

Thomas C. Rew, press is short and out in regard to schools quite non-versed with general movement, as far as permitted only to the on purely ethical t has apparently religious teaching y come later, but the obstacles to mation are tre- with its hetero- antime, however, xcellent work by characters is built ining, and by de- thlessness of all lar, and which part of the child. Canada, we think, d would be likely more substantial the work of the ould be no diffi- ety, at all events here the friends red by thousands he society being nstruction for the gitated and sub- is, it strikes us, lts, than tempor- rom the various ticular work for has been done, The fact is, we organization, to tarting of such a good effect, and nd spirit to the nized sentiment, r unorganized, is rtion of this con- te such a favour- f religious teach- tario. Our popu- Roman Catholics l the overwhelm- of the Province dox" Protestant gamation of the Congregational- ify and expedite plished under at maica and Cape ossible here. And pt has only to be strate its perfect igious education

**MORTALITY.**

a deservedly high lies and monthly that they are a hing of the kind e cheap and light untry of the cor- n England. The igion, Theology entirely non-com- ry wide outlook. ing publication, led to clergymen the best thought o purchase many the four annual onded library of the price of ir Oliver Lodge's ty to say, form a

most interesting, suggestive and eminently readable exposition of the various arguments to date, in favour of conscious human survival. And over and above their intrinsic merits they are rendered especially interesting and weighty by the personality of the author, who stands to-day in the very front rank of English publicists, and who, by virtue, equally of his character and attainments, commands the respectful attention of all seriously-minded people. In the first article Sir Oliver elaborates and applies the argument in favour of immortality, derived from the supremacy of personality. The human body as we know it, while immortal in one sense, i.e., in its original constituents is one of the most changeable things in existence. It changes like the flowing river. But there is something behind the body which is as independent of it as the painter is of the picture. You may destroy the picture or work of art in its material form, and yet it remains in the mind of its creator and of those who have seen and admired it. So the intelligence or force of "personality" that has organized intellect, consciousness, will, memory, love, cannot be annihilated, and will continue to manifest itself after "death" in some ethereal body. The still common idea of the final resuscitation of the present body is dismissed with a few contemptuous words as absolutely and inconceivably non scientific. In the second article the author begins by defining personality as meaning consciousness and will, i.e., simultaneous relationship with the past, the present and the future. On the new scientific principle of the "Conservation of Value" this personality, which is the result of evolution most continue. It cannot die. Nature never lets go, never loses, what she has gained. Personality, which is divinely begotten and divinely inspired is therefore permanent. Death, as we call it, which cuts off communication between the psychic and the material worlds does not necessarily involve the destruction of one or the other. "When the Atlantic cable broke in 1858 communicated between England and America was destroyed; but that fact did not involve the destruction of either England or America." Then there is the argument from Telepathy, which Sir Oliver regards as "practically established." From this it seems clear that the ego can function independently of the material organism, and mind can come into communication with mind, without the employment of physical media. Next he takes up the argument from "praeternormal phenomena," such as "clairvoyance," premonitions, dreams, automatism, disintegration of personality, "materializations," etc. Of the e he speaks with the caution befitting a scientist but he evidently regards occurrences themselves, to whatever cause they may be due, to be genuine. A section of the article is devoted to "Automatism," i.e., to the "messages" purported to come from the departed through the agency of medium. This matter is also handled cautiously but with an evident consciousness of its deep importance. The question of the "Subliminal Faculty," as practically discovered or invented by the late T. W. Myers, is next considered, and some quotations are given from that eloquent and fascinating writer who has been called "the poet of immortality." The "argument from genius," as also applied by Myers, is also treated of. Certain faculties, such as poetry, music, philosophy, pure mathematics, the plastic arts, have no essential bearing upon the struggle for existence. They are absolutely unnecessary, and indeed often prejudicial to a man's material interests. Have they not to do with this "Subliminal," deeper self, whose true sphere is not in this plane. Lastly, there is the argument from "disturbance of personality," vulgarly called "insanity," which suggests the possibility that we ourselves, who are commonly called "sane," are only comparatively so. The "insane" live in a kind of dream, in a "land of shadows," and so do we, only we, who call ourselves sane, have a somewhat stronger consciousness of the reality

behind the shadows. The likelihood seems to be, that we are travelling towards a state, as superior to the present, as is our own to that of those we call "insane," who, as Myers points out would, in the absence of a superior class, have learned somehow or other to "run the world." The exigencies of space forbid further comment upon this most interesting article, which we devoutly wish could be reprinted in pamphlet form and sent to every clergyman on this continent.



