

All this is not only interesting but decidedly encouraging, and we are not surprised that Mr. Hanna is so enthusiastic in support of the project. Efforts of this kind will do much to prevent further criminality in the future.

Church Unity Discussions

We have been taken to task by one of our correspondents for "seeming to approve" the view set forth in the Church Unity circular, and in reply we have asked him to look over the editorial columns of the last few weeks in order to see exactly what we have said. We have, of course, called attention to the circular as a matter of present-day news and importance. When a movement obtains the signatures of thirty well-known men in our Church, and has since received the adherence of a large number of Churchmen, it is impossible for any Church paper to ignore it, or to assert categorically that it is disloyal to the Church. The leading signatories have repudiated strongly any idea of doing away with Episcopacy or abolishing Confirmation, and whether we agree with them or not, we must in fairness try to look at the appeal from the standpoint of those who are responsible for it. It is always a pity and a weakness when Churchmen are unwilling to read anything which is not exactly according to their own mind. What we need is breadth of interest and sympathy as well as depth of conviction, and our journal intends to encourage this twofold attitude and to stand for that broad, large-hearted, definite, strong Churchmanship which the late Archbishop Benson summed up in four words: Catholic, Apostolic, Reformed, Protestant. We shall therefore continue to include in these pages everything that is of real interest and value to our Church, and for this reason we welcome contributions of all kinds to a discussion that is of present and pressing importance.

St. Alban's Cathedral, Toronto

Canon Morley, the Secretary, is opening up a fresh publicity campaign on behalf of the fund, and has issued a striking appeal to the corporations and firms of the city of Toronto. He points out, among other things, that the success of each corporation is bound up with the personal, religious, and artistic elements of each citizen; that the Cathedral is intended to be a great Church home for all people, and that it stands to represent the highest Christian civilization and architectural excellence. The Toronto "Globe," in an editorial supporting this enterprise, has the following interesting and significant words:—

To allow this worthy project to drag would not be to the credit of a great Church, proud of its historic past, and of the Cathedral institution in its history and service. To the general Canadian public outside Episcopal circles cathedrals and churches and chapels justify themselves by their ministries to the great and varied human need, the ministry of truth, of ideals, of inspiration, and of social helpfulness, through which they fulfil the law of Christ. The ambition to make St. Alban's worthy of the Church of England in Canada, worthy in its architecture and equipment as well as in its staff and service, is a noble ambition. When one counts up the resources of its rightful constituency one is warranted in concluding that the high resolve means sure attainment.

DUCHESS LEAVES HOSPITAL

Her Royal Highness the Duchess of Connaught has been removed from the Royal Victoria Hospital, and is now staying with the Duke and Princess Patricia at the residence of Mr. James Ross, Pelee Street. She is a little weak, and is confined to her bed, but is steadily gaining in health.

THE CHURCH IN BRITISH COLUMBIA*

By the Rev. Prebendary H. E. FOX, M.A.

The contrast between two countries, both in the temperate zone, could hardly be greater than that between British Columbia and Japan, of which some notes appeared in last week's issue. In one case an old civilization, in the other an old barbarism, giving place to a new order; the closest occupation that could be wrung from Nature in one, vast areas uncleared and almost unexplored in the other; one with a huge hinterland, the other with none. Yet they have their close resemblances. Progress is the watchword of both; in both a high standard of Government and order prevail. Both need the utmost sympathy and aid of the Christian Church for their much mixed populations.

In Victoria, Vancouver, and other large towns some provision, though still inadequate, exists for the maintenance of religion. Substantial churches, well organized work, and liberal local support may be found among several denominations of Christian people. But the rapidly increasing population is fast outstripping the powers of present Church life, and needs, still more urgent, as every reader of the magazines of the Colonial and Continental or the British Columbia Aid Societies must know, are continually arising, as new railways are being constructed, new towns springing up, and new districts for farms, lumber, or mines being opened out.

