

presented by different minds. We would draw special attention to the remarks on the "enigma of personality" at the 47th and following pages. At page 62 the different points of view of Locke and Spinoza are well indicated; and at page 70 the opposite theories of Pan-materialism and Panegoism are contrasted.

With regard to these and a third theory, that of Pantheism, Impersonalism, or Atomism (which, however, does not differ essentially from Panmaterialism), Dr. Fraser asks: "Are we under an intellectual obligation to accept any of them, as the true and final interpretation of all that exists? and, if so, which one of them is made thus obligatory by reason? And if supreme regard for reasonableness obliges us to dismiss them all, what other alternatives are open? Must we turn away from the final problem of existence altogether, as one which admits of no solution, not even a working human solution: our utmost knowledge being the negative knowledge, that "the whole is a riddle, an enigma, an inexplicable mystery;" so that at last no judgment formed about anything in man or in nature, in science, or in theology, can be regarded as more certain than its contradictory? Or, already expelled from Monism in its three forms, may we return to reason, in the form of faith in the three commonly postulated existences, through a deeper and truer interpretation? These are," he adds, "questions which I wish to keep steadily in view to the end."

This purpose is most adequately and admirably fulfilled, and we doubt whether any candid reader, whatever his opinions may be, will read these pages without being impressed at once by the philosophical calm and the moral earnestness which are conspicuous on every page. There is neither dogmatism nor indifference in any of the author's utterances. Here is a good specimen of his refusal to accept a materialism which is not materialistic. "If anything," he asks, "may be the cause of anything, because it may be its accompaniment and its successor, might one not refer to the molecules into which the universe is resolved all the attributes of man, and even those that in theism are attributed to God? And if all this be potentially latent in the molecular universe, is it not only a question of names—as between this omnipotent and omniscient matter, on the one hand, and the God, of pantheism or even theism on the other?"

But here we must stop. We may return to this series of lectures in considering the second and concluding series. In the meantime we will express the hope that this invaluable book may not only be read, as it has been by ourselves more than once; but that it may be a companion alike to the apologist and to the seeker after truth.

ALGOMA.

The recent visit of the Right Rev. George Thornloe, D.D., the third Bishop of Algoma, and his first public appearance in the city of Toronto, are deserving of special notice. Consecrated only last Epiphany, he has already done a large amount of work in and outside his diocese. Losing no time—the Synod of Montreal having assembled and publicly welcomed his presence—he took occasion to plead

most earnestly and eloquently the cause of Algoma, the funds for the maintenance of the missionaries there being deficient at that time, between three and four thousand dollars. He then proceeded to his new diocese, where he was duly and cordially received by his clergy, and at once entered upon his duties. He visited the greater part of his vast diocese, and held many confirmations, and by his many kind and earnest addresses cheered the flock. He was thus prepared with the knowledge and experience gained in a few months, to go to England, and while at the Lambeth Conference, to make known his work and his cause to many, and especially to the authorities of the great Church societies, where he met with much encouragement. The S.P.C.K. in particular, made offers of assistance on certain conditions, which, though onerous, did not daunt his courage. The intention is to establish, if possible, a sustentation fund for Algoma, that, through whatever vicissitudes the district might pass, the poor might have the Gospel preached to them. The S.P.C.K. has agreed to grant \$500 for every \$900 raised for this object. The Bishop has already raised \$1,500 towards meeting S.P.C.K. grants. He has not, therefore, lost any time since he was appointed to Algoma. This sustentation fund is something quite distinct from the mission fund, which is required to be kept up by the various dioceses of the ecclesiastical province for the quarterly payment of the missionaries. The former fund is not to be drawn upon until it is large enough to produce a certain required permanent revenue, which will alone be used. In view of the large grants promised by the S.P.C.K., wealthy members of the Church cannot invest their money in God's cause more profitably than by giving good round sums to this fund. The sooner the diocese is relieved from the anxiety of depending upon the precarious offerings of the older diocese, the better. The precarious character of the offertory method of support, in the case of Algoma, is shown by the fact that about \$4,000 are immediately required for the payment of the missionaries, many of whom are men with large families, and scarcely know which way to turn for the necessaries of life. We are glad his Lordship the Bishop of Toronto and the Women's Auxiliary gave the Bishop of Algoma so good and cordial a welcome. Only a few of the clergy were present. We regret this, not only that they themselves missed a treat, but that they appeared to neglect to countenance by their presence, a work which, next that which lies at the hand, should be foremost in the heart. The Diocese of Algoma embraces an area of about 50,000 square miles, extending from about 14 miles west of Port Arthur eastward, including East and West Algoma, Manitoulin Islands, Parry Sound district, Muskoka and Nipissing. With a scattered population of about 9,000 souls, of which 8,000 are Indians, and the remainder is made up of Finns and others of foreign races, with English, Irish, and Scotch. The south-east of the diocese has a larger population than that just mentioned, among which are estimated some 9,000 souls belonging to the Church of England, one-half of whom have not yet been reached, and are difficult of access. There are no cities in Algoma; only four small towns—Sault Ste.

Marie, Port Arthur, Bracebridge, and North Bay. The three first of these have the only self-supporting churches in the diocese, and the remaining thirty-three missions are for the most part dependent for the stipends upon the mission fund. The whole diocese can only raise one-third the amount required to carry on the work. In all, there are 36 missionaries, 77 churches, and 24 parsonages. The Bishop wishes not only to make up the present deficiencies, but to extend his aid to those who are suffering, and waiting, and begging for the ministrations of the Church, which he is as yet powerless to supply. Hence his urgent appeal to all those who are more favoured, to lay aside all they possibly can for Algoma. It would be a deep grief to have to close any of the existing missions, and it is an object of hope and prayer, that through the liberality of Church people here and elsewhere, this threatening calamity may be avoided. The Bishop is hopeful for the future advancement and prosperity of Algoma in all that constitutes comfort and enlightened civilization, but places his chief dependence for solid progress upon the agricultural development of the districts. The rich mineral lands will attract a large population in the near future, which will aid materially in the work. All this advance will increase the responsibilities of the Bishop of Algoma; and pending its arrival at a certain stage, the interest and co-operation of the older dioceses must be earnestly solicited. The Women's Auxiliary Society have done noble work, and they may be depended upon to continue it. Nevertheless, we think something might be done by men, independently. Why should not Algoma clubs of men be formed to aid the Bishop financially to carry on his operations? Many parishes might establish such organizations, with great advantage to the Church. If, in addition, there is a suggestion of the gun and fishing-rod in this name, no harm will be done, for the members of the clubs would, as we know, be right-royally welcomed by the Bishop and clergy, when in reach of their churches, when rustivating in the game season in the diocese. We have seen an organization of men established some years ago by the Rev. S. Macmorine, in Pakenham, Ont., do a wonderful work for missions. We believe the same could be done everywhere, if the effort were made. This work need not interfere in the least with that of the W.A.M.A. The one should have the effect of stimulating the other. We beg our readers to see what can be done in that matter, and in any case to lay aside of their means, and give their best help to Algoma. One good suggestion of the Bishop was that individual congregations should, as it were, adopt some Algoma mission, and guarantee some regular portion of the missionary's stipend. This idea is no new thing, but has been successfully applied by the Sunday schools which have undertaken to support one or more Indian boys or girls at the Shingwauk and Wawanosh Homes at Sault Ste. Marie. The idea deserves extension to a wider field, and would, if thus carried out, earnestly and with steady purpose, in as many old parishes as there are missions in Algoma, solve the Algoma problem. This would have the effect of releasing the usual Algoma collections to form a general missionary or mission extension fund. During the