

people died like pigs killed by the natives, but good people died like pigs when the Bishop killed them. The Bishop evidently acts on St. Paul's rule to become all things to all men. He strives to teach the natives the arts and customs of civilization, and one thing they are learning rapidly is to play cricket. A cricket team of converted Papuan cannibals is therefore one of the possibilities of the future. Such a narrative as this shows the vastness and complexity of the Empire over which King Edward rules.

Catholicity.

If need existed to demonstrate the robust and hearty Churchmanship of the Evangelical party in the Church, it was admirably supplied by Dean Wace, of Canterbury, at the Bristol Congress, in October, 1903, and at the Islington conference in January, 1904. His subject, on both these occasions, was: "What is Catholicity?" His conception of the problem may be judged by his reference to Bishop Beveridge: "There is no better witness," he said, "to the position of the English Church on this subject than Beveridge, at once, a profoundly Scriptural divine and profoundly versed in the history of the Early Church." Everyone who knows Beveridge's writings will recognize that this encomium on Beveridge means a strong, full, determined uncompromising Churchmanship. Dean Wace has no sympathy with the Churchman who discredits the appeal to antiquity. He takes his stand firmly on the belief and practice of the Church of the first ages. Such an appeal would establish such a doctrine as the Virgin-birth of Christ, which has recently been assailed. "When a truth like that of the Virgin birth, plainly alleged in the Scriptures, has been uniformly taught by the Catholic Fathers, it must be regarded as an integral and indispensable part of the Catholic faith which no minister of the Church at all events has a right for a moment to call in question in his teaching." But how far, he asks, should these first ages extend? The Elizabethan statute fixes the stand of the first from General Councils, i.e., roughly, the first five centuries. But he further adds that the divine who more than any other represented the Protestantism of the Church, Bishop Jewel, extended the appeal to six centuries. "Beyond that point, Catholic sanction cannot be claimed. Ceremonies of mediæval origin, whatever else may be said of them, cannot be maintained on the ground of Catholicity. Dean Wace deserves the thanks of the whole Church for his clear and strong assertion of a great principle, too much obscured in controversy.

Religious Tolerance.

The Bishop of Liverpool preached a remarkable sermon in Southport in a church attended by many of the British Association. He acknowledged heartily the many gains acquired by humanity from science, gains perceptible even in the field of theology. "Once they thought Creation was an act, now they knew it was a process." He thought that science had "pronounced the doom of atheism." Nature beginning, for some far-seeing eyes at least, to show traces of a personal Creator. On the other hand, Nature could never take the place of religion. It could give no comfort, could inspire no hope, could yield no evidence of personal immortality, and "while it told them of the certainty of retribution, about forgiveness it was silent." Nature knew nothing of the conscience, which yet spoke in a voice that could not be ignored. Language like this from a Bishop like Dr. Chavasse, who belongs to the Evangelical, if to any, section of the Church, marks very strongly the coming end of that conflict between religion and science which for half a century has appeared to so many minds almost hopeless.

Report of the Missionary Society.

The Missionary Society of the Church in Canada has just completed the first year of its exist-

ence. It set out at the beginning of the year to raise \$73,000. Its financial statement shows \$72,704 paid into the treasury. Two of the strongest dioceses, Montreal and Toronto, fall short of their allotment, possibly because of the larger expectations, Montreal by \$14,362, and Toronto by \$2,017.15. Over two-thirds of the dioceses make up their full allotments, some going considerably beyond. Rupert's Land shows an excess of \$125,251; Saskatchewan an excess of \$133,201; Huron, \$231,231; Niagara, \$470,701; Quebec, \$505,251; Nova Scotia, \$1,029,151, and Ottawa, the newest eastern diocese, the phenomenal surplus of \$275,849. The total sum raised is about double what the Church has ever given to Canadian and foreign missions. Some individual churches especially distinguished themselves, St. Paul's, London, over \$1,000; St. James', Montreal, over \$1,000; St. Paul's, Halifax, over \$1,000; St. James', Toronto, and St. Matthew's, Quebec, about \$3,000 each; St. George's, Montreal, about \$3,500 and St. Paul's, Toronto, including Hon. S. H. Blake's donation to Keewatin, what the Bishop of Toronto calls the monumental sum of nearly \$4,000.

THE CHURCHWOMAN'S FRANCHISE.

