

CANADIAN CHURCHMAN.

January 5, 1911.

public; past history shows that it is a campaign of hope." The distinguished microscopist has a strong, stern intellectual face, adorned, if he will pardon us for referring to it, with the Osler moustache. Despite the stern expression of the portrait those who know the Doctor say that he is one of the gentlest and kindest of men.

The Southern Negro.

Mr. James Bryce has found time, notwithstanding his duties as ambassador at Washington, to publish a new edition of his great work on the American Commonwealth. Mr. Bryce is saturated with his subject, and able to add chapters and supplementary notes on the constant developments of state and municipal government. The greatest problem in the States is the future of the negro, but even on that Mr. Bryce is optimistic. He finds that the immigration from Southern Europe is absorbed, and the newcomers, by the aid of churches and schools, so assimilated that he apprehends no permanent danger, and so of the negro Mr. Bryce holds there is, increasing hope, not merely through the elevation of the race to a higher plane of industrial efficiency, but also through the subsidence of race antagonism among the better class of Southern whites, and the recognition that it is the superior, as well as the inferior, race that suffers under a régime of injustice, violence, or neglect. Why, asks Mr. Bryce, may it not in time come also to a removal of grounds of friction between the races under freedom?

Southern Feeling.

At this moment we have an illustration from passing events. A Mr. W. H. Lewis has been appointed Assistant Attorney-General of the United States by President Taft. Mr. Lewis is a coloured man who graduated both at Amherst and Harvard, where he was exceptionally popular both from his modest bearing, and the renown he brought by athletic success. Since his admission to the bar he has filled the office of Assistant United States District-Attorney at Boston, and his record was found to be so excellent that Mr. Taft appointed him to the higher post. But already from the South come newspaper protests against the "probable spectacle of a coloured lawyer, be he ever so acute and learned, advocating the cause of the United States before her highest tribunal presided over by a Southern gentleman."

Bad Breeding.

A Canadian friend of ours, who now resides in England, in a recent letter referred to the gentle and courteous manners of English children. This is as it should be. When and wheresoever one meets with children who are lacking in gentleness and courtesy, such children are without doubt the product of bad breeding. The stock raiser, and even the ordinary farmer, knows that "bad breeding" does not pay, whether it result in horse, cow, pig, or even the product of the poultry yard. By parity of reasoning, "bad breeding" does not pay in the farm-house itself. Neglect of early training in good manners deprives many an otherwise worthy man and woman, to put it in a mild form, of the enjoyment of the society and companionship of people of refined and cultivated tastes. Money may buy much, but it can never purchase that inborn, inbred refinement of taste; gentleness of manner; unobtrusive and consistent unselfishness, that, whether found in lowly cottage, or historic hall, constitute, when combined, one of the most charming and enduring sources of human happiness. Bad breeding in man or beast is a serious defect, and the only cure for it is, as in the case of an ugly garden weed, to root it out, improve the source of its growth, as far as possible, and plant good seed in its place.

Primate of the Irish Church.

Full of years and honour the Venerable Primate of the Irish Church has resigned office. That the Most Reverend William Alexander, D.D., D.C.L., is held in the highest esteem by those who know him best, the comrades and co-labourers of his noble life work, the following extract from a resolution passed at a recent meeting of Irish Bishops will show: "We hereby place on record our gratitude to Almighty God for the splendid powers and the spiritual force and influence which our beloved chief has so long and faithfully devoted to the service of the Church he loved, and not only for his brilliant public endowments, but for the exquisite and unflinching kindness which recognized a comrade in every one of us, and only grew richer and more mellow with the lapse of years." In an editorial on the event, the "Church of Ireland Gazette" says: "All his commentaries, his speeches, and his sermons were marked by the extraordinary fascination of one who was a born poet and a born orator, and lent his singularly cultured mind to the development of such many-sided gifts. It would be difficult to exaggerate the fame of the Primate."

Reality In The Pulpit.

Writing of the plan adopted by a Western Bishop of having his clergy, old and young, taught by an elocutionist how to speak and read clearly and effectively, one of our exchanges says truly that, "Reality is the supreme qualification of a minister of the Gospel, and if a man is real through and through he cannot fail to be a power. Anything artificial at the reading-desk or in the pulpit makes a bad impression." The writer also says that elocution "seems to teach men to speak more or less unnaturally, and that means they fail to have power." A good deal depends on the man himself. We have heard a man untrained in elocution speak impressively. And we have also heard an elocutionist read the lessons after a fashion that made us feel that he was out of place at a church reading desk. Art is helpful when its precepts are rightly understood and skilfully practised, but when its artifices are displayed to the onlooker, on a solemn occasion, he is apt to think they are superfluous and untimely. The old Classic was right who said that the beauty of art was to conceal art.

God's Presence.

