

Boarding House Life.

The development of factory life and departmental stores has completely changed the social habits of residents in these town parishes, and it is necessary for the clergy to adapt their hours of visiting and modes of getting in touch with the parishioners. If that is not done a very small portion of the inhabitants will ever come personally in contact with the clergyman. The business hours must be remembered if the residents of boarding houses are to be met. In discussing apartment house life in New York, Dr. Huntington, rector of Grace Church, made an interesting and significant statement concerning the difficulties that beset ministers in that city in the pursuance of their pastoral duties. He began by saying that, as the shape of the city made necessary the erection and habitation of such houses, it was quite useless to rail against those who live in them, but he added: "On the other hand, they hermetically seal their occupants from the parish minister. If he calls at an apartment house he meets a man at the door who treats him much as a charity applicant who is told to go to the Associated Charities office is treated." Of course it is necessary to choose the proper time to call.

True Sympathy.

One of the gratifying results of the San Francisco calamity was the calling forth of sympathy on all sides. The sympathy on such an occasion, which begins and ends in words, is, of course, not to be despised; but the sympathy which goes to the mark is that which carries the hand to the pocket, and without quibbling or debating sends with the utmost despatch to the dreadful scene that which will provide food for the hungry, clothing for the needy and medical help for the sick and suffering. Fine phrases are all very well, but they are but feathers in the balance with that which gives prompt and longed for succour to those whose need is great. Though the people of the United States have declined our offer of substantial aid, we are glad that our Government and people made the offer and made it promptly.

The Salvation Army.

Lieut.-Col. Bruno Friedrich, who has been for a number of years editor of the Canadian "War Cry," issued from the Salvation Army Temple, Toronto, has gone to Germany to edit the "Kriegsrup," or German "War Cry." The Col. says Salvationist prospects in the Fatherland are brighter now than they have ever been. The Kaiser recognizes the army is doing good work among the masses, teaching the people to fear God and respect their sovereign. Such being the attitude of the Emperor all the other classes have become tolerant, with the result that the army reaps a rich harvest. In the city of Berlin alone there are twenty Salvationist corps. Col. Friedrich leaves Canada with regret, for he considers this next to the dear old Fatherland, the finest country in the world. The Army had its struggles in Canada in the early days. But they are over now, thank God! "I leave it," said he, "with its finances in a sound condition; with its organization in an excellent state for evangelical work and social enterprise, and its activities are ever widening." Nothing succeeds like success. The Salvation Army imports many English immigrants. The Church Army exports them, but we were sorry to read in the daily papers when a detachment arrived, there was no one to meet them.

Mining Schemes.

The great mineral wealth of Canada and its present stage of development are arousing considerable interest in the minds of intending investors. One phase of this question cannot be too well borne in mind. An illustration may serve to make it clear. When a great fire occurs

in a wild tract of country, just beyond the belt of flame and smoke hover the hawks and other birds of prey, eagerly seeking and finding feathered victims, who in the flurry and excitement of the moment are off their guard and fall an easy prey to their natural enemies. So about mining countries, especially those to which public interest is largely directed, will always be found a number of keen and unscrupulous speculators, who do not hesitate by wily and attractive schemes in which facts are distorted and truth concealed to take advantage of the eagerness and excitement of would-be investors, and often literally to fleece them. We would say to one and all be cool and wary and on your guard. Deal only with responsible and respectable men. You do not buy a horse, a cow, or a house with your eyes shut. Why should you buy mining shares, town sites, or gilt-edged propositions with a less degree of caution and shrewdness. The fakirs at the country fairs are children in comparison with the schemers at mining centres. Hard-earned, honestly won money should not be lightly parted with. "A bird in the hand" will never fail to be worth "two in the bush."

Dowieism.

Amongst the religious movements of modern times that headed by Dowie is not the least remarkable. It is another evidence of the over-awing influence of a forceful and determined personality over large numbers of his fellow-men. What numberless individuals have done in a small way Dowie has done in a large. The extraordinary pretensions of the man, the ambitious plans set on foot by him, and the unusual confidence he aroused, all combined to make the test of the sincerity of his character, and the truth of his assumptions both severe and searching. Those seemingly who trusted him most are now banded against him, and we suppose deposition will be followed by downfall, and disintegration will be the result to his following.

TWO SUSPENDED MOVEMENTS.

Can any one give a reason for the sudden and mysterious collapse of the two movements for the subdivision of the older Canadian dioceses and the introduction of religious teaching into the Ontario schools. Four or five years ago, if we remember aright, they were in vigorous operation and the prospects for their consummation were, to say the least, promising. To-day they seemed to have receded into the limbo of dead issues or lost causes. Or is it only a case of suspended animation? At one time, even in these fast-moving days, hardly remote, no self-respecting Synod ever dispersed without a strongly-worded resolution on one or both of these subjects. For about ten years the education resolution was the "hardy annual" of our Canadian Synods, and the subdivision of the Ontario dioceses was a standing subject for serious and exhaustive discussion. What has become by the way of the Interdiocesan Committee appointed to consider the re-arrangement of the Dioceses of Huron, Toronto, Ontario, and Algoma. It had two or three very auspicious sessions, and then apparently expired. At all events the machinery suddenly stopped working, and has been rusting in oblivion ever since, if, indeed, the whole paraphernalia hasn't been irrevocably consigned to the scrap heap. Surely as a Church we lack the saving and crowning gift of sticktoitiveness. There was the Church Congress again, which flourished for a few years and then ingloriously collapsed, but that is another story. The disquieting fact remains that we Churchmen in Canada seem to be addicted to the bad habit of enthusiastically undertaking certain enterprises, and then tiring of them. The fact of the matter is, we have had so much done for us that we have never yet learned to depend upon ourselves. The old taint is still in our

