

The Churchwoman.

INDIA ORPHAN WORK.

Very gratefully do I thank the following contributors: Miss M. E. Austin, Quebec, \$3; "Well-wisher," \$11; O. M. Church, London, \$2; Mrs. H. M. Martin, Toronto, to continue the support of a child, \$15; A. H. Guelph, \$1. It is most kind of the readers of the Churchman to patiently listen and respond to my appeals for the little orphans of India. I am grateful for every dollar. We must be patient, we must be enduring if we wish this and other such work to be furthered by our aid. I think we shall be so when we think how pitiable was the condition of these little children when they were rescued during the famine, or when we think of the patience of the good missionaries who look after them day after day, doing all they can to give them a home, and earnestly longing and praying that means may not fail; and perhaps we may not only be patient, but thankful and glad, when we remember that in all our missionary work we are humble instruments for our God and Saviour, Him to whom we owe all our spiritual joy here and our hope for everlasting bliss. He permits us to help Him in His work. May He "grant we may not faint nor fail." Probably all who read this remember that \$15 supports a child for a year, but all offerings are thankfully received. Also received for the poor in London: S. B., \$10; from a Friend, \$1; Friend, Stittsville, 25c; "A Willing Mind," \$1; Mrs. Kaulbach, the Rectory, Truro, N.S., \$5. Please address Miss Caroline Macklem, Sylvan Towers, Rosedale, Toronto.

BROTHERHOOD OF ST. ANDREW.

A meeting of the Western District of the Toronto Local Assembly was held on Monday, February 13th, in the schoolhouse of St. Mark's, Toronto. Upwards of forty-five were present, and a considerable amount of business was transacted. The meeting was called for the discussion of two subjects, viz., the organizing of work at the Central Prison, Toronto, and hospital work. Mr. S. R. Heakes spoke remarkably well on the former matter, and in the discussion which followed it was urged that it would be to the best interests of all denominations doing work in this institution to appoint a permanent salaried Protestant chaplain to look after the spiritual welfare of the prisoners and that unity in this work was most essential. Mr. Heakes, who represents the Prisoners' Aid Committee of the Diocese of Toronto, has made arrangements for a meeting of the sub-committee of the Toronto Local Assembly of the Brotherhood, which is looking after this work, to discuss this matter with the Synod Committee. The Rev. William Farncomb, chaplain of the Toronto General Hospital, addressed the meeting on the second topic, "Hospital Work." The point that he especially emphasized was the importance of securing employment for many of these men when they leave the hospital, as many of the men have great difficulty in securing work at once. The Rev. W. Farncomb stated that one of the best ways to help these ex-patients would be to have an employment bureau in connection with the head office of the Brotherhood, and thus put the men in the way of earning an honest living instead of allowing them to drift into crime. This is a matter that is certainly worth consideration, and the Local Council of the Brotherhood may well follow the matter up. One of the features of the meeting was the large delegation from the newly-formed chapter at the Church of the Epiphany, Toronto, this being their first attendance in a body at any public meeting of the Brotherhood in Toronto. Notices were given to those present for distribution of the mass meeting, which was held on Sunday, February 19th, in St. Mark's.

twelve hundred eventful years, the ingenuity and patient care of forty generations of statesmen have improved it to such perfection that among the contrivances of political abilities it occupies the highest place." We may rest assured that it was not a burning sense of the unjust restraint imposed by the public school system of Canada on the Doukhobours, Scandinavians or Mennonites that led Sir Wilfrid Laurier to dictate the mould in which the educational system of these latest Provinces of the Dominion should be permanently cast, but rather the insistent "polity" so graphically described by Macaulay. In theory doubtless a separate school system is alluring and attractive. The people of Canada are, however, intensely practical; and this strong, practical bent is informed by a spirit of indomitable freedom. You might as well attempt to turn the St. Lawrence from her course as to compel Canadians to limit the freedom or materially change the character of their public school system. Though this grave step of the Dominion Government is being discussed by both press and people with studied moderation, none the less the reasoning that led up to it and the mind that conceived it are unerringly discerned. So plausible is the reasoning, beginning with the principle laid down in the British North America Act and ending with the inalienable rights of the settler in the new Provinces; so subtly is it presented and so eloquently and forcibly urged that to the unwary it would seem as if the mantle of the late D'Alton McCarthy had veritably fallen on the shoulders of Sir Wilfrid Laurier, and at the last the principle of "Equal Rights" was receiving governmental recognition and approval, and for all time to come would, as regards their educational polity, become the precious heritage of the people of Alberta and Saskatchewan. The defect in this reasoning is that it is not truly and fairly founded on the will of the Canadian people as to their educational polity, formed after long years of searching thought and careful and earnest endeavour, crystallized in the law of the land, operative in the innumerable schoolhouses that dot the surface of our country, and exemplified in the generations of sturdy, intelligent and educated Canadians to whom liberty and progress are more dear than even life itself. There is much more to be said at this serious juncture than time and space will at present allow expression.