There is from time to time heated argument on the subject of the "real presence" in the Lord's Supper. There is a beautiful comment on Is. 43:2, "I will be with thee" in the "Pulpit Commentary" which gives expression to a truth that is sometimes obscured. "Theologians talk of a real presence. How can a presence be unreal. We do not talk of real sunlight, or real bread, or real air. This is the Presence of One Who understands all and whose infinite pity accompanies the infinite peace." In that verse God promises His presence in trouble. If we thought more reverently of God's presence under all the circumstances of life we should have less difficulty in understanding His special presence in the Sacrament.

Wastrels.

A writer in the "Spectator" is again calling attention to voluntary idleness. The incurable vagrant is the insoluble problem of the benevolent. The old Scotch law provided death as the punishment to fit the third conviction, a drastic but dreadful punishment. The taint of vagrancy seems to run in the blood. In the earlier days of Toronto when every body knew every body, an old worker on the House of Industry board insisted that he had known three generations of a family of idlers. During the summer they picked up a living round the wharves somehow, and in winter subsisted on the chari-

table. Now this English writer cries for advice for the dregs of humanity afflicted by sheer love of idleness. "Men drink because they are dispirited, and are dispirited because they are idle," and so comes a loss greater than that of excessive drinking, bad housing or preventible disease.

ABOUT OURSELVES.

The "Churchman" will ere long complete the fortieth year of its existence as the representative official organ of the Church of England in British North America. Forty years in the history of a nation, and especially in that of the Church is a very small fragment of its life. And yet a good deal can happen in forty years, in Church and State, especially in the formative stage of their being. Events move quickly in the history of young nations and embryo churches, and the period during which the "Churchman" has maintained its honourable position as the recognized exponent of the life and work of the Anglican Church in Canada, has been no exception to this rule. Since 1871, a generation and a half ago, a great deal of Canadian history has been made. At that date, and for years afterwards, Confederation was still in the experimental stage. The scarce finished edifice had held together so far, but the mortar was still undried. The first flickering breaths of a common national life were yet to come. The Canadian Dominion, completed on paper and artificially compacted by Acts of Parliament, was but, as yet, a mere geographical term, an imposing and stupendous term, it is true, and one that appealed to the imagination of the exceptionally far-seeing, but nothing more than a collection of arbitrarily grouped units held together for the time being not by any community of common purposes or even common interests, but simply by the power of certain externally devised ties, reinforced, it is true, by the one saving common sentiment of attachment to the British Crown. The "Churchman," it is hardly necessary to remind our readers, has lived to see these conditions of apathy and uncertainty most gloriously transformed. It has lived through that most intensely interesting and critical period of the gradually awakening national consciousness. It has witnessed the welding together of British North America into a modern state, the expansion of the term "Canadian" from a provincial into a national and continental significance, the subsidence, if not the total eradication, of sectional and racial jealousies, and the general uprising throughout its length and breadth of definite aims and purposes. Between the Canada of 1871 and the Canada of 1911 lies the whole completed, if still open, first chapter in the history of the making of a people. In the case of the Church, with which naturally we are mainly concerned, the transformation is even still more striking. In 1871 the Canadian Church, so-called, was a thing of shreds and patches, a jumble of disjected inorganic fragments, and its paper "consolidation" was nearly twenty years distant. Beyond what was little better than an attempt at local organization, it did not possess even a semblance of coherence. Without a single missionary in the foreign mission field, and content to rely for its own domestic extension and even maintenance largely on the help of the Mother Church, it was rapidly losing ground amid vigorous and aggressive communions which were building themselves up at its expense. The incubus of official patronage and social exclusiveness still pressed heavily upon her. She was still an exotic, the representative of an institution that in the popular mind existed mainly for the benefit not of the native-born, but for the transplanted Briton. In saying all this we are casting no aspersion upon the work of individual Bishops and priests in the early days, which will remain for all time an in-

spiring memory Canadian Church of the Church sense, though traditional and social prestige, made good her public at large. into her own as tion, due no do solidation of th Church, for goo ligious body in in its spirit an stinctively adaj Other churches While the Dom ally united, bu Church continu two or three or as already desc grew together, life, the Churcl alized herself. through all the movement, who in sight, and h think, no inco realization. A through these c stood and con (1) Mutual of all parties or ago the inculca to one or more living and lettii logical passions the watchword. bitter controversy without some (and episcopal and simple. T and well-nigh e day of those ba a course of Ang in the sixties through these maintained its Church paper, were afforded t views. (2) A the formularie broadly and ho man" has alwa Common Praye fact, now, with accepted by thi deliberate and two schools of the Church, co trasts in huma with its deliber non-essentials, of theology, it cipline, has be enough" for th dependence. I never conscie sentative or ch interest within ing, as become partiality in al our-elves the r questions from their own merit the British Cro throughout the the bulwark an the future of our Church's i therein. And ed in the past, future. The " tinue to stand,