

"Mob violence puts every man's rights to the doubtful determination of men inflamed by passionate resentment and maddened by the thirst for revenge, renders our voice feeble when raised against oppression elsewhere, and displays a barbarity which shames the nation in the face of the world. Let this people, whose Government has been called a government of laws and not of men, fix upon those who hold themselves above the law and wiser than the law, the seal of their condemnation."

THE CHURCH OF ENGLAND AND THE NEW EDUCATION ACT.

There are many people in Canada who wonder why Nonconformists in England should offer such bitter and persistent opposition to the new education act, an article by Sir G. Kekewich in the *Contemporary Review* for June, entitled, *The Church and the Education Act* furnishes a clear, brief statement of some of the main points at issue. The statement needs to be read as a whole but the following two paragraphs taken from different parts of it will at least give some idea of the "grievance" which some regard so lightly. This gentleman is not alone in the belief that in the end the Church will lose influence because an extreme section have attempted to grasp too much.

"The Education Act may be more properly called 'An Act for further educational endowment of the Church of England out of the Rates.' It was suggested by Churchmen; it was promoted by the Church. Some Church schools had failed to make their income meet their expenditure, therefore it was determined by the Church and the Government that all should be endowed from the rates. The country was told that there was an 'intolerable strain' on Voluntary, or rather Denominational, schools, that the people preferred them, that they were in danger of being closed, and that therefore they must be supported—out of the rates. There was no justification for any of these assertions. There was no intolerable strain on the Church schools as a whole, nor did the people generally, when they had the choice, prefer a denominational to an undenominational school, except in the case of the Roman Catholics; nor were the schools in danger of being closed."

"Finally, what has the Church gained by the promotion of this Act? She has obtained, it is true, the endowment of denominational religious instruction by the State out of the rates and taxes. She has gained relief from the financial support of the schools, which, indeed, she has in large measure already failed to supply; and she has maintained, in Denominational schools, a religious test upon the teachers.

Against these gains, if they be gains, what loss has to be set? Hundreds of clergy, thousands of Churchmen, view the proceedings of their Church with grave apprehension and deep regret. Some object to the interference of the County

Council; some are conscious that the greed and injustice of the Church must weaken her influence on the people, and they resent the financial propping by the State of the creed which they regard as fully capable of holding the field by its own inherent truth. Among the former class are many admirable clergymen who have managed schools with energy and justice, and taken a profound personal interest in the secular instruction, as well as in the religious knowledge, of the children, and who have spent considerable sums of money out of their own pockets on the improvement of the teaching. These men naturally do not appreciate being ousted, as a reward of merit, from the control of the secular instruction, and regard themselves as having been betrayed by the Bishops and Convocation. The latter class contains the most progressive and far-sighted of the clergy.

The Free Churches are more united, more active in opposition to the Church of England, than they have ever been. It is impossible to believe that the injustice done to Nonconformists, by compelling them to pay their rates, in hundreds of parishes, for Church religious instruction, will not have the effect of driving into the Free Churches large numbers of those who hitherto have been definitely neither Free Churchmen nor Anglicans."

SCHOLAR AND PASTOR.

Sometimes fears are expressed that the pursuit of scholarship may blunt the minister's interest in practical life and hence, unfit him for pastoral work. Many instances of men in varied positions could be given to show that this is not really necessary. The following extract from an appreciation of the late Bishop Westcott by Mr. T. Burt, who writes as a Labour leader, illustrates this point very clearly:

"No death in this locality within my recollection produced such profound and widespread sorrow, such a deep sense of personal loss among men of all classes and of all creeds, as did that of the good Bishop. At the Wesleyan Conference held in Newcastle about the time, an eloquent tribute was paid to his memory, in which he was described as 'the Bishop not only of the Church of England, but of all the Churches.' In a community noted for its attachment to Nonconformity that was a high testimonial. To overleap the sectarian fences which divide men, to win the confidence, good-will, yea, the affection of other churches was certainly a notable victory. The Bishop's lofty station, his great reputation as a scholar and a theologian, his breadth and catholicity of spirit, his unaffected piety—these qualities no doubt partially, or wholly, accounted for his conquest over the hearts of men of other creeds. That was a great achievement. But to have become everybody's Bishop—the Bishop of the toiler in mine and factory, the Bishop of the creedless, of those who attend neither churches nor chapels, who have ceased to believe in them, if they ever believed—that surely was a more marvellous

achievement still. Yet that was accomplished by Dr. Westcott. Here at length appeared a real Bishop and Pastor, intensely believing in his Church, with a deep, an abiding, almost an overpowering sense of the greatness and sacredness of his functions and his mission."

BOGUS DEGREES.

The "Christian World," an influential religious journal published in London, England, has been making a vigorous attack on the use made by ministers of "bogus degrees." It asserted that a scandalous traffic is kept up in this kind of thing by certain institutions in America. One "gentleman" brought an action against this journal but before it was through he had practically to admit that the case was proved against him. A story is told of two students who met after they had left college and one asked the other how he was getting on, to which question the reply was made, "by degrees"; whereupon the first one remarked: "I am getting on without degrees." The great thing is to get on, to be efficient, to do one's work well. The degree may be useful as a sign of work done, but as a mere ornament, or as a thing to rest upon it is not only useless but dangerous.

Some men, however, seem to think that they cannot get on without a degree, and instead of doing the hard work necessary, they use any kind of means to get a thing which can only bring the contempt of thoughtful men.

In our own Church there are men who wear some of the American Ph. D.'s which are worth very little. The general public may not be able to discriminate, but men who are competent to judge, think less, not more, of a man who wears an inferior degree. Whether it would be better for ministers to drop the public use of degrees altogether is a question that would bear discussion. But certainly the minister who is unscrupulous in the means of gaining a degree and given to vain display in using it deserves contempt.



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Each tender must be accompanied by an accepted cheque on a chartered bank, made payable to the order of the Honourable the Minister of Public Works, equal to ten per cent of amount of the tender, which will be forfeited if the party tendering decline to enter into a contract when called upon to do so, or if he fail to complete the work contracted for. If the tender be not accepted the cheque will be returned.

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FRED. GELINAS,
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