

so highly distinguished by calm intelligence, extensive learning, a deep and sincere sense of duty to God and man, and a resolute devotion to the work to which they believed themselves called by the Providence and Spirit of God."

#### THE JEWS AND RELIGION IN THE PUBLIC SCHOOLS.

An Australian correspondent of the Church Times sends the following interesting testimony of one who is not a Christian, as to the importance of providing religious education in the Public schools. It is in remarkable contrast with the view set forth in the manifesto of the Jews of Toronto, when recently an effort was made to secure religious instruction in the Public schools of the city. The experience and candor of such a prominent man of their own faith should go a long way in transforming their opinions, especially as they would, under the proposed system, have the same opportunity of teaching their own children in religious subjects as Christians theirs. It seems strange that they should forego a privilege which would certainly be to their advantage to exercise, in order to prevent Christians from teaching their own children what is so evidently necessary to make them good citizens and worthy members of society, as well as to prepare their young lives with seed that shall bear fruit not only in this life, but in the life to come.

Sir Julian Solomons, in an address at Sydney the other day on Federation, thus spoke on the question of religious education: "When I was a young man—and no one can doubt my sincerity—I subscribed to the meeting to which I am about to refer, and at which I took the chair, the sum of £100, which I could not afford, in order to make it a success. That meeting was in favour of a national system of education which should be free, secular, and compulsory. I have ever since been filled with remorse. I live near a great public school, and day after day I see upon the palings of my own and my neighbours' residences—mine I had to pull down and put up a stone wall to prevent it—not once or twice, but always, forms of language and expressions of indecency and obscenity which would disgrace grown-up men. I myself have made no representation to the head of that school, but I am told by a friend of mine that he has said that his duties were limited to the boys in school. It has, however, convinced me of this, that education without religion is like putting a sword into the hand of a savage, and I have come to the conclusion that any one of the branches of the great Christian religion, or any great religion analogous to it, although they may differ in their theological forms, is better than no religion. Just as the twig is bent, the tree is inclined." That is the opinion of a Jew politician, a deservedly respected man, concerning the purely secular education provided for the rising generation by the Governments of these colonies.

#### THE BI-CENTENARY OF ST. PAUL'S CATHEDRAL.

London papers of recent date contain extended notices of a great and notable service held by the Freemasons of the United King-

dom in St. Paul's in order to celebrate the above event. The service was held on the afternoon of December 2nd, and was in many respects pronounced to be the most notable event which has ever occurred in the history of Freemasonry. As the architect, Sir Christopher Wren, and many of his chief subordinates are commonly reported to have been Freemasons, it was thought fitting that the bi-centenary of the completion and opening of the noble fane should be marked by a grand gathering of the craft. The arrangements for this notable function were undertaken by a joint committee appointed by the Dean and Chapter and Grand Lodge, but the suggestion that such a service should be held appears to have emanated from one who is both a member of the Cathedral Chapter and also a member of Grand Lodge, viz., Bro. the Ven. Archdeacon of London (Dr. Sinclair). The cathedral seats about 5,200, and no less than 15,000 applications for seats were made to the members of the committee from Masons living in all parts of the United Kingdom. H.R.H. the Prince of Wales, the Most Worshipful Grand Master, was not able to be present, but was represented by Brother William Beach, M.P., P.G.M. for Hampshire and the Isle of Wight. The Earl of Latham, Pro-Grand Master, would have been present as the Prince's representative had it not been for his very sad and terrible bereavement in the loss of his wife. All the members of the craft who were present at the service were clad in full Masonic regalia, the ordinary brethren filling the aisles, nave, and transepts, whilst the Grand Officers and Provincial Grand Officers occupied seats in the front and main part of the great circle beneath the dome. The various clerical brethren, of whom there were a large number present, had seats allotted to them immediately behind the Grand officers. The choir stalls were reserved for the Lord Mayor, sheriffs and aldermen of the city of London. Each Grand officer had the privilege of inviting two ladies, and long before 3.30 p.m., when the service was timed to commence, the tiers above the choir stalls, the quarter-dome galleries, and the platforms above the east and west doors were filled by members of the fair sex. There were three processions, viz.: (1) The Lord Mayor and the representatives of the city, (2) the procession of Grand officers, and (3) the Bishop of London, who preached the sermon, and the officiating clergy. The ordinary cathedral choir was considerably augmented for the occasion, and Bro. Sir J. Martin, the organist of the cathedral, presided at the organ. The service commenced with the singing of the hymn, "Blessed City, Heavenly Salem," and the prayers were intoned by Bro. the Ven. Archdeacon Sinclair. Special lessons were taken from Haggai and Revelation, and were read by the Dean (Dr. Gregory). The Magnificat and Nunc Dimittis were those of Gadsby in C, and the anthem chosen for the occasion was one by Sir John Goss, "Praise the Lord." At the conclusion of the prayers the hymn, "Lift the Strain of High Thanksgiving" was sung, and then the Bishop of London (Dr. Creighton) preached from the words, "The house that is to be builded for the Lord must be exceedingly magnificent, of

fame and of glory throughout all nations." The Bishop possesses a singularly clear enunciation, and very few, if any, of the large number of brethren present—some 5,500 in all—were unable to follow his Lordship's discourse word for word.

At the close of the sermon the two hymns, "Now Thank we all Our God," and "All People that on Earth do Dwell," were sung, the latter ending with the grand doxology, "Praise God from Whom all Blessings Flow." It can without exaggeration be said that never in the history of Sir C. Wren's great temple has its walls resounded to louder and loftier strains than arose from this compact Masonic assembly during the singing of the doxology. Although Sir G. Martin pressed his loudest trumpet-stop, and summoned his deepest diapasons, the notes of the great organ were almost drowned by the combined voices of the thousands of the brethren. The collection, which amounted to the sum of £810, will go towards the completion of Wren's work in mosaics, a definite panel or bay being assigned to the Freemasons. This work is in the capable hands of Sir W. B. Richmond, R.A. After the collection had been duly offered by the Bishop, his Lordship pronounced the benediction, and then the National Anthem was sung by all present, and in this manner one of the most notable services which has ever been held was brought to an appropriate conclusion. The number of Grand officers present was 250, clerical brethren, chaplains of lodges and others, 150, while the Provincial Grand officers numbered no less than 1,600. In addition to the 5,500 Freemasons present, it is calculated that there were at least 1,000 ladies in the various galleries, so that the full number present at this remarkable service did not fall far short of 7,000 persons in all. The only non-Masonic clergy at the service were certain members of the cathedral body. All the Masonic chaplains wore the purple over their clerical vestments. In spite of the fact that so large a body of Masons took part in the service, yet there was not nearly enough room for all those who applied for admission at the cathedral doors, each one having in his possession a properly authenticated card of admission. After all the available seating capacity of the cathedral had been filled up every inch of standing room was also taken, and yet, in spite of all this, several hundred members of the craft, some of whom had travelled several hundred miles to be present, were unable even to gain an entrance, and were obliged to go away disappointed. The aspect of the cathedral during the service was grand and impressive in the extreme, and one which will never be forgotten by those who were fortunate enough to be partakers therein.

#### CANON MACNAB IN ENGLAND.

The Canon Missioner's year in the Old Country has been one of active employment in church missions or parochial work, and also as far as possible in the interests of St. Alban's cathedral, Toronto. The latter, as our readers will no doubt remember, was the main object of his visit to England. This year English parishes have been heavily taxed in support of Jubilee memorials, Indian famine funds,