

### Clerical Mayors.

A new departure is being made in England by the assumption of duty by clergy on the municipal councils. By the end of last year there were three clerical mayors of Metropolitan boroughs. The Rev. H. Russell Wakefield has been elected for a second term of office as Mayor of St. Marylebone. Two South London incumbents have also been elected to the office of mayor. The Rev. A. W. Jephson, vicar of St. John's, Walworth, well known for his work on the old London School Board, is Mayor of Southwark, while the Rev. Alderman J. H. Anderson, rector of Tooting Graveney, has been chosen for the office in the borough of Wandsworth, the largest in the metropolis. We read of others seeking for similar work in other cities besides London.

### Early Christians in England.

It is well known in England that Bath in the Roman times was a place of importance on account of the waters, so we are not surprised to read of the fund which is spoken of, yet we are surprised at the very uncourteous language in which even the Christians referred to those who differed from them: "Now, Mr Nicholson, the learned Bodley's librarian, at Oxford, has succeeded in deciphering a short Christian letter of the same century as the letter of Psenosiris which was found at Bath so long ago as 1880, but of which the decipherment was despaired of, even by so experienced a person as Mr. Haverfield. The material this time is lead, not papyrus, and what made the decipherment more difficult was that the leaden tablet has apparently been used for the same purpose before, and the marks of erasure confuse the actual indentations of the present lettering, which is very difficult to make out. The title of Mr. Nicholson's work is "Vinisius to Nigra," a fourth-century Christian letter written in South Britain and discovered at Bath (Frowde, 1904, 1s. net). In a few lines of the letter, the meaning of one of which at least is very uncertain, several subjects are dealt with. There is a Christian salutation. One good woman has been telling the faults of another good woman's husband to somebody else's son or slave. It is the second of these good women to whom the letter is addressed, and her correspondent gives her advice and warning. This occupies one side of the tablet. On the other side a different kind of question is mooted. "A dog of Arius"—i.e., an heretical Arian named Biliconus—has been sent to Bath, probably with a commendatory letter, to be admitted into the congregation of the faithful there. Whoever sent him is described as "the enemy of Christ," though it may be that the expression implies that he was sent at the instigation of the devil. The arrival of such a heretic would no doubt cause questions to be raised as to what reception a person of this character was to have in an orthodox assembly; and the letter bids Nigra pray to Christ for light. The letter ends with the sacred monogram for Christ and the name of the letter-carrier. There is one difficulty which Mr. Nicholson does not seem to notice, and that is the very little connection there seems to be between the matter on the one side of the tablet and that on the other; and this is, perhaps, accentuated by the fact that the bearer is said to be carrying more leaden sheets than one.

As we come across the name Nigra in this Christian connection, we are reminded of one "Simon that was called Niger" (Acts xiii., 1), and of the fact that the name of one of the first seventy is said by Epiphanius to have been Nigra. Niger was not an unusual name. Though Bath cannot give us papyri, yet perhaps it may some day produce other illuminating treasures from its fountains."

### Uganda.

Major A. St. Hill Gibbons is examining the district set apart for the Zionist settlement, in order to report as to its suitability for a white

## CANADIAN CHURCHMAN

agricultural population and to suggest definite boundaries. Roughly, the extent of the reserve is some five thousand square miles. About forty-five miles run within twenty to forty miles of the Uganda railway. The reserve is some ninety-five miles by fifty-five miles wide. On the general question of the establishment of a Jewish settlement in the Protectorate, Major Gibbons considers that if the original scheme—viz., for an agricultural settlement—be put into force, the objections which have been raised to this Zionist movement are exaggerated. The Jews in South Russia and in those districts of Palestine and Eastern Europe, where the experiment has been made, have proved to be hard working, painstaking, and intelligent. The point that has been overlooked by the objectors is the well-known loyalty of Jews to the British Crown. Anything which will deflect the stream to a healthful occupation from the large English cities, where it is poisoning the sources of labour, and being itself defiled, will be hailed with thankfulness.

### THE ABERDEEN ASSOCIATION.

Any suggestions that we may make will, we fear, differ materially from the views which actuate the conduct of those worthy people who carry on the work of the Aberdeen Association. According to Mrs. Hodgins, they do their work quietly. This, we think, is the very opposite way in which such an association should be carried on, we believe the very opposite to the way in which Lady Aberdeen intended that it should be in order to succeed. The result of the present system is to confine it to a few; as these zealous people drop off, change their residence, or through marriage or other domestic causes have to resign, how are their places filled? Assuming that the places are filled, that we take it is not what the Countess intended. There should be a constant and overflowing stream both of supply and demand, the places should be over-filled. The work should be as broad and Catholic as Canadian life, and reach every class of society, so that when opportunity occurs to any one to aid its objects the name and purpose of the Aberdeen Association should be as familiar to our mouths as household words. Our experiences of the last few months have shown that it is not so, that many have never heard of it, and if new life and fresh vigour is to be infused into the work, it can only be done by taking the public, the whole people, into the confidence of the managers, and by throwing the responsibility upon them. How can this be done? First, we would suggest by well circulated annual reports, by circulars to the press, printed perhaps at Ottawa, but sent from each local centre, accompanied by personal appeals and information as to the special work of such centre, and any reasons which would specially influence each locality. Of course the Ottawa circular would give the details of the growth of the society and its aims in the coming season. Special pains might be taken to obtain the active co-operation of societies like the Christian Endeavour, St. Andrew's Brotherhood, St. Vincent de Paul, Salvation Army, as well as that of individual clergy and religious communities of every class.