In some respects the Canadian Churchwoman would seem to be more conservative than her English sister. Since the proposal to form a National Church Council has been made, and is likely to be realized in the Mother Country, there has been a formidable agitation to secure to women, as well as to men, a right to vote for representatives to that important Council of the National Church. We have had our General Synod in existence some years, and yet the women of the Church in this country have made no demand to share with their male relatives and friends the right to elect representatives. The same is also true, we believe, of the Protestant Episcopal Church in the United States. It would seem that in this matter the Church in the new world lags considerably behind what exists in England and Scotland, and also what existed in the Church before the Reformation. The difference between the attitude of women and public opinion generally on this subject on the two sides of the Atlantic may be accounted for perhaps by the fact that there is a large class of leisured women in England, who have time to devote to questions of this nature, which Church women here have not in the same measure. To our women in Canada in our parishes, in the helpful work of the Woman's Auxiliary and in other agencies of a missionary and benevolent character, the Church is greatly indebted for much of its usefulness and influence, and we feel sure that if the women of the Church here were at all united in demanding the franchise, as electors of representatives to our Diocesan Synods, and thus indirectly to the General Synod, it would not long be denied them. A meeting to advocate the inclusion of women among the electors of lay representatives in the proposed National Church Council was recently held in London. The attendance was very large, consisting chiefly of women. The Bishop of Kensington, who presided, claimed that the inclusion of women among the electors of a representative body would be in the interest of the Church. There were, he said, instances of women churchwardens, though not so many as there were years ago. Women had a vote in the election of members of the representative body which dealt with finance in the Episcopal Church of Scotland. He pleaded that in view of all that women had done for the work of the Church, and all that the Church owed to her energy and interest it was desirable, just and reasonable, that she should exercise the franchise in the election of those who were to go forward to represent her. The chief speaker was Dr. Gore, Bishop of Worcester, who in an eloquent and learned speech advocated the claims of women to the franchise. With reference to St. Paul's principle of action, Dr. Gore

said: "I believe that the priesthood and what the priesthood involves is debarred to women, and I believe that the reasons for this are very profound, and lie very deep in human nature. I believe that this is a permanent prohibition. But short of that I do not think that there is any definite limit laid down to the powers that women may exercise except such as shall from time to time appear according to the guiding of the Spirit of God in the common conscience of nations and churches." Dr. Gore drew attention to the fact that we have gone back upon immemorial traditions and allowances by our forefathers, as I understand them, for I am told by the antiquarians that the proportion of women churchwardens in the times before the Reformation, judging from such records as remain to us, was larger than it has been since. The Bishop dealt with the statement that people would say the Church would be governed by a pack of women. He urged that it was not right to be restrained from what justice and equity demanded by what people might say, and he concluded an able and convincing speech by moving: "That the initial franchise of lay electors to the representative Church Council should be extended so as to include women." The motion was unanimously carried. The Guardian, in dealing editorially with the subject and generally favourable to it, takes up the question of "finality," whether women will not agitate for further privileges, and ask to be members of the House of Laymen, or take a part in the conduct of public worship. Its conclusion is, that the further claims which some people fear are not likely to be seriously advanced to the extent which an abstract logic might suggest. It is plainly evident that the whole question of woman's suffrage is up for discussion and settlement in the Mother Church with every indication that the forward and progressive party will score a success. Such action then will have an influence in the Colonial and American Churches, and it is not at all improbable that the lead of the Mother Church will be followed in this important respect.

THE PREVENTION OF LEPROSY.

Leprosy, because of the prominence given to it in the Sacred Scriptures, and also because of the sympathy which has been excited for its victims, as well as its infectious nature, and the mystery generally as to its cause, has always excited profound interest among Christian people, and also among members of the medical profession. Its prevalence in tropical countries continues largely unchecked, and great importance must be attached to any facts that will indicate the cause of this most loathsome as well as most intractable of all diseases. It is one of the scourges of the East, rendering the lives of millions indescribably wretched, and has still a hold in some countries of Europe. Mr. Jonathan Hutchinson, F.R.S., an expert on this disease, has written to the London Times a long letter which is editorially commented on, in which the cause and nature of the disease is pointed out, and if, as seems likely, his observations and conclusions are correct, there is no reason why this terrible pestilence may not be, by the united action of the Church and the several governments concerned, wholly extirpated. In Dr. Hutchinson's opinion, it is not contagious, and the separation of lepers with all its painful results, which has prevailed in many countries since the time of Moses, is not necessary, and is as cruel as it is ineffectual. On this point Dr. Hutchinson says: "So far as trustworthy observation has yet gone, it cannot be kept alive or cultivated outside the human body, nor can it be conveyed to animals. It is, further, highly probable that it cannot be transferred from person to person by touch, by breath, nor even by inoculation, whether accidental or intentional. Certain facts, however, make it in a high degree probable that, if received into the stomach of a healthy person—that is, by food contaminated by a leper's