FROM WEEK TO WEEK.

Spectator's Comments on Questions of Public Interest to Churchmen.

A correspondent writes us at length with respect to the comparative table of religious statistics of Canada supplied in a recent article. His communication contains various suggestions upon which we may offer a few remarks. He points out that a few years ago these figures attracted serious attention, and became the basis of a number of resolutions at the Diocesan Synods, designed, on the one hand, to arrest the leakage from the Anglican Church, and on the other to inaugurate a forward movement. What has happened as a result of these resolutions? Has anything at all come of them? Have the Committees on the State of the Church made full reports of the result of their enquiries? We do not ask these questions in a satirical spirit. We do not forget that, so far as our home and foreign missionary work is concerned, the forward movement is realized. The Y.P.A., which was promoted by Canon Brown, of Paris, was the outcome of the cry for a Forward Movement. Nevertheless, we doubt whether the spirit of progressiveness aroused amongst us has been sufficiently systematized and organized.

Our correspondent suggests that the subject be taken up at the Easter vestry meetings. Our experience of vestry meetings does not en-

courage the faith that this will be done. What is wanted is an united movement, and such a movement can only come through the medium of the Church itself and its organization. The Anglican Church has (on paper) a splendid machinery: the General Synod, the Provincial Synod, the Diocesan Synod, the Archdeaconry, the Deanery, the Primate, the Bishop, the Archdeacon, the Rural Dean. The trouble with it is that it is not sufficiently used. Now, any movement worthy of the name of Forward must begin at the head and not at the tail of our organization; and the heads are not the parochial vestries, nor the deaneries, but the Bishops and the General Synod. We look to them for initiative, direction and stimulus. The Church is looking forward to the forthcoming General Synod, and it will, no doubt, report on the state of the Church. We earnestly trust the Synod in both the Upper and Lower Houses may recognize the fact that this is the most important matter with which they have to deal, and that the future welfare of the Church largely rests in their hands.

The report of the General Synod on the State of the Church may set in motion new activity in every parish, and then our correspondent's suggestion is practical. Why should not every parish, not at a regular vestry meeting, but at a special parochial meeting, consider this question of the State of the Church, and, realizing the need of greater devotion to its interests and the more earnest co-operation of the laity, take a new lease of life. Before the next General Synod these suggestions which the General Synod of this year may make could be carried out. Every Deanery could report to the Archdeaconry, the Archdeaconry to the Diocesan Synod and from these materials the Committee of the General Synod should have no difficulty in compiling a report, both instructive as to facts and valuable for future work. We look first to the General Synod, and then to the regular machinery of the Church.

It is probable that at this point some of our readers will be saying: The Church was never revived by machinery. It is the living fire within the breast that kindles a like fire in others. Machinery without the Holy Spirit may make a good deal of noise, but it is fruitless. Yes; the objection is well taken. We are tempted again and again to put our trust in machinery, and disappointment ever dogs the path of such a faith. Not a line that we have written or shall write on this subject is to be understood as the ascription of all our losses to the lack of organization or the use of organization. For the present, however, we assume that the Anglican Church has an ideal of the Christian life to present to the people of this country; we assume that on the basis of that ideal it has a message for Canada; we assume that, in spite of all that may be said about it, her Prayer Book and Order of Public Worship is spiritual and scriptural. The spirit of faith in our message needs revival, but given that spirit it still remains to cut for it the channels through which it shall more effectively flow through every parish into every home. Organization has ever accompanied every permanent movement, and the most enthusiastic spirit suffers dissipation of its energies and ultimate stagnation unless it find an appropriate and active body through which to work. Like the molten iron, it is only a potential good until it is run into the mould prepared for it.

SPECTATOR.

—The Lord help each one of us to lay these words to heart. How sad that any should be idle when the Master is so gracious, the field so spacious, the labourers so few, and the rewards so great.

E. END.

Saskatchewan government of a measure—a constitutional de- which is in other respects tion. Indeed, prophetic gift, t in retaining depriving the right to direct Government of ly as regards ion, tampered h has so long o feeling that of these free nt restraint as little cloud out s hand," which t may be dis- of the ship of rone, invisible, piration, is the ulay wrote so deny that the e very master- h, nothing but assaults, have experience of