

Devotion to the Church.

A subject of peculiar interest to Churchmen is the strong attachment shown in some families to the clerical life. "The Church Family" News-paper has recently published some remarkable cases in point. It cites more than one case in which five clerical brothers are engaged in active work. The Rev. Robert Sinker, D.D., has five sons holding livings in the Church of England, and a sixth brother is captain of the Melanesian Mission steam yacht, "The Southern Cross," under Bishop Wilson. The Rev. Samuel Skene, Vicar of Laneham, writes as follows:—"I have educated seven sons at the University—six of these are now in Holy Orders, and the youngest of canonical age, will also be ordained. My eldest son is Vicar of Deeping, St. James', Lincs.; the second, curate of Christ Church, Sunderland; the third, curate of Heveningham, Norfolk, and formerly chaplain on H.M.S. "Albermarle;" the fourth, Vicar of Dalton, Lincs.; the fifth, curate of Oxshott, Surrey; the sixth, curate of Thornaby-on-Tees; and the seventh, waiting for Orders." We are not without instances of family devotion in this respect to the Church in Canada. The Rev. A. J. Broughall, of St. Stephen's Church, Toronto, has three sons in Orders. We should be glad to hear from correspondents of other cases.

An Emigrant Home.

A correspondent referring to our annual note, asking for communications, has asked us to call attention again to the practicability of a modified community life in the newer or sparsely settled districts where there is at best a hard, lonely, living for a priest. Our correspondent need not have limited his suggestion to the West, these districts are to be found with scanty population, a child or two, but no families, in the East, also. He suggests that the remarks of the correspondent of the "Church Times" are very applicable to our own needs. "Are there lay men and women who feeling the restlessness and restraint of English life, and the feeling that they are crowded out of useful work, would be willing to dedicate something of their time and means to live a simpler and rougher life for the sake of South Africa. A community of Christian men and women acquiring land might be the beginning of very useful work: as a centre of Church work, and place of rest, developing, perhaps, into a hospital, convalescent home, and school, etc., etc., with Church privileges for colonists." Of course as stated in another part of this communication it was hoped that some of the community would be able to help with money, especially at the start. There are other useful works which such bodies could undertake such as furnishing a temporary home for the better class of women immigrants where they could acquire some knowledge of the life in the new rough land.

Acadia.

There are some public questions which are never solved, some changes also which it is generally believed would be desirable and beneficial if they could only be carried out. Among these is the question of the union of the Maritime Provinces. A contributor whose memory goes back before Confederation reminds us that it was a conference on this perennial question which brought the Dominion into existence. It was a disappointment to Western men that one province called "Acadia" did not form the Atlantic Province instead of the two, and latterly three, which formed the other province. It was believed that union "would be beneficial to all and an injury to none," and that seems true in this generation also.

Archbishops' Birthdays.

St. Thomas Day was the birthday of two very different kinds of Archbishops of Canterbury. Thomas Becket, who was known to his own

generation as "Thomas of London," was born in London in 1117, and baptized in the name of the Apostle on whose day he was born. Dean Hook, in his "Lives of the Archbishops," and Dean Stanley, in his "Memorials of Canterbury," have told the story of his martyrdom in their ever-fascinating language. On the night of December 21st, 1811, Archibald Campbell Tait was born at Harviestoun, in Clackmannanshire, but so near midnight was the time of his entrance into the world that (his sister Lady Wake recorded) it was doubtful if his real birthday was on the 21st or 22nd, but he preferred to keep it on the saint's day. On the same day eight years earlier was born Benjamin Disraeli, who offered him the Primacy in 1868. None could have foretold in 1811 that a Scotchman of Presbyterian baptism would be nominated to the Crown for the See of Canterbury by a Jewish Prime Minister, and that both men shared St. Thomas's Day as their natal one with the martyr of Canterbury.

Stray Notes.

Mr. R. V. Rogers K.C. of Kingston, has been contributing some interesting and amusing gleanings, on the subject of the clergy and religion, from old statutes and cases, to the "Canadian Law Review." We give a few of them: "The seventeenth century was the golden age of the Scottish minister; he interfered with the affairs of every man in the parish, ordered how he should rule his family, and sometimes ruled it himself. In 1603, the Presbytery of Aberdeen ordered that every master of a house should keep a rod, that his family and servants might be beaten if they used improper language." Apropos of matters under discussion in Canada is the dictum of Woodward, J., "Unions between different denominations of Christians are proved, by all experience, to be most unwise. (23 Pa. St. 495)." "A New York court held that although the Benediction had been pronounced, yet the collection was part of the religious exercises. (Wall v. Lee, 34 N.Y. 141.) This, of course, is in accord with the well-known English case of three men in a boat threatened by furious waves; no prayer could any recall, yet all felt that some religious act must be done, so in a happy moment one cried, 'Let us take up a collection.'"