**FROM WEEK TO WEEK.**

**Spectator's Comments and Notes of Public Interest.**

A couple of weeks ago we called attention to two General Synod Committees that had been reported to us by a prominent member as dead or dormant, and we felt constrained to say some rather sharp things about a body of men who would so neglect their duty. In the meantime we have heard from another member that one or two meetings have been held and some progress has already been made in the work of the committees. Our original informant still sticks to his statement that he was never notified of a meeting nor was he asked to express his views in writing concerning any of the subjects that might properly be discussed by such a body. We are, of course, not interested in endeavouring to solve the difficulty that has thus arisen, but it is satisfactory to know that a few days since the committees referred to actually met in Toronto, notice of which had been sent to all the members. Spectator feels and feels strongly that an effective synod requires working, hard working committees. It is a group of men wrestling with one phase of Church work, and another group agonizing over another problem that will eventually carry the Church forward, not in appearance only, but in reality and in fact. A committee to be effective must begin its work immediately after its appointment. Any one who has engaged in such work knows that work and thought enlarge the views of those who take part, and new phases of useful effort are suggested that were not dreamed of at the outset. We should say that before synod is finally dissolved the new committees should be convened and the plan of campaign arranged for the next three years. Spectator is still of the opinion that our General Synod business will not be satisfactorily transacted until there is a fairly liberal allowance of money placed at the disposal of the more important committees for printing, postage, and so forth. Correspondence will in the end be the only way of concentrating the thoughts of a number of men scattered over half a continent, upon a given subject. To do this problem in the form of questions will first have to be sent to the members. Their opinions will have to be carefully considered and a new and revised set of questions or suggestions laid before them. To this properly the convener of a committee ought not to be obliged to write but enabled to make use of the printing press. Now a suggestion of this kind is almost sure to be rejected at the outset, but Spectator is getting pretty well accustomed to having rejected suggestions quietly accepted later on. It is really of little consequence who gets the credit for such things as long as the work of the Church is set forward, at the same time the Church stands to gain by the direct method.

We were interested to read a dispatch from Toronto to the effect that a lawyer had been found to oppose the acceptance of the Book of Common Praise until it is expurgated of some hymns that are said to teach Romish doctrine. We had heard that another section of the Church had been growing dissatisfied with the book because it contained many hymns of an ultra Protestant type. Opposition from extreme men of both wings of the Church would indicate the catholic

character of the book. From time immemorial men of different theological schools have lived and loved and laboured and died within the Church, and the general consensus is that they had a right so to do. The Church cannot be claimed as the possession of one section of its members. It belongs to all. It has therefore to be prepared to express the devotions and the praises of all its children. Nearly three years ago the General Synod of Canada commissioned a representative body of men to compile a hymn book that might be used by all Canadian Churchmen. The idea at the outset was to have one hymn book for the Anglican Church throughout Canada, not that the book should be imposed upon us by legislation but that it should be so comprehensive that the whole great Anglican family should find its varying expression of praise therein. This was definitely the aim of the Synod which unanimously commanded that the work should be undertaken. This was in the mind of the Synod when it accepted the committee to do the work. This has evidently been regarded as their orders by the men who have laboured so strenuously at this compilation. It would have been the wildest folly to dream of the Church in Canada accepting a hymnal that represented one school only in the Church. It would have been childish in the extreme to have assented to the appointment of a committee at all if what was wanted was a hymnal acceptable to a part only of the Church. We would emphasize this point, and place the responsibility of this work straight upon the shoulders of those who authorized its undertaking. Let us keep that clearly in mind that the Canadian Church in General Synod assembled, set itself the task to compile a hymnal that would express the praises of all its members, not a few only.

Now if we are right in what we have just said it surely can be a matter of no surprise that we should be able to find many hymns in such a compilation, to whose teaching we cannot assent. That would seem to be inevitable. That in fact must have been expected from the outset. Why then should we find a tendency from both wings of the Church to look with disfavour upon the result? We are sure that the opposition that has so far developed is extremely small, and we do not anticipate that the Canadian Church will now go back upon its own undertaking and fail to do what the Church in the United States did years ago. Any Church that assents to the existence of different theological schools within its membership must be willing to assent to the use of different kinds of hymns. Now, instead of having two or more hymnals used separately, it is proposed to have these two bound in one volume that all should use the same book though not necessarily the same hymns. We sincerely trust that Canadian Churchmen will retain their heads and not be stampeded by any little opposition that may develop here or there. The Church of Canada has a noble ideal to live up to, the ideal of respect for the convictions of those who do not see eye to eye with us, the ideal of Christian breadth and tolerance. Let us therefore keep cool when a little flutter here and there is raised, and let the men who represent us in General Synod remain steady. Every man has the right, of course, to attempt to persuade his brother to his way of thinking, but the brethren must not be alarmed or assume that the whole Church is in an uproar even if a few zealous Churchmen may seem to think so. Spectator.

**The Churchwoman.**

**NOVA SCOTIA.**

**Lunenburg.**—The third annual meeting of the W.A. of this diocese opened with a successful "At Home" given by the W.A. ladies of this place in St. John's Parish Hall, Tuesday afternoon, the 21st. Representatives from all over the diocese of