

THE IRON DUKE.

A new list of anecdotes of Wellington is found in the diary of Frances, Lady Shelley, just published. Wellington was on intimate terms with her and her husband at Paris after Waterloo, and she has frankly written much of him in her diary.

"I hope to God," he said one day, "that I have fought my last battle. It is a bad thing to be always fighting. While in the thick of it I am too much occupied to feel anything; but it is wretched just after. It is quite impossible to think of glory. Both mind and feelings are exhausted. I am wretched even at the moment of victory, and I always say that, next to a battle lost, the greatest misery is a battle gained."

The expression of his face, which was lit up by an intensity of feeling, gave those simple words an eloquence which went straight to the listener's heart. I was that listener.

"It is experience," he said another time, "that gives me the advantage over every other officer. Nothing new can happen to me, and I always feel confident that I shall succeed. The troops feel the same confidence in me. For that reason I firmly believe that if anything had happened to me at Waterloo the battle was lost. I told Lord Uxbridge so. . . . Soon after a ball hit him. It must have passed over me, or my horse! But the finger of God was upon me."

It was quite true of Wellington, and it is true of us all. If we use our talents faithfully, our experience will carry us through the time of trial. And had Wellington fallen early in the day at Waterloo, so far as human judgment goes, the French would have won the day.

INDIA'S CENSUS SHOWS 315 MILLIONS.

Girls Still Not Wanted.

In India there are more males than females. The proportion of the sexes at birth is not very different from that in European countries, "but subsequent conditions are relatively less favourable to female life." Even to-day female children are not wanted. Not very many years ago the practice of killing them off was common, and, while this horror has been very generally abolished now, the girl babies are thought little of and neglected, if nothing worse. They are neither so well clothed or so well fed as the boys, and if ill are not well looked after. Regarding this question, Mr. Gait related a conversation with a middle-aged Punjabi gentleman, who had been compelled as a boy to assist at the murder of his infant sister, and whose aunt had had seven daughters, and killed them all. He was careful to add that his family has since abandoned such practices. In Gujarat there is a proverb that "the parents look after the boys and God looks after the girls."

There are now about four million Christians in India, a gain of a million since 1901. The Hindus form about 69 per cent. of the total population. The Mussulmans show a slight increase. There are now 2,125 of them in every 10,000 of the population. The Buddhists number 342 per 10,000.

Of the various odds and ends of statistics furnished by Mr. Gait, those regarding insanity, blindness and leprosy seem worth a word or two. Twenty-six of every 100,000 of the population are insane, 142 blind, and 35 the victims of leprosy. Translated into figures, these proportions become 81,900 insane, 447,300 blind, and 110,250 lepers.

ARCHBISHOPS FOR INDIA.

A memorandum was drawn up for the information of the Provincial Synod held at Calcutta last February, it is reported, on the subject of the alterations in provincial organization necessitated by the removal of the capital of the Indian Empire to Delhi. It suggests that "India and Cey-

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lon is an area too large to be an ecclesiastical province," and that the Metropolitan has not been able to visit all India every five years as his Letters Patent contemplate. If, as the Synod hopes, the number of Indian Bishops should be multiplied, the personal touch of the Metropolitan will be a matter of still greater importance. It will also in present circumstances be impossible to get together a General Synod really representing all India and Ceylon—the distances to be traversed are far too great. Nor would useful discussion or legislation that should cover so heterogeneous an area be possible. The memorandum suggests the formation of a Southern province, to include the Sees of Madras, Tinnevely, Travancore, and Colombo, with an Archbishop at Madras; a province of Delhi, with an Archbishop who would be Primate of All India, to include the Dioceses of Delhi, Lahore (sub-divided to provide a See for the Archbishop of Delhi), Lucknow, Bombay, and Nagpur; the province of Calcutta, to include the existing Dioceses of Calcutta, Chota Nagpur (or Behar), Assam (when formed), and Rangoon. Each province would have its own Synod. It is probable that a decision on the subject will be promulgated very shortly.