blood. We have not learned the one cardinal lesson, essential alike for individuals, institutions and nations, of self-reliance. We have accepted the situation, of course, theoretically, and have certainly learned (of late years) to take the initiative. We can start things, but too often we cannot finish them.

At least three additional Bishops are to-day imperatively needed in the old ecclesiastical Province of Canada, and probably, at least, as many Coadjutors. But the prime need of the hour is an increase in the number of organized centres of work. Where the Bishop goes, the Church goes. The Bishop's personality, taking it altogether, is the most potent single force in the life and work of the Church. This force at present is pitifully diluted. There are not enough Bishops to go round. He has too much surface to spread himself over. There is a little, a very little Bishop for everybody, and never anything approaching enough for anybody. And then how cruelly hard it is upon the Bishop himself. We force him to become a sort of sanctified bagman, and then blame him for not discharging a number of duties, certainly inherent in his office, and of the highest importance, but as absolutely impossible of fulfilment, as would be the combination of the duties of travelling salesman and cashier in the case of the bagman aforesaid. Perhaps when the Society of Psychological Research has solved the problems of "Multiple personality" and "bi-location," he will be able to get along satisfactorily. In the meantime, lacking the capacity for utterly annihilating time and space, the average Ontario Bishop will continue a hopelessly and pitifully overworked official, and enforced smatterer, with the ever-growing burden of scamped work on his conscience. And the Church will continue to suffer. The truth is that the Episcopal system of Church Government has never had a fair chance for the last thousand years. It has never been tried on anything approaching an aggregate scale. The Episcopate, it would seem, has always, at any rate with us, been undermanned. It has been kept far too select. In our opinion we could easily treble our Bishops on this continent, on both sides of the lines to our marked advantage, and find plenty for them to do. The results would in a few years probably astound us, and we don't think the office would be held in any less "reverend estimation." Why the movement has collapsed in Ontario is, we repeat, a mystery. Is there a "nigger on the fence," or is it the old story of an enthusiasm, that flares up and dies down for want of solid sustenance, like the crackling of thorns under a pot. The erection of a third diocese out of Toronto and Huron, or even a fourth, with a slice out of Algoma, should be a simple matter. There is the territory, the parishes, the clergy and the population, and the money in abundance and to spare. The money question, no doubt, is one very real difficulty, and it will remain so, as long as our wealthy laity, with one or two bygone, brilliant exceptions, continue to insult the Church with offerings, that to our better knowledge are the laughing stock of the Presbyterians, Methodists, and Baptists. There are, at least, half a dozen Churchmen, right here in Toronto, who could individually endow a new diocese, as easily as they could buy a twenty-five cent cigar. Pressing need also exists for the division of the Diocese of Nova Scotia, which is far beyond the powers of one man to successfully administer. In fact there is ample room in the Maritime Provinces, in which I include Labrador, Gaspé and the Magdalens, for four dioceses. But the delay in this case is, at least, not as inexcusable as in Ontario, where the question is ripe and rotten ripe for solution. The movement in favour of the introduction of religious instruction into the Ontario schools by means of a syllabus agreed on by all Protestant denominations, is, we trust, not dead, but sleeping. Its practicability has been rendered highly probable by the successful introduction of similar

schemes in two other parts of the Empire. In Jamaica, acceptable to even the most bigoted, the island, is now in good stead. One is forcibly impressed by the doctrine held in common by the various denominations represented, and the absence of most of what is usually considered as sectarian questions, which have so often troubled the friends of the cause. In the mysterious province they had to be thrashed beginning to gather the chaff and husks to the Colony a similar schism, the Roman Catholics, tried through, and in the same object in view. The friends of religion should take heart of grace. What Jamaica and Canada what Australia seems to be within our power. The framing of a syllabus for the various Protestant denominations, real, and in fact, the solution. The day for schools, if it ever exists in many cases it would be. Besides that it is a success. The learning in schools would in a few years solidate Church reunion last year. The recent the Presbyterians, and the unionists affords, it is a opportunity for the resumption of an aborted movement. The union and "take over" is a matter in which

FROM W**Spectator's Comme**

For many months upon the Church in England up to greater thoroughness in the subject that persons interests might suffer. We have never had any attention whatever conception of the Church is this. We are weighing their effect upon a however, a large and force. We are for a new spirit of whom self-interest men willing to do truth and manifesting to feel the something in the long felt that if Synods and write themselves in the tions many reforms. Not long ago a ally illustrating, heard a clergyman self in favour of vigor of a roaring man spoke to the words were like There is nothing is an attitude of fend. We are lo of clergy for a which may give