

of yellow fever, in the summer time, induced many citizens of New York to build country houses five or six miles out of town, on the shores of the East and North rivers. There they lived during the heated months and so began the modern custom of an annual exodus. Many of these people were parishioners of Trinity, which aided in building two country churches for their rural neighbourhoods, St. Michael's on the West Side, and St. James' on the East. For more than thirty years these two parishes were united, having the same rectors, with alternate services. They are unique, like their mother "Trinity," in having never removed from the neighbourhood of their birth. St. James' Church stood like a beacon for sixty years on the crest of Lenox Hill, when the city took possession of its site for a parade ground. Then a beautiful little church, now used by the Greeks, was built in Seventy-second Street, and occupied for fifteen years; when it was outgrown, and the present edifice was erected.

#### Crippled Children.

We have read an account of the work which the Duchess of Sutherland is so greatly responsible for, in her "Cripples' Guild" for the affected children in the Potteries, where "nearly all the women work away from their homes, where all but the cripples must work before their childhood is over." At Trentham Park the cripples are taught what they can learn, and they turn out wonderful work in metals, for the sale of which a shop is opened in the west end of London. It should be better known than it is, that many of the poor children of Ontario, who are in the Home for Incurable Children on Bloor Street in Toronto, are gifted with a similar mechanical ingenuity. A visit might result, not only in the visitor being interested and repaid by thanks for any kindness shown, but by being able to purchase some quaint or beautiful Christmas gift.

#### A Race Congress.

An English journal draws attention to the tremendous problems which are coming more and more to the front, since the "contacts between the white nations of the west and the coloured peoples of Asia and Africa have become more numerous, more intimate and more constant." The change of policy in the United States, her appearance as a force in the Eastern World, has been one disturbing element there. Then, too, the rapid transformation of Japan into a first-rate power has roused in the older, as we deemed them, almost extinct civilizations of the East, a marvellous stir of life and energy; leading on the one hand to the dream of a wholesale adoption of all that makes for the efficiency which they have been compelled to own and reverence in the Western races; and on the other to "a harking back," deeper still, to hidden sources of national growth, not imitative, but more allied to the "genius" of the people. Already in Japan and even in India, the danger of quick grafting processes upon the national life has been noted. Much of what has been said, applies in a different manner, to the African and other less civilized races. Everywhere, in all parts of the world, the question of the relations between advanced and backward peoples has been pressing itself upon thinking men and women. As a result a congress will be held in London in July, 1911, at which men and women from fifty countries will meet to consider and discuss "in the light of modern knowledge, and the modern conscience, the general relations subsisting between the peoples of the West and those of the East, between so-called white and so-called coloured peoples, with a view to encouraging between them a fuller understanding, the most friendly feelings, and a heartier co-operation." The vast stores of facts and thoughts gathered by individuals in various

capacities, will be studied and sifted by trained minds, including presidents of parliaments, members of The Hague Court of Arbitration, British governors, professors of international law and others. A gathering unique in the world's history surely!

#### Bishop Paget.

A wide circle of churchmen will be glad to know that the Bishop of Oxford has returned to his work with renewed health. Before doing so he wrote his clergy a letter, a portion of which is as follows: "Very often my thoughts have been of the happiness to which I look forward, by God's continued mercy to me, in October: the happiness of coming back to home and to work. I think of the many friends whom I may see again, and greet with a fresh sense of the blessing of their friendship. I think of the renewal of the privilege of trying to help forward, be it ever so little, the patient and unselfish labours of those who, in their several fields of work, are serving Christ our Lord, and His people for His sake. I think of the joy that comes, triumphing over all one's unworthiness, in the ever-fresh discernment of the power of God's grace. And I think of the diocese as a whole: and I trust, that, as long as I live and can work, the memories of the last three months may enlighten and strengthen me for its service." These are just the sentiments that those who are familiar with the devout books and admirable charges of the spiritually-minded Bishop, would expect from him on such an occasion.

