in universal evidence everywhere, always and among all men. We find them in every known literature, in every religion, including the Christian, in all the traditions and folk lore of savage races, in the recorded experiences of individuals as widely diverse in training, nationality, period, rank, condition, education or intelligence as the imagination can conceive. They are as rife today as they were one hundred, fifty or five thousand years ago. Never in the whole history of the human race, from the earliest glimmerings of intelligence down to the present moment have these phenomena, still very generally called "occult," but perhaps more correctly termed "super-normal," ceased to terrify, mystify and fascinate mankind. And only yesterday has any serious attempt been made to investigate them upon scientific principles.

Now after a quarter of a century's hard and often very thankless work the S. P. R. has finally succeeded in establishing the fact, that these super-normal happenings demand, at least as serious a consideration from scientists as any other class of phenomena. It is not too much, therefore, to say that the Society has been instrumental in establishing a new science, the science of what may be called abnormal psychology. For while the fact has not been formally acknowledged by "official science," it is none the less evident by innumerable indications that the old scornful attitude of contemptuous indifference has been finally abandoned. It is now tacitly acknowledged that the field of occult phenomena really exists and that it is well worth exploring. The question, which we would briefly consider in this article, is, "How have these investigations, now in steady operation for over a quarter of a century, affected the question of "spiritism." by spiritism, which we use in preference to "spiritualism," with its dubious associations, we mean the belief in the conscious survival of human personality. Has the work of the Society for Psychical Research made this doctrine, which lies at the foundation of all religion, and with which it stands and falls, worthier or easier of acceptance. In other words have these investigations, laboriously and conscientiously carried on upon rigidly scientific lines, and with absolute open-mindedness, tended to remove some of the difficulties which thoughtful people have always experienced in regard to human immortality.

On the whole we think they have, for the following reason: These investigations have established the fact that human personality is something infinitely more complex than was formerly imagined