

T. C. Patteson.

The younger generation may wonder at the strain of eulogy that has come from the leaders of the press at the death of the late T. C. Patteson, postmaster of Toronto, not so their seniors. Most of us have with rugged Carlyle and chivalrous Kingsley a strain of hero worship in our blood. Even in these modern days the man endowed with those brilliant and masterful qualities which mark him out as a good type of a dominant race, and in whom they have been by no means dormant, cannot lack due appreciation. In many and varied ways Patteson maintained the traditions of the cultivated English gentleman with strong sporting proclivities. He excelled in everything he took in hand. In cricket, journalism, horse breeding, postal affairs, and many another field of effort he stood in the front rank. Courageous and generous to a fault the familiar figure with bent head and intent look will not soon be forgotten. A vanishing type it may be, but one which has none the less made a gallant effort to maintain the traditions of British honour, manliness and service under the old flag in the New World.

Toronto University.

Amongst not only scholars but thoughtful men interested in the intellectual development of Canada the question of a successor to President Loudon has been one of more than ordinary concern. It was felt, especially in Ontario, that the standard raised by men of the caliber of Dr. McCaul, Sir Daniel Wilson, and President Loudon should not only be maintained but if possible advanced. The installation of Dr. Falconer has made clear not only the high esteem in which the university is held at home and abroad but it has given the people at large an opportunity, through his published address, of forming an opinion of the new president. This opinion is eminently favourable. We are glad to see the spirit of the scholar tempered and broadened by a certain statesman like quality of mind which recognizes that the true mission of the scholar is to uplift and advance his fellowmen, and to this is added our gratification at the expressed conviction of the new president in the closing words of his admirable address "that help comes from the unseen to him who seeks faithfully to do his duty."

A Celtic Reunion.

Towards the end of this month it is intended to hold in Edinburgh a gathering under the presidency of Lord Castletown to forward the interests of the Celtic race. The Congress is to be attended by delegates from Scotland, Wales, Ireland, Brittany, the Isle of Man and Cornwall. The mention of Cornwall reminds us of reading years ago of the death of an old woman who was the last to speak the ancient Cornish Gaelic. The opening ceremony is to be the laying of the charter stone, the Lia Cineil, at which many distinguished people are to be present. It is said that the stone is always placed in position before the Congress begins. Perhaps some Gaelic reader will tell us whether the ancient standing stones to be found all over the British islands are planted for this peaceful purpose; tradition generally designates them as marking the site of some bloody but long forgotten battle. These modern congresses bring together persons interested in the study and development of Celtic languages, music, art, etc., and incidentally give the members opportunities of making friends at excursions, concerts, etc., and conversing in the more prosaic modern tongues.

The Care of the Children.

Some crimes of murder and suicide of an unusually shocking character have induced our contemporary, the "Australasian Churchman" to take up the subject. The conclusion come to is the

same as in this land, the need of better discipline for the young. We condense from the article as follows: "We exercise a right to speak out a word of warning and advice to our readers, both adult and young, and hope that it may not be in vain, but bear good fruit in all. First, we must face a truth that hereditary inoculation (shall we call it?) plays a most important part in crime. The mind and life of the parents undoubtedly influence, in degree, the children; the environments and companionships of friends and mateship affect the actions; the books, booklets and papers which are so easily obtained are assimilated into the thoughts and words and actions, and have for generations borne fruit bad and good, even such as has been the nature and character of the works read and digested. Such rubbish as is sown broadcast on the waters of life must return evil. Where is the home influence for good? Where today do we see the parental authority and love for right and moral teachings? Where are the children trained? In the home? Alas no! how little of the endearing of parental advice for good, and care of the young during those years when the young mind is so flexible, so soft in moulding that every word and action is indelibly marked and leaves an imprint sooner or later to be re-printed in the life as it expands. Remember this life is but a schoolroom after all, a nursery, wherein we should always be learning the child-like and innocent teachings of good and holy children, and men and women who have simply lived in the love of God and in the shelter of Christ's fold. Endeavour to inculcate the only power to overcome hatred, bitterness, covetousness, malice, uncharitableness and those coarse and vulgar habits, those cruel and hard words and blows which do so much harm and injury to others, and above all to oneself if indulged in, and that power is the all-conquering and subduing power of love. The love of Jesus, the love of God."

The Old Catholic Conference.