#### Historic Manuscripts.

At the recent conference of the Irish Church, many interesting and valuable manuscripts were to be seen. Referring to some of them the Church of Ireland Gazette says that: "Some of the rarest editions of the Book of Common Prayer having a connection with Ireland were on view. The earliest of these, dated 1637, is the only edition having St. Patrick in the Calendar. A copy of the 'Book of Common Prayer and administration of the Sacraments and other parts of Divine Service for the use of the Church of Scotland, 1637,' was lent by J. R. Garstin, Esq. Lord Raglan lent the Folio Prayer Book (Dublin, 1750) used in the Irish House of Commons. Amongst other treasures were a number of letters from Strafford to Bishop Bramhall; Visitation Returns of Armagh, Ardagh, Down, Dromore, Kilmore, and Raphoe dioceses, by Bishop Percy, author of the famous 'Reliques'; an Irish Bible of the Ware edition of 1690; a Book of Common Prayer 'according to the use of the Church of Ireland' (black letter), 1680; and King William the Third's Prayer Book. A good selection of early editions of the works of Archbishop Ussher and of Bishop Jeremy Taylor was got together, besides many modern works 'concerning the Church.' It would prove an attractive and instructive feature of our Church conferences in Canada were some Churchman of antiquarian tastes to exhibit manuscripts illustrative of early Church life and conditions in Canada, such as letters from Bishops Ingles, Strachan, Mountain, or other Church worthies; synodical charges or other documents of an historical character. There can be no doubt that they would be much appreciated by our Church people.

#### THE MONTREAL CONGRESS.

The Eucharistic Congress at Montreal passes into history as one of the most magnificent and imposing religious functions ever held on this continent, or, indeed, in any part of the world in modern times. As regards the American Continent, at this moment of writing, nothing approaching a parallel suggests itself, and it is

doubtful whether any portion of North, or for the matter of that, of South, America has ever known such a majestic religious demonstration as that recently held in the old French city, the centre and stronghold, shall we say, of Roman Catholicism in British North America. The Congress is now a thing of the past, but like our own Bi-Centenary, it leaves those whom it represented, and who participated in it, not quite the same people they were before. At any rate, it leaves them with a changed, and let us hope, in both cases, an enlarged outlook. One, and so far as we can remember, only one, regrettable incident chequered the general spirit of respect and good will which pervaded the Protestant world. We refer, of course, to the unfortunate, or rather, perhaps, the unfortunately reported, utterances of Father Vaughan, which we know were deplored by not a few of his own co-religionists. In simple justice to this outspoken priest of strong convictions, we must, however, gratefully acknowledge his many other valuable public utterances on such subjects as the declining birth-rate, and loyalty and patriotism. It is doubtful if there is any country in the world where the Roman Catholic Church wields so much power for good as in the Dominion of Canada, and especially in the Province of Quebec. Here we see it at its best. A recent writer in the "London Times," after speaking a little severely of the connection of the Church with politics, concludes with this panegyric on the Quebec priesthood: "Nowithstanding these frequent political conflicts, the pastoral relation between the curés and the French people is ideal. The priests are unfailing springs of wholesome influences. They teach thrift, sobriety, and industry. They are the patient, self-sacrificing pastors of a people happy in their social and faithful in their domestic relations, courteous to a fault, and hospitable to a degree. They are of a younger world, perhaps, but any one who can speak the French language will find in rural Quebec as much virtue, as much charm, as much of the joy of life as anywhere else on earth." This is high praise and it is written, as are all communications to the "Times," by a man on the spot. On the broad grounds, therefore, of general social well-being, we can honestly and heartily congratulate the Roman Catholic Church on its magnificent work in the Province of Quebec, and we have many valuable lessons to learn from them. It is a matter for devout thankfulness that this great Church stands uncompromisingly for the sacredness of the marriage tie, and the consequent stability of the home and the family. The whole future of our Christian civilization is bound up, and will stand or fall with this. Then again they have borne unflinching witness to the principle of religious education, for which they have made, and are making all over the continent, tremendous sacrifices. Again they stand for the supernatural in religion, for the truth that Christianity is a divinely instituted system, and has its origin from above and not from below. These three principles of prime importance are now being everywhere questioned and imperilled, and the Roman Catholic Church in upholding and vigorously defending them, deserves well of the whole of Christendom, and mankind generally. No section of the Roman Catholic Church in the world has a nobler record for heroic self-sacrifice than the Church in Canada. The labours and sufferings of the Jesuit Fathers, in the seventeenth century, are one of the proudest and most precious of all our ecclesiastical and national possessions. The Roman Catholic Church in Canada is cemented with the blood of the saints, "of whom the world was not worthy." And it has always proved itself worthy of its splendid traditions. With a full consciousness of the points at issue between us, and with the profoundest