

have had a few similar instances of the true spirit in Canada. Would there were more!

#### France.

A correspondent has sent us a communication on the effect of racial temperament in present-day happenings. According to him, the Latin and Celtic temperament is despotic; the Germanic, individual. The subject is quite too vast and academic for our columns, even in summer. But we can use one branch, viz., the remarks upon the Church in France. It is quite probable that had the Pope's orders been given to his clergy in any other north European country, except, of course, Belgium, probably half the clergy would have declined to strike, and have followed the course determined on by the Bishops, which the Pope overruled. But France is different. Authority is obeyed. Practically the whole population is nominally Roman Catholic, and it will not follow an unaccredited leader. We have seen that Bishop Villatte, although his orders were, we understand, regular, completely failed, as have others before him. There seems no outlet in France for the sense of religion save as a supporter of Rome. There is nothing to take its place, nor, so far as outsiders can judge, is there any spirit of reform or revolt. True, there are French Protestants, but the number is small, and there is no prospect of assimilation between them and the great body of the people.

#### Prohibited Areas.

It is a hard thing to enact a law which interferes with the ordinary rights of a citizen without doing individual injustice. For instance, in connection with the building of the Grand Trunk Pacific, it has been deemed wise to create a prohibition zone on each side of the railway during construction. Such measures have been found prudent, and we do not for a moment question the wisdom and righteousness of the policy. Questions do arise when the policy being found to operate harshly in individual cases is altered to meet such exceptions. This system of legislative prohibition has been adopted in several States of the Union, and we have had an object lesson from the State of New York. An enactment of that State prohibits licenses for the sale of liquors within a certain distance of a church. It was deemed right that a hotel in the fashionable part of New York, built within the prohibited area, should be licensed, and so a bill, general in its terms, was passed by the Legislature, but has been vetoed by Governor Hughes. If the bill, the Governor holds, were special in form, and made a direct exception of the hotel, it would be indefensible. Exceptions are defensible only as they relate to classes of cases which, upon some well-defined ground, are deemed to lie outside of the policy of prohibition. "If exceptions are to be allowed in individual cases for the various reasons which, according to their character, might be permissive, the law would speedily become a patchwork of favouritism." This reasoning is logical, and lays down a rule of conduct which is practical, even where the prohibited area is miles instead of feet in extent.

#### The Opening of the East.

The world is changing so rapidly that we must try to change our ideas of it. We used to be told of the unchanging East, the East meaning generally Egypt and the Holy Land. Egypt has been brought prominently forward by the resignation of Lord Cromer, and the change is really marvellous. But more is known of Egypt than of Asia Minor. The later news is that Damascus, that ancient city, has now a population of some 250,000, and has electric lighting and trolley lines. Then there are two railways being built, one intended to reach Bagdad and the Persian Gulf, and the other Mecca. The first

one runs from Constantinople, and the other from Damascus. We read that already the changes on the country are great, and the advance is co-incident with more settled government and prosperity. It sounds like a wild dream to find that the transport of pilgrims to Mecca is a valuable railway asset. Shortly, the steamers from Boston and New York, which carry so many to Italy and Algiers, will, it is thought, take even greater numbers, and almost in a direct sea voyage, to the Holy Land. Men run to and fro upon the earth, and knowledge is increased.

#### A Royal Gift.

The presentation of a Bible to the United States by King Edward in conjunction with the commemoration in Virginia of the tercentenary of the landing of the English colonists at Jamestown in 1670 recalls Queen Victoria's similar gift with the message, "This is the secret of England's greatness." The Bible is given to the Bruton Church at Jamestown for use in the services of the church. The lectern on which the Bible rests will be presented by the President of the United States. The Bible, which has been submitted to the King by the Archbishop of Canterbury, is a large and beautiful volume, bound in red Niger leather, with a decorated treatment of interlaced lines tooled in gold. The doublures and fly-leaves are of undyed Levant morocco, and the clasps are of gold. The inscription, which is tooled in gold on an inlaid red Niger panel on the front fly-leaf, reads as follows: "This Bible is presented by His Majesty King Edward the Seventh, King of Great Britain and Ireland and Emperor of India, to the Church of Bruton, Virginia, in historic witness to the oneness of our peoples. The King will ever hope and pray that the ties of kinship and of language and the common heritage of ordered worship and of ennobling ideals may, through the saving faith in our Lord and Redeemer, Jesus Christ, revealed in these sacred pages, continue to unite Great Britain and America in a beneficent fellowship for setting forward peace and good-will among men. MCMVII." Miss Paget, of Farnham, who bound the service books used by their Majesties on the occasion of the Coronation, is to be credited with the preparation of this noble gift.

