

THE NEW CHURCH AT COWLEY, Canon Knowles suggests, ought to have a special interest for American Churchmen on account of the debt they owe to such members of the Society of Evangelist Fathers as Father Hall. There was also Father Maturin in Philadelphia, and many others. . . Contributions of a large and generous character would be a graceful tribute from the American Church, making the new Church an American monument at Oxford.

CHURCH PROGRESS IN CANADA.—In the *Rock's* review of Dr. Langtry's recent work (issued by S.P.C.K.), *Colonial Church Histories*, there is quoted from the charge of the Bishop of Ontario in 1883, these remarkable words: "We have fewer nondescript Churchmen now-a-days . . . a source of strength—formerly defections from the Church were of every day occurrence . . . the tide has now set the other way"—five per cent. of our confirmees are dissenters.

DYING FRANCE.—The recognition of the fact that in 1890 there were nearly 40,000 more deaths than births in France strikes the *Der Reichsbote*, of Berlin, as well worthy of consideration. Upon investigation, three causes are discovered: (1) decrease of marriages, (2) increase of divorce, and (3) prevention of childbirth. That is enough! The average number of children per family is only one and a half in France, in England four, in general three. That tells the tale.

BISHOP BLYTH AND THE EASTERN CHURCH.—The *Church Times* correspondent in the East ("Peter Lombard") says "that the Anglican Bishop has already done good work in smoothing the differences between the English and the Eastern Church. . . The Turks hate and detest the attempts at our reunion, and are bent upon keeping us apart. . . The Bishop has pursued a wise course in showing the Greek Church that we respect her ancient traditions."

CANADA TAKES THE LEAD.—"Our Northern neighbor has got ahead of us," says *Living Church*, "in forbidding the sale of cigarettes to minors. . . Tobacco is a destroyer of mind and body when used by the child . . . growing boys are stunted, dwarfed, ruined, depraved by it. . . The time will come when we shall have no men. The poor, miserable, stunted, half idiotic creatures who are called by their fathers' names, will not deserve to rank as members of the human family." This is vigorous, to say the least!

RETIREMENT OF BISHOP ANSON.

A great deal is said on the subject of using "Home Material" for our Episcopal thrones, instead of importing men from distant parts—and what is said bears a very small ratio to what is thought on the subject. The "native" feeling rises very high on this subject, forms itself into very formidable prejudices, and is liable to occasional outbursts of almost volcanic violence. It cannot be denied that there is a great deal to justify the feeling, and that the tendency or fancy for "importing" professors, bishops, and even rectors should be kept within careful limitations. As a rule, the man (however clever) who has spent his life, hitherto, 3,000 miles away, amid very different circumstances and surroundings, is peculiarly unfitted to transfer his thoughts and notions to the Canadian Church—to the advantage of his new neighbours, to say nothing of his peace of mind and general happiness at his work. It may be safely said that such experiments are

bound to prove failures, unless the greatest possible care be exercised in the selection.

THERE ARE EXCEPTIONS.

There are men who are really not at home amid the peculiar features of English or Irish or Scotch life—men who have a *penchant* and peculiar fitness for the less formal, somewhat rougher and unpolished, style of "living, moving and being," which is characteristic of colonial life generally, and perhaps, one may say, of Canadian life in particular. Such men—they are naturally few and far between—are sighing for a less "pent-up Utica," wherein to employ their faculties and energies: they are oppressed and restrained by the close atmosphere and artificial restrictions so characteristic of the staid and conservative Old Country. To such men, a voice saying "come over and help us" is little short—as it appears to them—of a divine call. It seems to be the "providential opening" for which they have been long on the lookout! They plume themselves and take wing with eagerness, throw themselves into their new work with singular energy, and are rewarded with corresponding success and satisfaction on both sides—on all sides. It is not always so: they may "mistake their vocation"—often do!