A week spent in Prince Rupert gave me an astonishing view of the birth and growth of what now calls itself "a city." Hardly five years ago the foreshore of a magnificent harbour was an untouched Indian reserve, belonging to the people of Metlakhatla, which is only a few miles across the inlet. It was covered to the water edge by a dense forest growing in a swamp where a man would sink to his knees. The Grand Trunk Railway chose it for the terminus of a new line to the Pacific, shortening the voyage to Japan by two days. The company obtained leave to purchase ten or twelve square miles, the money being invested by the Government for the benefit of the Indians. Most of the land has been cleared and drained, and laid out in streets; plank roads and bridges connect every part, a good system of electric and water supply has been laid down, extensive wharves and warehouses have been built; an enormous drydock, blasted out of the rock, is near completion; sites are eagerly bought up at high prices; shops, banks, business, and private houses appear almost by magic; and a mixed population of over 4,000 is fast doubling itself, and turning what was so lately a wilderness into a hive of prosperous industry.

But it may be asked, "Where does the original owner come in?" What is the outlook for the Indians? I cannot say that it is bright. But for the noble work of Christian Missions they would have been wiped out long ago. It seems only a question of time when they will be absorbed in the other races who are pouring over the long unused land. The Indian takes to the white man's dress more readily than he does to the white man's work. His old hunting instincts survive while their opportunities are fast disappearing. Even peaceful Metlakhatla, with its church and its row of bright little houses, almost like the "Marine Parade" of one of our South country watering places, is being invaded by Sunday trippers with their vulgar and evil ways. If Prince Rupert has brought to it some modest wealth, it has done and will do injuries which no money can compensate.

In one direction the Indian excels. He has a keen ear for music. When the Duke of Con-

*The author returned from Japan by way of Canada and wrote his impressions to the "Record." They are here reproduced in substance.

naught visited Prince Rupert a contest was held in which seven bands took part. Every man in them was Indian, about 160 in all. Every band was the outcome of some Christian Mission. They had found their own uniforms and instruments, were led by their own bandmasters and performed difficult pieces with a skill which non-professional musicians in England could not surpass. Yet even this has its dangers. It suits the Indian who hates the drudgery of manual labour, but it is a kind of blind alley and it brings him into associations which, to say the least, will do him no good.

The Indian has his grievances also, which cannot be discussed here. There are two sides, of course. It is the white man's claim which naturally is pushed to the front, and the red man has to learn that the white man's might makes the right. It is not surprising that he does so with reluctance.

It is impossible for the Churches in British Columbia to keep pace with the varying and increasing needs of the colony without external aid. In the Bishop of Caledonia the Anglican Church has a wise and farseeing leader supported by earnest clergy and laymen, who are doing the utmost that such men can do (and they are men of no common faith and power) to grapple with problems larger than ours at home, where our religious luxuries and leisure (little known there) have become the too frequent cause of our religious divisions and our religious failures.

The Colonial Church needs men as well as money, but men of a sturdier type than are common at home. The young man whose spiritual muscles have been developed in grappling with rough and godless people, whose heart has learnt the lessons of divine sympathy for the worst and weakest, who has a strong faith in Christ, and a definite message drawn from the Bible, who is willing to endure hardness as a good soldier, such a man will be warmly welcomed, and will find a noble sphere for every Christian energy.

The Church, however, has been wisely turning her attention to training her own sons for the ministry. A central college of theology has been formed for the whole province, and buildings will, it is hoped, be erected before long in Vancouver on an admirable site given by the Government. This college will be only for the purpose of teaching and conferring diplomas, which will be necessary for ordination in any diocese. Two halls, residential and tutorial, are attached to the college, and are equally recognized by the Bishops. In this way the difficulties which had previously existed have been happily settled. Latimer Hall takes its place alongside of St. Mark's Hall, and has so commended itself to the lay people of British Columbia that it has been supported up to the present with sufficient local funds to carry on its work with very satisfactory results. It will, however, need, as it fully deserves, considerably larger help from other sources when its permanent buildings have to be put up.

The preparatory course for students is admirable, and one which would be far more for the advantage of candidates for the ministry at home than the university degree which our Bishops propose to insist upon before long. It is for five years and may be longer, but every student is required to spend some months of each year in gaining practical experience of Mission work, either in towns or new districts. Thus the skill and grit, the patience and insight, are gained which are often wholly lacking in our young clergy, raw from an easy college life, or the nursing of a seminary.

One thing in the outlook is certain. The Christianity that British Columbia wants is one of primitive type. Men there are manly and women womanly. It is a plain Gospel about a perfect Christ which they ask for, a message that is lived as well as clearly given, a human heart aglow with divine fire. These will win, but these only.

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