It also occurs to us that such appeals should be continuously renewed for the reasons given last week, that they should be varied in character, and even that suitable cards might be placed in public offices, banks, etc., and replaced from time to time by fresh appeals. Again, we regret to find that for some reason the postal facilities are restricted. Sir William Mulock is the last man to hamper a good work if he is satisfied that it is one, and so we think that not only should the efforts to obtain postal facilities be reopened, but if possible increased. We do not know what arrangements exist, but it seems to us that centres like London, surrounded by large cities and towns like St. Mary's, Stratford, Woodstock, Ingersoll, St. Thomas, Chatham,

Strathroy, etc., might have sub-centres, so as not to lose any contributions. Then there are other places, such as Brantford and Peterboro, which might be local centres, surrounded as they are with considerable populations and in the case of Brantford with many towns; and other localities all over the East could be stimulated into greater activity.

As to the receivers, we know nothing. But we think that it might aid the efforts of emigration societies were they able to refer the settlers in any particular district to the advantages of the society and that a postcard, giving the name in full and address, would be answered by literature. In such new districts the Government offices, the post offices, especially should be asked, as doubtless they are already, to display circulars giving an account of the Association. The clergy and above all the school teachers and the little school houses can do so much to let people know what their brothers and sisters in the East wish to accomplish to enliven their lives and make us a united people in sympathy.

When Lady Aberdeen was in Canada she threw herself into every scheme which could brighten the lives and improve the lot of the people, but of all the good works in which she took an interest there was none more simple, none which could be made more practically useful than the Aberdeen Association.

### EPIPHANY.

Though Epiphany has come and gone, its memory lingers in the six Sundays to which it gives its name, and which end where the Sundays preceding Lent take their turn in the Church's year. Perhaps none of the solemn days in the round of Christian observance appeals more vividly to the imagination than Epiphany, which brings the whole earth within the orbit of prophetic vision, and ever comes as a clarion call from heaven announcing to the living Church the truest brotherhood of man. In by-gone days the season was ushered in with great court ceremony and marked rejoicing amongst the people; in some cases of an extreme kind. By a law of King Alfred, the twelve days after the Nativity were ordained to be kept as festivals. This law was observed so literally, we are told in "Nichols' Progress," on the twelfth night, 1622, by the gentlemen of Gray's Inn, in a series of explosions, with the result that King James I. awakened with the noise, started out of bed, and cried: "Treason! Treason!" The court was raised and almost in arms, the Earl of Arundel with his sword drawn ran to the bed-chamber to rescue the King's person, and the city was in an uproar. This event forcibly reminds us of the Hallowe'en pranks of students of a later date. "The Epiphany," says William Hone, "is called 'Twelfth Day,' because it falls on the twelfth day after Christmas Day. Epiphany signifies manifestation, and is applied to this day because it is the day whereon Christ was manifested to the Gentiles." The Epiphany of this year has reminded us, as each of its predecessors has done, of the wondrous, prophetic promise regarding our Lord: "That all the ends of the world shall turn unto him, and that all the kindreds of the nations should worship before him." The report of the American Board of Foreign Missions for 1904 shows that there are 26,672 stations and out-stations, 5,814 men missionaries, 6,586 women missionaries, 64,347 native labourers, 1,209,011 communicants, 120,494 additions to the churches last year, and 1,027,566 persons under instruction. The income of all the societies last year was \$16,118,280. In Japan the foreign missionary force, other than Roman Catholics, number 772, with 1,817 native Christian workers and 42,835 communicants in the churches. In West Africa there are four stations, with fourteen out-stations, four churches, with 283 members, two native pastors and 30 native evangelists, with 1,884 pupils in its schools. East Africa has three stations and two churches with 60 members and 20 preaching

places. We do not report. The good we hope that the greatly exceed the

We question v and with equal c the principles on efficient public s than in the duty have long thou cence of Engl as private life, i two splendid less and impressionab to her children; i life. Wherever some public posi honestly, zealous rest assured tha well, and has ne God and his neig you see a man h and using his pl his own selfish leagues and frien ter how loudly morality, or ter with a thorough may be as the are the hands of person thinks fo the enormous v which range fr property to the dealt with by must seem to t the man who is try should be u we need not go or members of to be members cause said to lous. It may cannot be trust worthy of trust lack of princ dubious charac those who have capacity, will r a public capaci greater extent, ampler opportu man who is p character woul inent position various reason portion of the moral standar means he can kindred spirit: people hold th be vice when ciple public secret corrupt who will not public reputa tive proof of the smoke wh must plainly factor on whic port of their most serious The adoption, orate of a ma and confidenc bring discredi country. The acter, boldne energy and a and a knowl its seamy sid armoury of s tolerance of public life is