

older. In Old Testament times war was a dreadful thing. A race, men, women and children, their cattle, everything that they had, was, if possible, wiped off the face of the earth. A milder form became customary; that was to take the nation as slaves and by such labour build the forts, palaces, and temples, whose views we admire. Now the peaceful inhabitants are disturbed as little as possible, but with all the modern refinements of life, wars, such as the Franco-German and the Transvaal are scourges, and when we look at the Greek or Morocco conflicts the savage side of human nature is still seen. The tendency of modern colossal nations is to control war in such a manner that if it cannot be avoided the domestic misery shall so far as possible be reduced, and means of communication, such as canals, railways, telegraphs be left undisturbed.

The Hague Tribunal.

One of the first uses of the Tribunal is to be the adjustment of the fishery disputes on the Newfoundland coast. The question is too large a one to be satisfactorily settled by patching up. Fish nowadays have no chance. The implements of science with swift vessels can destroy the whole of them in a very short time. We have seen our own inland streams and lakes rendered barren, and it is only by artificial propagation, and by police supervision, aided by the hearty co-operation of residents that moderate supplies of fish can be hoped for in the future. On the sea coast it is the same problem on a larger scale that must be faced, not on the Newfoundland coast only, but all over the world. The old three-mile limit must, where needed, be extended and an intelligent and scientific protection given to all food fish. We trust with this object in view an independent and courageous Tribunal will benefit mankind, even although we or our nearest neighbour may be the injured complainants. As a last word we repeat our astonishment that any other country was ever given rights or privilege on our coasts which render such a complaint necessary.

Dr. Gore in the House of Lords.

In the columns of the "Scotsman" has recently appeared a notable appreciation of the Bishop of Birmingham. Dr. Gore is another example of the distinction and influence won for themselves by brilliant Irishmen in varied walks of life when endowed with that fine balance of qualities requisite for the highest success. "Bishop Gore," says the "Scotsman," "had to wait before he got his seat in the House of Lords, but he quickly made his mark among his peers. The same gift of exposition, the natural voice free from pulpit tricks, which he always used, whether as preacher or debater, quickly placed him among the foremost of the speakers in the Lords. . . . The thin figure, and strongly marked, bearded face of this reformer of Oxford was in his place, and beside him the Bishops of Oxford and Bristol, champions both of the learning and progress of their respective universities. For an hour, in a speech of moderation, and yet full of the spirit of to-day, did the Bishop expose the short-comings of the elder universities. The sarcastic humour which punctuated the home thrusts deepened the gravity of 'the passmen,' but only amused those who could show a record of grace. 'There can be no reasonable doubt that our ancient universities are allowed to become, to an extent altogether beyond what ought to be tolerated, a playground for the sons of the wealthier classes.' 'As at present constituted, the universities were not in any serious sense places of study at all. They should have more stringent and effective machinery for getting rid of those who had neither the ability nor the intention of becoming students.' At this point, the peers most noted for their idleness at college were seen to gaze abstractedly at the gilded ceiling, and those whose consciences were untouched

gave back a cold stare, as the Bishop continued to press home all the truths of the inner life of Oxford."

A Notable Prelate.

It would be hard to estimate the number of Churchmen who have had their zeal strengthened and their souls refreshed by the devout and inspiring writings of Dr. Thomas Wilson, the famous Bishop of Sodor and Man. We have beside us as we write his model manuals of devotion, the "Sacra Prevata" and the "Lord's Supper." We are sure our readers will be gratified with the following reference to the noble Bishop from the "Manchester Guardian," published on occasion of the recent elevation of the Rev. T. W. Drury to the Episcopate of that ancient and honoured diocese: "Two hundred years ago, Cardinal Fleury sent messengers to the Isle of Man with his greetings to Bishop Thomas Wilson. On the Cardinal's own admission, his regard for the Manx prelate was in a measure due to the fact that Bishop Wilson and himself were two of the oldest Bishops, and, he believed, the poorest in Europe. The Cardinal, it is said, received an answer which pleased him so much as to cause him to obtain an order that no French privateer should ever ravage the Isle of Man. The most notable prelate the island ever possessed, made the candid admission to the Archbishop of York that the reason of the general readiness with which his ecclesiastical censures were submitted to was that there was in the island no professedly Christian community, besides the Established Church to which ex-communicate persons might betake themselves. His rule was of the severest kind, but there is ample proof that it treated rich and poor alike. When Mrs. Horne, wife of the Governor, made accusations against a Mrs. Puller, the latter took the oath of purgation. The Bishop then required Mrs. Horne to make amends to the woman she had slandered. Mrs. Horne refused, and the Bishop excommunicated her. Archdeacon Horribin, the Governor's chaplain, admitted Mrs. Horne to communion in spite of the Bishop's excommunication, whereupon the Bishop suspended the Governor's chaplain. The Governor then fined the Bishop £50, and the Bishop refusing to pay, was imprisoned in Castle Rushen, where he remained two months, until released by command of the King. Half the island went to Castle Rushen to bring him out of prison. His rule was a stern one, but the people remembered how in the year when there was a corn famine and the herring fishery also failed, the Bishop had sold literally everything of which he was possessed to buy corn from England, which was distributed at Bishop's Court to the famishing islanders, irrespective of their individual creed or manner of living. Five years after Bishop King arrived in the island Lord Chancellor King remarked, 'If the ancient discipline of the Church is lost elsewhere, it may be found in all its vigour in the Isle of Man.' This testimony is the more remarkable when it is known that the Bishoprick had been vacant for fifteen years before the advent of Bishop Wilson. Of the latter, however, it is recorded that at eighty years of age he often rode on horseback to distant parishes without giving the clergy warning of his visit. He died in 1755, at the age of 93, and in the 59th year of his Episcopate."