#### Defending the Faith.

The Dean of Westminster has been urging strongly the need of defending the faith, and he finds the best defence lies in the clear proclamation of the truths that are stated in the Creeds. We take for granted that the clergy teach the children in brief and simple words the doctrine of the Apostles' Creed. He pointedly asks, Is the Nicene Creed similarly explained to adults? Is the Athanasian Creed expounded sentence by sentence in its statement of Christian doctrine following the words, "The Catholic Faith is this?" In the Middle Ages Church Councils enjoined this duty on the clergy. He concluded a most able and timely paper with the words: "In the great uncertainty which seems to threaten the doctrinal position of these religious communities, which have unhappily set aside both Calendar and Creed, many longing souls will look anxiously to the old Mother Church; their distress will be but opportunity. God grant they may not find her distracted by internal strife about secondary matters, and forgetful of her mission to proclaim the truth, and so defend the Faith."

#### ECHOES FROM THE TORONTO SYNOD.

The address of congratulation to the Archbishop was most timely and fitting. If ever an honour was attained by faithful service and honestly and fairly earned, it is Archbishop

Sweatman's Primacy. The Archbishop is emphatically a man who wears well, and he has won his way to his present exalted position in the Church and in the esteem of the people of this diocese by sheer personal worth and quite independently of any accidental or adventitious aids. Not a showy man, and severely free from all make believe, the Archbishop is one of those men who grow upon you, and gradually impress you with the essential soundness and solidity of character, and we may safely say that he never stood higher in the general esteem and affection of the Church people of the city and diocese than he does to-day. The "Churchman" respectfully adds its own congratulations to those of the diocese and Church at large, and joins in the unanimously expressed hope that he may long be spared to preside over this great diocese. The Synod, we notice, had the usual tussle with defaulting congregations in the matter of diocesan collections. The amount annually lost to the Church in this way must be very large, and in most cases it is incurably lost. The diocesan authorities, we think, leave too much to the clergy in this respect, and should get into more frequent and direct communication with the wardens of every parish. The Toronto Surplus Rectory Fund is not a subject that arouses much interest outside the city. Regarded upon its own merits or demerits, and without casting any reflection upon anyone personally concerned, the spectacle of one of the richest parishes in the Dominion being relieved from supporting its rector and the clergy of the second city in Canada receiving annual doles from outside sources is, to say the least, a somewhat incongruous one, and somehow or other unimaginable in the case of any other religious body, and we cannot help thinking that the mind of the Church will eventually rise to another solution of this problem more consonant with the best spirit of the age. The Archbishop has been fortunate in being able to secure the services of Bishop Reeve, otherwise the deadlock on the question of the coadjutorship would have been most serious. The diocese will now have fairly adequate episcopal supervision, and the strain upon our venerable Primate, whose successful enduring has been a matter of wonderment for all of us, will be relieved. The resolution on the subject of political corruption and the need for reform in our business methods elicited a magnificent speech from Mr. S. H. Blake, than whom, from his exalted position as a publicist and his wide and lengthy experience of our public life, few living Canadians are better qualified to speak. Mr. Blake's words were especially pointed and weighty, as his political sympathies are certainly not with the party in opposition. The Archbishop's strong words on the subject of St. Alban's Cathedral were much to the point, and not one whit too strong. The condition of St. Alban's Cathedral to-day is a standing reproach to the Churchmen of Toronto, the premier colonial diocese in the Empire. The apathy in the diocese on this matter is to us inconceivable. The city of Toronto alone could build a well-appointed cathedral with much less of an effort than many of our other dioceses a small parish church. How long is the Queen City, and, for the matter of that, the "Queen diocese," going to lag behind dioceses not possessed of the one-hundredth part its wealth? On the whole, the Synod of 1907 may fairly be pronounced a successful and inspiring one, and likely to have tangible results for good.

#### THE ARCHBISHOP ON THE SELF-INDULGENCE OF THE AGE.

Archbishop Sweatman in his recent charge to the Synod of Toronto spoke very strongly on the above subject. He referred to the immense

sums spent on and "high" living the miserably Church and misquently speakers Archbishop. At Synod, but amoful and observa very general co sent age is an and given over, of our race to world, someone ment mad." Su universal impre people, and the victim of hund leading when expenditure up to sensuous en ourselves, the indulgence of if we had not previous age s doubt, human same, this is mankind anyth that this is a s another propo: People take th sociably, and, than they use tion. And th Everything is sums of mone are startling, proportion to benevolent pu squandered o injurious pas: art of statist What proport days in eatir and the barb to that raise or benevolent we dare vent was never a present. Th average man his fellowme profession is man with a avowedly ad generation, The pleasur to pretend t ployment if People play harder. Th ment so cor year since e by every w the present The world able place money to s generally But we car spending r good cause tory. Ratl site. At t says is pe money spe mere bodil with that disproportion: this, it m especial f class of r much on quently, Anglicans