

**English Generosity.**

The debt which the Church in Canada owes to its English friends is very great, and very often large gifts are made to the Church in the Dominion of which little or no notice is taken. The celebrated Marriott bequest, which came to the Mother Church in 1897, and which was left largely under the control of the two English Archbishops, has been all distributed, and we see by the final statement that £4,341 of it was given to Canada and Newfoundland. The largest single donation to any one diocese was £1,000 to the Diocese of Quebec. We observe also that The Greater Britain Messenger, the organ of the Colonial and Continental Church Society, recently anticipated a deficit of £2,000 by March 31st, and gave as the chief reason the inrush of English emigrants into Saskatchewan in 1903, and the consequent expense to the society, which is a warm supporter of Rev. G. E. Lloyd. The society is very anxious to support Mr. Lloyd liberally in carrying out his project of a British colony in Saskatchewan, and is also deeply concerned for Rev. S. M. Stewart, of Labrador.

**THE ATHANASIAN CREED.**

We regret to notice the recrudescence of an agitation against the use of the creed of St. Athanasius, as at present provided in the Prayer Book, and that it is led not only by private members of the Church, but by high officials, conspicuous among them being the Bishop of Chester. For certain adaptations of the Prayer Book which will simplify its use or enrich its contents, we are quite prepared, but if it is to be accompanied by, or made an excuse for, changes in statement of the Catholic faith, or a radical departure from time-honoured usages, then we should feel very much that it was better to endure the ills we have than fly to others we know not of. The grievance as to the use of the Athanasian Creed is, we think, greatly exaggerated, and is confined to a comparatively small number of people, who like nothing that savours of positive or dogmatic expression of religious conviction. The creed in question is ordered to be used but thirteen times in the year at Matins, and of these thirteen times but three are Sundays, viz., Easter, Whitsunday and Trinity Sunday. Anyone who objects to joining in the recitation of the Athanasian Creed has but to absent himself from morning prayer, or come late, on three Sundays of the year to avoid so doing on the occasions when the great majority of church-goers are likely to be present. In order to meet the scruples of a small minority, for the great body of Churchmen are either satisfied with the position the Creed now holds in the Anglican Church, or at least have no objection to it, we are asked to change the practice of three hundred and fifty years, and to give pain to many who find in this Creed an aid to their belief in the great mystery of the Godhead. Some object to the substance of the Creed, whilst others confine their objection to the monitory clauses. Efforts have been made from time to time to quiet those who entertain scruples as to the substance and use of this Creed. Notably by the Convocation of Canterbury in 1879, when the following declaration was put forth: "For the removal of doubts, and to prevent disquietude in the use of the Creed commonly called the Creed of St. Athanasius, it is hereby solemnly declared: (1) That the confession of our Christian faith, commonly called the Creed of St. Athanasius, doth not make any addition to the faith as contained in Holy Scripture, but warneth against errors, which from time to time have arisen in the Church of Christ. (2) That as Holy Scripture in divers places doth promise life to them that believe and declare the condemnation of them that believe not, so doth the Church in this confession declare the necessity for all who would be in a state of salvation of holding fast the Catholic Faith, and the

great peril of rejecting the same. Wherefore the warnings in this Confession of Faith are to be understood no otherwise than the like warning of Holy Scripture; for we must receive God's threatenings, even as His promises, in such wise as they are generally set forth in Holy Writ. Moreover, the Church doth not herein pronounce judgment on any particular person or persons, God alone being the judge of all." The method suggested by the Bishop of Chester we regard as the worst possible solution conceivable, as it gives options, which would give rise to innumerable difficulties, and occasion for much contention in every congregation. It is one thing to give an option as to a canticle, or the Veni, Creator Spiritus, but quite another with reference to what many regard as a solemn statement of the fundamental truths of religion. Better leave it out of the Prayer Book, as the American Church has done, or print it as a hymn, as the Irish Church has done, than to adopt the suggestion of the Bishop of Chester, which is as follows: "A worthier solution would, I venture to think, be on the lines of the following, which I now commend to the serious consideration of my diocese, and which I hope to submit to the Upper House of the Convocation of York on May 4th. By substituting "may" for "shall" in the rubric, and by providing, as an alternative, a Revised version of the Creed, there would be given to clergy and congregation (with such reference to the Bishop of the diocese as might be deemed proper) a threefold choice between (1) the use of the Creed in its present form; (2) the use of the Revised version; (3) disuse of the Creed. We are familiar in our rubric with "or this: or else this" (of e.g., the two versions of the Veni, Creator Spiritus). By this threefold choice due regard would be shown to the three main sections of conscientious conviction, each of which has something to urge in support of its own view. Those who prefer, and consider themselves pledged to, the Creed in its present form would remain undisturbed. Those who desire to use the Creed in public worship, but cannot conscientiously use it in its present form, would have their case met. And those who, sincerely valuing the Creed as an exposition of Catholic doctrine, are nevertheless convinced that, as it was not originally intended for use in ordinary congregations, so, after full trial, it has been found unsuitable for that purpose, would also be enabled to give effect to their conviction. Having regard to the history and the peculiar character of the Creed, and to the practice of other Churches, is not some such "give-and-take" policy as this what should commend itself to reasonable Churchmen? And may we not believe that the Spirit of Truth would lead our Church along these paths of mutual respect and wholesome liberty to such an issue as shall best serve the Truth itself?" As we have said, we regret the renewal of agitation on this subject, and fear that it will stand in the way of any effort that may be made to adapt the Prayer Book to present-day conditions. We can "give and take" as to our methods, but it is somewhat of a shock to hear a Bishop talking of "give and take" in reference to what many regard as a Creed of the Catholic Church.