A Colonial Judgment.

"The Supreme Court of Adelaide, Australia, has been asked to adjudicate on the legacy of a free-thinker, who bequeathed £12,000 for the furtherance of free-thought by a defunct Society," says an Irish exchange. "The Judge refused to permit the members of the Society to regalanize it into life, and rejected the proposal that he should frame a scheme which would enable the legacy to be used, for 'the British law was founded on the Christian religion, perhaps

not now to the extent it was in times past, but still to such an extent as to be opposed to a judge formulating a scheme of materialism.' He also declined to hand over the money to the education department which would decline funds to propagate materialistic and anti-Christian teaching. It is well that our colonies should take this stand, and all Christian people must rejoice to find a colonial judge so outspoken on the Christian basis of our jurisprudence."

BACK TO THE LAND

Is a popular cry in England, and the Government is trying to re-create a class of yeomen by dividing up accessible large properties into small holdings. Whether the experiment will succeed or not it is worth trying. There is as much truth as ever in Goldsmith's tribute to a bold peasantry being a country's pride, and to the common belief that men deteriorate in towns. Quite recently Mr. Hueffer in the "Heart of the Country" stated that men employed even in strong muscular work in towns were unable to tackle the steady grind of the English farm labourer. Naturally patriotic men endeavour to stay the rural depopulation and to substitute emigration for a descent into a city's slums in cases where the exodus cannot be averted. At the bottom of the whole question is the pride of race. Is the Englishman to be a worthy descendant of his strong-fibred ancestors or is he to deteriorate and give place to a more virile people. Mr. John Burns in opening the eighth International Housing Congress said the subject was of universal interest and quoted Dickens' description of a London Street "for trying to alter which all of us owe that great novelist eternal gratitude." And he said, "the more the people on a given area were multiplied, so were phthisis, tuberculosis, personal uncleanness and immorality increased, and the people deprived of the comforts a good house could offer." While England is thus striving to retain her people, a similar attempt is being made in Scotland and in Ireland, the land acts are doing something, other lands are holding out hands of welcome. Australia is waking up to its needs. The United States are trying to settle the southern lands in Texas, and by draining the Everglades of Florida reclaiming lands which will produce all the sugar needed in the country. But when all is said there is no land on our continent to compare with our own, at all suitable for our own people or those of northern Europe. Not only our English tongue; our political attachments, our freedom, are all enticing to our race. Not that there are no drawbacks or hardships. There are plenty, as there are everywhere. But for people prepared to do their duty and not to hope for short cuts to riches, Canada is the land, and above all we have our Church. We read with pride of the coming of age of the Church at Lloydminster, where the Barr Colony ended its pilgrimage, and is now a strong settlement. A few favourable years have thus aided an ambitious people whose early training had not fitted them for making homes on the prairie.

OUR FEMINIZED PUBLIC SCHOOLS.

About thirty years ago the writer, in company with a number of other young Ontario school teachers, listened to a Public School inspector, singing the praises of the solitary female teacher in his division. This wonderful girl actually managed and taught a school, maintained order and discharged all the duties pertaining to the office, entirely single-handed, and with a thoroughness and efficiency that gained the inspector's enthusiastic approval. For those remote days she was a marvel. It had never en-