THERE ARE BRILLIANT EXCEPTIONS.

however, and certainly Bishop Anson is one of them. Everybody rejoiced at the time of his appointment to the diocese of Qu'Appelle, recognizing his peculiar talents and fitness for the difficult position, and everybody has been abundantly satisfied with his achievements in his far-Western field. He cannot be blamed for want of energy or adaptability or heartiness. At the same time, to those who knew him best, there have arisen misgivings that the field of his labour, after all, though congenial enough, did not offer sufficient scope for the very high order of intellect and mental capacity which he possesses. To such friends his retirement, some day, was a foregone conclusion, and will seem now a natural consequence. He has, however, left his mark and an inspiring memory behind him in Canada, though he will be sadly missed. The articles which have appeared in the CANADIAN CHURCHMAN have borne witness to his talents, of a very rare order, which may elsewhere (enriched by his Canadian experiences) find a better field, but will not be more thoroughly appreciated than in Canada. Canadians wish him heartily, "God speed" wherever he goes.

HOW CHRISTIANS LOVE ONE ANOTHER.

We can scarcely in justice to our readers refrain from noticing an article in the *Evening News* of this city, though the duty is by no means a pleasant one. It takes the shape of a report of a meeting held in Wycliffe College last Wednesday, "to consider the formation of a deaconesses' home in Toronto," and accepting the *News'* report as correct, the proceedings would seem to have been of a somewhat extraordinary kind in an assembly of professing Christians. We are used to displays of queer talk and temper occasionally in our Assembly houses, police courts, and elsewhere, but such displays are not to be expected from bodies formed almost wholly of clergymen, and therefore gentlemen.

The Rev. A. H. Baldwin referred to a Sisterhood known as the "Sisters of Saint John"—an association consisting of some of the very best, purest, and most blameless of the ladies of Toronto, formed for the holiest and most charitable objects, to which its members devote their time and means to carry out—in the following terms:—"Little he

cared whether the Sisterhood of St. John would be pleased or displeased at the organization of a deaconesses' home; he would rather bury his sister than send her to such a place. We should not be forced to send our lady friends to join any such sisterhoods." He then directed his attention to the subject of French nunneries, but his talk was too bad for our pages, and we decline to repeat it. The Bishop of the diocese presided at the meeting, and his forbearance must have been sorely tried in listening to such language, disgusting and insulting as it was, without rebuke or prevention. It is much to be regretted that such displays as this are among the evidences of "how these Christians love one another."

CENTENARY IN SCOTLAND, 1892.

Eight years ago the Seabury centenary was celebrated in Aberdeen, and the present Bishop of Connecticut joined with bishops and clergy from all parts of the world in commemorating the consecration of the first bishop for the American Protestant Episcopal Church. On the 15th inst. our friends in Scotland have again been holding festival, and it may interest Churchmen in Canada to be told what they mean. Scotchmen are not all by their birthright Presbyterians, although the persecutions of Church and State during the last century were avowedly to make them so, and many succumbed. The policy of William of Orange was to accept the service of those who were ready to run by his side: the Scotch bishops had a conscience to feel that they had already sworn allegiance to another, and they could not at William's royal nod put off at once all thought of their older duty. They never got a second offer, and Presbyterianism was henceforth the *Church of Scotland, as by law established*. This establishment was purely a political movement, and entirely apart from religion: it is evident that William was equally indifferent to Presbyterianism and Episcopacy, and that even Romanism would have come into favour if it had promoted his stability on the throne. At the Revolution, Episcopacy was disestablished and disendowed, and except partially for a time in the end of Queen Anne's short reign, it has never basked in the royal favour. For a century the Church and State combined, through the oppression of the Episcopal Church, to effect each its own object, and the enactments of the penal statutes were, in truth, no dead letter. The Established Church had no coercive jurisdiction, but the State enacted the laws and enforced them, while the Church reaped the benefit. The name of Jacobitism was an unspeakable boon for the Establishment to use and persecute the people into Presbyterianism: it was a weapon and used without mercy. All through the last two centuries the guiding motive was the *lex talionis*, learning nothing, and forgetting nothing. If Presbyterianism gained, it is nothing to its credit, because its instruments have been evil, appealing to the world and the flesh, and not to the spirit and to God. But the old Church of Scotland suffered, and in some measure continues to do so to this hour: from the Revolution downwards the cry was evidently for its extermination. It is made to appear as if William was re-establishing Presbyterianism by the wish of the people, and acting throughout on the popular demand: even in the Act abolishing prelacy there is resort to a pious fiction when "the inclinations of the people" are mentioned, though they were never consulted or considered. That the change was made against the inclinations of the people in, at least, the northern half of Scotland, is unquestioned, but the