Sir William Howland.

In the early hours of New Year's Day, after nearly a century of vigorous and useful life, in his 96th year, passed from amongst us at his residence in Toronto the spirit of a man of whom Canada has just reason to be proud. A large and noble part was played by Sir William Howland in the commercial, financial, social and political history of our common country. A Canadian to the core—his wide knowledge of affairs and men; his strong character; sound judgment; political sagacity; and progressive spirit—carried him to the front rank of Canadian statesmen and in the early days of our great Dominion enabled him to contribute largely to that broad, wise, and comprehensive policy—which bound together a congeries of provinces into the vast confederation, which to-day is regarded with honest pride by all who bear the name Canadian; and which ranks next in power, and promise, to the Mother Land in the world-wide British Empire. The recorded events of Sir William Howland's life are intimately interwoven with the history of the country he loved, and served so well. It was fitting when, on the third of this month, his honoured remains were borne to St. James', and thence to their last earthly resting-place in St. James' Cemetery, with the solemn service of the Church of which he was so long a member that political and public bodies, and men prominent in various walks of life should gather as they did together to pay their last token of respect to one of the most honoured Fathers of our Canadian Confederation. The private life and public career of the deceased statesman have given de-

served distinction to the name he bore. And his example will ever prove a source of strength and inspiration, to the public spirited youth of our Dominion. The "Churchman" extends, to the bereaved relatives, its sincere sympathy in their affliction, whilst it most willingly joins in the general tribute of admiration and regard for the private character and public service of one whom his country delighted to honour.

UNIFORMITY IN SUNDAY SCHOOL LESSONS.

The Church of late years has been bending herself to the task of placing her Sunday Schools upon something approaching, what we may call, a business footing. A widespread and so far fairly successful attempt has been made, or at least is beginning to be made, to evolve some kind of order and system out of the confused, not to say chaotic, conditions that have hitherto prevailed, and the prospect begins to brighten that within a reasonable space of time we shall get our Sunday Schools organized as an effective adjunct to the corporate work of the Church. In times past, and very largely even to-day, the Sunday School has been run on strictly congregational principles, mitigated by occasional and spasmodic recognitions of certain extra parochial claims. It is only of late that our Sunday Schools have begun to be infused, to any appreciable extent, with the corporate spirit, and to realize that they are only parts of one grand whole, and not self-sustained and self-contained units in a chance collection of practically independent associations. The Church of England in Canada has at last officially waked up to the existence of her Sunday Schools, and is making a serious and determined effort to give them a definite and permanent position in her diocesan, provincial, and national life work. Towards this end a great deal has already been accomplished, much of it no doubt, "on paper," but still a considerable amount of practical and effective work has been done which is already bearing fruit. One thing, however, of vital and essential import remains yet unaccomplished, and that is the unification of our system of Sunday School leaflets. It would be interesting to know, just how many different kinds of leaflets are used to-day in the Sunday School of any single Canadian diocese, not to mention the whole Canadian Church. In some portions of the Dominion contiguous parishes will, to our certain knowledge, be found using three or four different leaflets, representing every shade of Churchmanship, from, say, Bishop Doane's Manuals to the International. Before we can get our Sunday School system into a really satisfactory condition as an effective department of Church work, we must unify our leaflets. We possess an authorized series of leaflets to-day, to which none but the most hopelessly captious Churchman can take exception. They are definite, comprehensive, non-committal, and while thoroughly Churchly in tone, cannot offend any but the most morbidly mistrustful. They most assuredly teach all that a "Christian ought to know and believe to his soul's health," and in a way easily susceptible to any reasonable modification that the teachers may desire to put upon them. To some they may appear defective, and not to go "far enough," but this can easily be remedied by a little amplification. In short, they teach the irreducible minimum of Church doctrine, and in such a way as to render perfectly easy and natural such supplementing or adaptation as may be desired. The "low Churchman" will find in them nothing to wound his susceptibilities, and the "high Churchman" nothing to prevent his fuller and wider exposition of the doctrines of the Church. In other words these excellent leaflets are admirably adapted as a common basis, foundation, or starting point of Sunday School teaching. Of course there will always be a limited class of people

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