

Let us speak not in a spirit of defiance, but in a spirit of love, let us eschew all needless expressions which may give offence; above all let us remember that the grand object which we have in view is the discovery of the wisest methods of work, the strengthening of peace, the firmer cohesion of the members of the Body. By this course our very differences will serve to bring out more clearly the unity of our faith, and our diversities of thought will be at once a safeguard and protection against any narrowing of the limits which define the membership of our branch of the Catholic Church.
BISHOP MACLAGAN.

ST. GEORGE'S DAY.

SERMON BY THE REV. PROVOST BODY, M.A.

IF for nought else but that St. GEORGE'S day is the birthday of the greatest of Englishmen, the greatest of poets, the cry "God for England and St. GEORGE" will rally his countrymen to celebrate this festival as it did when they stood armed before the walls of Harfleur.

"At home" this, day of days, as a national memorial, is not so much held for sake of country, or race, as for the sake of his memory whose fame would render this day illustrious, were England to sink into oblivion like a second Greece. Here the countrymen of SHAKESPEARE have more in their minds, rather indeed in their hearts, the patriot's pride in celebrating St. GEORGE'S day than the memory of the poet of all time, for here they realize, as never they did in the mother land, the bond of race, the brotherhood of national family life, the sharing a common ancestry and a common heritage in the supreme glory of that country which is the august mother of free nations.

The societies which float the banner of St. GEORGE, as their custom is, held high festival on their beloved anniversary, all over the continent. Mutual greetings were sent by the agency SHAKESPEARE foreshadowed in the words, "I will put a girdle round the earth in forty minutes," one of the startling instances in which the fire of the poet's imagination has been the aurora preceding the daylight of discovery.

At Toronto, which is essentially an English city, though many of its most honourable, wealthy, intelligent citizens are of other races and other lands, St. GEORGE'S day was honoured by a special service in St. JAMES' Church. A large congregation there assembled to worship the God of their fathers in those forms consecrated by the devotions of their ancestors since "the making of England," in the days before its soil was touched by Norman or Dane, forms which hymned forth the praises and thanksgiving of BEDE, of CHAUCER, of SHAKESPEARE, forms used by men who fought under ALFRED and HAROLD and the bowmen who made Cressy and Agincourt household words forever.

The sermon was preached by the Rev. C. W. E. BODY, M.A., Provost of Trinity College. The text was Phil. iii. 13, "Forgetting those things which are behind, and reaching forth unto those things which are before." A right good English motto! A motto worthy of the great race of colonizers who lead the world's van of progress. The preacher opened his discourse by affirming that in these words "St. PAUL enunciated a great foundation principle of spiritual life. The Christian is to be a man of self-forgetting energy, living in and for the future, not in the past. All the manifold threads of his daily life are to be gathered up into one concentrated aim. His life is to be directed towards a definite end chosen for him by his Divine Lord, a character completely opposed to the sluggish contentment which is satisfied to let things be, and to the aimlessness of life which

acts from mere impulse, fitful and wayward, with no single authoritative aims."

From this the Provost passed on to show how St. PAUL'S teaching is permeated with the idea of a struggle, of movement towards a goal, of contending against enemies, all being in harmony with the Master's command, "Strive to enter in at the strait gate." Passing on to the individual life of each Christian, the Provost's arguments went to show that in its earlier stages there was no inevitable state akin to the tone of St. PAUL'S injunctions, but that the danger came in time of resting, of ceasing to run the race, and of not reaching forth to those things which are before. He defended this teaching of the Apostle and of experience from the charge of legality, of looking to human effort and not to Divine grace for salvation by the consideration that the state of rest was a state of apathy, arising from a failure to realize the Divine presence in the soul; whereas a life of pressing onwards, a life of reaching forth, a life of struggle was the direct evidence, the outward manifestation of a vivid consciousness of the Spirit's working with our spirit and bearing us along in the heavenly race and conflict. From this personal aspect the Provost turned to thoughts which seem to us so wise, so weighty, so admirably to blend the English with the Canadian idea and feeling of patriotism that we quote this section verbatim.