**CHRISTIAN BROTHERHOOD.**

In an address which breathes a most loving spirit the Archbishop of York pleads for Christian brotherhood among the followers of a common Lord, and that we should attempt to make our ideals of unity more actual and real than they are at present. He dwells on the essential unity there is in many particulars, and the power for good that would be exercised were those who now stand aloof from each other more united in spirit and in action. His appeal is made pathetic by the fact that he is speaking from long experience of the evils of dissension which he

has attempted to some extent to overcome; and that though "it may be that he will not be permitted to see the fruits of such a blessed hope as he had pictured, it would add some measure of thankfulness to his declining days that he should have seen, even in a glass darkly, the future federation of the separated children of God." His Grace does not speak as hopefully as we think, perhaps, he might, for we believe that the things that tend to a realization of our blessed Lord's prayer that His disciples might all be one are stronger than those which work against it. We think that division and love of division have reached their climax, and that in the future we shall witness greater brotherhood and co-operation among Christians, if not complete unity of doctrine and organization. The Archbishop pleads for greater private charity of opinion as to each other, and greater co-operation in Christian missions. The proposal to promote unity by an exchange of pulpits the Archbishop does not regard with favour, and asks if "after all, was not the table of the Lord the true centre of all Christian communion, and should they not find their true fellowship there? His Grace seems to think that the rubric as to none being admitted to the Lord's Supper except such as have been confirmed did not apply to outsiders, but only to those mentioned in the Church of England. We cannot concur in His Grace's conclusions on this point, however much we may think some modification of the existing confirmation office is needed in view of the altered circumstances since that office was compiled. This is one of the adaptations of the Prayer Book which changed conditions urgently necessitates. We give at length His Grace's views upon the subject, upon which there is much diversity of opinion, and which presses for a satisfactory solution. His Grace then goes on to contend that the lack of confirmation in Nonconformists need be no bar:

"Are we right in supposing that the law of the Church of England shuts out from the holy table the most saintly of our Nonconformist brethren, because they have never been confirmed? Do the words apply to them which are often regarded as a bar to their Holy Communion? Where do we find them in our Book of Common Prayer? Not in the warning paragraph which stands in the forefront of the Order for Holy Communion. There, it is only the evil life and the impenitent heart that are precluded from the Lord's table. The lack of confirmation is not mentioned. There is no more beautiful service in the Church of England than the laying-on of hands. It stands at the close of that portion of the Prayer Book which sums up the whole education of the Church's children, from the moment of their baptism (whether in infant age or in riper years), through the wonderful teaching of the Catechism, till they come to years of discretion and receive the grace of confirmation through the laying-on of hands. It is at the close of this service that the direction is given which requires that none shall be admitted to Holy Communion unless they be confirmed or ready and willing to be confirmed. To the children of the Church it most reasonably applies, and we do well to press upon them, one by one, the blessings of confirmation. . . . But in the case of others whose Christian training has been under different conditions and in other religious communities, or of those of our own Church for whom, through any neglect in their earlier years, the grace of confirmation has never been sought; in whom, perhaps, long years of faithful Christian life has assisted in already maturing the Christian character, the obligation to be confirmed may have no such force. The blessing may remain within the reach of all, although 'not generally necessary to salvation.'"

All will sympathize with the great object of Christian brotherhood which His Grace so ardently desires, and realize that he has made an important contribution to an end most heartily to be desired by the common followers of a common Lord.

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