The Work of the Archbishops' Fund to Date

The work of the Archbishops' Fund, we imagine, is not very generally familiar to eastern Canadian Churchmen. Some four or five years ago the two English Archbishops of York and Canterbury, impressed with the great needs of the Canadian North-West, set to work to raise funds for assisting the Canadian Church in its work in that region. Appeals for men and money were made, and on the whole the response was very satisfactory. Since the issue of the appeal we learn that thirty clergy and twenty-seven laymen have gone out to Western Canada. These men are all maintained by the Archbishops' Fund. During the same period £17,000 has been given to the S.P.G., and the C.C.C.S., £2,000 has been set apart for purchasing church sites in the new towns, and a grant of £1,250 has been made to the Bishop of Saskatchewan for the work in the district of Melfort. The Archbishops are asking for £20,000 for this year's work. A new departure is being made in connection with the Railway Mission in Saskatchewan, of which Rev. Douglas Ellison is the head. A staff of nurses are to work with the missionaries, and three have already sailed. Besides these nurses, two English ladies, Miss Wright and Miss Mudge, have started for Regina where they will establish a hostel where young girl teachers, who are taking a course in the Normal School, may reside. Every clergyman joins the Mission for four years, at the end of which he is granted three months' furlough. He can then return if he desires to Canada for another four years. All this work, of course, is being done in strict subordination to the respective diocesan authorities. The Canadian Church, as a whole, is deeply indebted to the two Archbishops for this very opportune assistance at this critical period in its history.

KIND APPRECIATION.

To the Editor:

I must congratulate you on the improvements you have made in *The Churchman*. As an old newspaper man myself, I can appreciate same. You have most wisely maintained the broad liberal tone of the paper. Believe me to remain, very truly yours,
Nova Scotian Rector.

"The greatest fault, I should say, is to be conscious of none but other people's."—Carlyle.

August 15, 1912.

The Last "Hibbert"

The last quarterly issue of the *Hibbert Journal* is an unusually strong and interesting number. This remarkably high-class periodical is largely devoted to the free discussion of theological questions, especially in their bearing on present day problems, and it should be read by all thoughtful Churchmen, and especially by clergymen, if only for the object of learning how strong a case can be made out for orthodox Christianity, and how easily the apologies for the accepted theology of the great religious bodies can hold his own against all comers. Our own clergy take a very prominent and apparently a leading part in the various discussions. In the last number there are articles by Bishop Mercer, of Tasmania, a frequent contributor, and Revs. A. W. F. Blunt, Vicar of Carlington, Notts, and G. E. Ffrench, rector of West Carnel. Bishop Mercer writes on "The Church, the World and the Kingdom." His classification is somewhat novel, and no doubt upsets some established theories. He strongly protests against the idea of the Church and the Kingdom as being convertible terms. The Kingdom to him is the whole universe, the world, that portion of the Kingdom that has not yet been wholly brought into subjection to God, the Church the inner circle of those who have consciously accepted the leadership of our Lord Jesus Christ. These different departments may be likened to three intersecting circles, none of them mutually exclusive or mutually inclusive. There is no line of absolute separation between any of them, between the world and the Church, or the Kingdom, and the world. Even St. Paul could speak of Pagan rulers as "the powers ordained by God." The Bishop in an eloquently written, closely reasoned article, claims that it is the duty of the Church to realize, that the world being part of the Kingdom of God, she should make her influence felt in every so-called secular movement for the uplifting of humanity, that "God may be all in all." Mr. Blunt's article, "The ungodly organization of Society" is a strong plea for higher ideals in politics. The need of the age is more spiritual religion. We are too much taken up with "practical" things, and material betterment. Legislation should be inspired by the desire to do what is most in accordance with God's will. Spiritual values need emphasizing to-day in all public movements. As it is, we are too much taken up with schemes for making the world a more comfortable place to live in. Rev. G. E. Ffrench has a valuable article on "The Interpretation of Prophecy." He protests against the old mechanical theory that prophecy was "writing history beforehand." Prophecy deals rather in general principles, and indicates the lines on which God will fulfil His purposes, and of course, it is often figurative. Nevertheless its study is of great value. Prophecy was not intended for our personal information, that is contrary to the established purpose of God always and everywhere, but to reveal certain general consequences following upon a certain line of conduct. Thus what may be called "unfulfilled prophecy." The occasion did not arise for its fulfilment. The question is very frankly but reverently treated, and in these days, when this subject is so generally neglected, the article might be read with much profit by the clergy. The *Hibbert Journal* is doing a good work by giving the defenders of the Faith an opportunity for "popularizing." Religion, in the best sense of the term, and demonstrating to the world at large, how easily they can maintain their ground in equal conflict with sceptic or preacher of new doctrines. Incidentally also one learns from its perusal how "heresy," to use the term in an inoffensive sense, repeats itself in superficially new forms from age to age.

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