Like others who try to keep informed on passing events we confess to feelings of great despondency over the unfortunate course of events in ecclesiastical matters in France and Italy. A very common error exists in Anglo-Saxon countries that the people will transfer their allegiance to some other body in case of persecution. But in these countries only one Church is understood to exist by the mass of the people. A change will necessarily be a slow process. Some think that the old Catholics will take the place of the new Papal body, and so the account of the Seventh International Conference will be read with interest. This Conference was held at The Hague this month, and was well attended by old Catholics from the several countries. There were also present Anglican and Orthodox priests and laymen, amongst them Chancellor Lias and General Kireeff, the latter being commissioned by the Metropolitan Antonius of St. Petersburg to bring the Congress his good wishes. With the Frenchmen had come a representative of la Petite Eglise, while another from Portugal was desirous to come under the jurisdiction of the old Catholic Bishops. Each day's proceedings opened with solemn High Mass. The first thesis on the agenda stated that the catholicity of a church is proved by the purity of its faith and the Apostolical succession of its Bishops. It was unanimously adhered to. Dr. Van den Bergh read an address on the relations between Church and State; this subject, which formed the second thesis, found the approval of the Conference too. In the course of the first public meeting Bishop Herzog, of Berne, drew attention to the fact that Catholic reform within the Roman Church was impossible, for the new Syllabus slew it. Bishop van Thiel, of Haarlem, said the French Reformers now contemplated the holding of a Conference in December and the eventual election of a Bishop. The Utrecht Declaration of the Old Catholic Epis-

copate was at the present moment being presented to them for signature, and there was hope for the foundation of a National Catholic Church in France. A Declaration to the Roman Catholic Reformers in Germany, Italy, and France was passed. It states that the Conference cannot see any possibility of success without the Reformers leaving the jurisdiction of the Pope of Rome. It begs them not to cling to an un-Catholic notion of unity, and says that by joining the old Catholic ranks they will best preserve the oneness of the Church under its supreme Head, Jesus Christ. The resolution was passed with great applause. The next Conference is to be held in Austria.

Pilgrims and Puritans.

A correspondent of the "Guardian" sends the following useful historical note on a subject on which few, if any, are familiar: "I alluded to the extraordinary mistake of President Roosevelt in calling the men who touched land at Provincetown and settled Plymouth in 1620 Puritans, when, in fact, they were Pilgrims. The error was the more noticeable, because the British Ambassador, Mr. Bryce, who followed the President, used the right term. We are now told that the President at the time confessed the error, which would be found in his address as it had been given to the press, saying that a Massachusetts man had called his attention to it, and that he had not noted the distinction between Pilgrim and Puritan. Some of us have been trained lately to believe Mr. Roosevelt an infallible doctor universalis, and others of us have thought that he knew the history of his own country well; and it is rather a shock to find that he did not know, or did not remember, that the men who settled Plymouth were Pilgrim Separatists and Independents, and that those who came later to Salem and Boston and founded the colony of Massachusetts Bay were Puritans who claimed that they still were members of the Church of England. The difference showed itself in matters of organization and civil polity. The Pilgrims wished for no union of Church and State; and at Plymouth there was no religious test for the exercise of suffrage or the holding of office. The Puritans held to the union of Church and State; and as soon as they could control the membership of their company, after their arrival on these shores, they admitted no men to citizenship who was not a member of the Church which they had 'purified' from prelacy or superstition; and this rule held until the charter was vacated by the courts at home and a Royal Governor was sent over. In like manner the colony of Connecticut was Separatist, like the Pilgrims, and imposed no religious test except that the Governor must be a Church member; while its sister colony of New Haven was Puritan and ecclesiocratic, and gave the citizenship to none who were not recognized members of the Church. In Massachusetts the Puritans prevailed; in Connecticut the Puritan colony was merged under Royal Charter in that of Independent principles. In this lies the key to much of the civil and religious history of New England."

A Curiosity in Church Finance.

The anomalous position of Church finance in England has received a fresh illustration by the summons of the proprietors of Hay's Wharf to pay £200, their share of the rate in support of the rector of St. Olave's, Southwark. The rector is Canon-missioner of the diocese, and receives £600 per annum stipend from the parish and £120 rent of the rectory, which he does not occupy. It was urged by the defendants that the Church is neglected, that there is no resident clergyman, and on one Sunday last year the services were omitted. The magistrate gave judgment in favour of the rector, but the defendants intend to appeal. The entire question of the diversion of parochial endowments to non-parochial objects, without an Act of Parliament, is causing