"I pass, however, now to the bearing of this principle upon our social and national life. The Gospel deals with nations as much as with individuals. CHRIST is the God and Saviour of human society as much as of the individual soul. One great end of the Gospel, working through Christianity, is to regenerate the nations, that so all earthly Kingdoms may become the kingdoms of our God and His CHRIST. Nations have a mission to fulfil, they need ever to advance towards the goal which God has set before them. There is great peril that nations which in their inception were willing servants of CHRIST, gradually with the increase of national prosperity and the engrossing claims of self-advancement, may cease to set any higher aim before them, or to strive after aught beyond mere power or wealth. Even if there be no such practical apostasy as this, there is peril lest grievous faults gain a foothold in the national character, which, if the principle of the text had been adopted, would have been vanquished. Brother Englishmen, you who in common with other nationalities are moulding and forming the future character of this Dominion, I invite your earnest attention to the lessons of the text. First, then, you must forget that which is behind. 'What,' you say, 'forget that dear old island home, with its calm restfulness, its exquisite, varied beauty, the land so full of glorious memories, the land so nobly performing its work to-day as the heart and centre of the British Empire?' 'Never,' you say, 'will a true Englishman forget the dear old land of his birth.' Ay, God forbid we should ever ignobly cast away its sacred memories, or faithlessly forsake the great principles which have been the secret of all the greatness of our native land. But yet we must in a very real sense, such as St. PAUL intended, forget it, whenever it makes us unfaithful to our present responsibilities, to our future destiny. We are to use our English heritage in such a way as to become better, truer, nobler Canadians; not so as to produce any opposite effect. We are to set a noble ideal before us for the future of this new country of ours, and to use the riches of our inheritance to enable us to press towards it. As

Christian men we are bound to see that the interweaving of Christianity with our national life which is the glory of the old land, shall exercise for this new land the same purifying and consolidating power. It is our duty to see that the declaration of our Constitution, that Christianity is part of the common law of Canada, be acted upon and practically recognized in education and legislation. We have a special endowment of national character to contribute. Just as Saxon, Dane, Norman, each brought their several gifts to add to the fulness of our English life, so here we with Scot, Celt, and Gael, have our peculiar mission which God has given us to fulfil. It is for us especially to emphasize in Canadian life our special characteristics, truthfulness and integrity; brave and patient effort; manly, generous, regard for others; an almost passionate loyalty to home and home life. It is ours too to warn by showing that our national sin of intemperance has been our great reproach before the world. Yes, Canada needs our heritage to be interwoven with those of our fellow subjects from Scotland, from Ireland, and from France. Is there no peril lest sharpness and cleverness supplant integrity and fair dealing? Lest fraudulent speculation carry off into the pockets of a few the hard earned capital which should have been employed in patiently developing our almost boundless resources? No danger lest exaggerated party spirit subordinate the common good to present exigencies, and so corrupt the springs of national life? Believe me, that as citizens as well as individuals, we have a heavenly calling. I pray that our common membership in this St. GEORGE'S Society may help us better to realize its greatness." The Provost concluded by a fervent appeal on behalf of the benevolent fund.

Would that that these wise, patriotic counsels could ring in every Canadian home, especially wherein are any of the sons and daughters of England. Too common is it to disparage the land of adoption, out of love for land of birth. The true English spirit is not that, but it is such as the Provost of Trinity College manifested and expatiated upon in his St. GEORGE'S day sermon. The spirit of devotion to those duties, those responsibilities which God imposes upon and the welfare of the State demands of the citizens of Canada, who here have made a home, who here, therefore, should strive to make that home bright with the virtues and strong with the moral dignity of the land of St. GEORGE.

THE COFFEE HOUSE MOVEMENT.

THAT in a very large degree the habit of drinking intoxicating liquors in places of public resort arises from a real necessity for refreshment, has been too much overlooked by the advocates of temperance. Hence the failure which has been the fate of this movement. An attempt has been made for many years to ignore the existence of a natural, legitimate, perfectly innocent demand for something to allay the irresistible calls of appetite when hungry or weary, or for mere social purposes. Now the saloons met this want promptly and cheaply; they so far fulfilled as honest a function as the man does who, to supply the need of clothing, keeps a dry goods store. But unfortunately the conditions imposed by this business upon its customers involve a serious moral danger arising out of the inevitable temptations inseparable from the company of those who are not meeting a natural appetite, but simply gratifying

a morbid lust. The temperance men chose to go in quest to admit that the business with an equal number of some ladies in places offer to husbands to which has at Toronto, is an enormous saloons have which they have the following Mr. BAKER, of the Coffee

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