

cross over it afterwards. I have a vivid recollection of finding myself one Palm Sunday in Cairo, in the midst of a struggling, jostling, native crowd, all huddling round the priest, who, squatting cross-legged on the sanctuary steps, perfunctorily immersed their leafy contributions in a common zinc bucket." The other case occurred at the Church in Rome, set aside for the Armenians, who retain like other Eastern bodies their language and practice in return for submission to Papal domination. "The palms," here represented by branches of box, were first blessed at the altar, then carried down and laid on a table in the centre of the nave, followed by the entire body of priests and acolytes. They formed a circle round that table, chanting and waving aloft the tall box-branches which each one carried. At frequent intervals they moved a few steps round, still preserving a perfect circle, and again stood still to chant, and so on till all had completed the full round and regained their original positions. The effect of the priests and boys with their strange Armenian vestments and head-coverings, chanting and waving on high their evergreen branches as they moved in this mystic circle, was unlike anything I ever saw before, and suggested some dim echo of the Eleusinian mysteries. When the sacred dance was over, all returned to the high altar."

Letters of Commendation.

In an English paper we find a letter from the Rev. S. G. Chambers, rector of Christ Church, Winnipeg, which he might have written to us. We give the subject publicity again. It is the often asked for, but seldom given, letters of commendation from the parish clergyman to that to which the emigrant moves. No clergyman should allow one of his flock to leave his parish for another, whether near or distant, without giving such a letter. It can never do harm, it may do untold good. And the further the bearer goes the more need of such a passport.

Death by Rail.

The oft-recurring crushing, burning, and killing of innocent human beings on railway lines means something more than the filling of a column or so of the daily paper with a thrilling narrative emphasized by a dramatic heading. These horrible events mean the loss to the State of valuable and useful lives and to the home the awful shock and quick disaster which follows the loss of its chief or only support by "sudden death." Were these deaths caused by war with its attendant horrors a grave responsibility would rest on the State for permitting its occurrence, and for the loss and damage occasioned by it. Can a time of peace excuse these repeated and often agonizing deaths? The Government, created by the Will and Vote of the People, should try by every means in their power to prevent this ceaseless sacrifice of human life. A remedy must be found by the enactment of the requisite civil or criminal laws, and the provision of a clear and effective method of putting them in force. Life is dearer to the people than wealth, and the lives of the many must be protected against all carelessness or incompetence of the few. Cut down the dividends. Lessen the great salaries. Increase the number of skilled and capable employees. Shorten the hours of labour. Give them the rest and sleep that nature demands.

The Lord's Day.

There has been formed in Toronto a society for the purpose of opposing the enforcement of the observance of Sunday. We have repeatedly remarked on the unhappy change which has taken place in the Old Country in what used to be called Sabbath observance. There is now no Sabbath and no Sunday observance. Yet on the continent of Europe there are efforts to introduce, both by legal enactments and social efforts, something like the English Sunday as it used to

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be. We trust that all friends, not of religion only, but of decent national habits will do their utmost to have our laws enforced, not harshly or arbitrarily, but to preserve for us a decent quiet Sunday, and as little unnecessary labour as is possible upon that day. To this end we must act by example, and follow the lead of the people who have circulated in the Old Country "The Message to the Nation." This we read seems to have made a decided impression, and besides stimulated sincere efforts to restore observance. Efforts which people realize are for the welfare of the nation.

The Unhappy Jurors.

Sad is their lot in the United States. Weeks are sometimes spent in choosing twelve men, months in elaborating a criminal trial and then they are locked up in order that they must do, what judges do not do, agree unanimously. Surely some needed amendments will be made in legal practice, but without touching upon such matters we support the wail of the really tried and afflicted good men and true. There is no reason in the world why twelve men cannot be chosen in half an hour. As to the length of trial that is too long a matter to discuss, but to aid a verdict we make a suggestion. Why not adopt the old Scottish fashion, which works so well? Have a jury of fifteen and let the majority decide. By that means a verdict is given in a short time, between ten minutes and half an hour, and it is generally unanimous. It is an outrage to imprison men until they agree to a verdict, when beyond all doubt some one at least differs from the others and submits in the end. Lastly the deliberations of the jury should be sacred and the publication of what was alleged to take place should be punished by fine and imprisonment.

Advantage of the Church of England.

"In regard to all these controversies they of the Church of England stood in a position of great advantage and also of great responsibility," said Bishop Gore in one of his remarkable addresses on the "New Theology." "They stood in a position of great advantage because they stood so simply upon the creeds, on the ancient structure of the Church, and on the canon of Scripture—the three great elements on which the Church had stood from the first. This position gave them a great advantage over the more fragmentary and sectional parts of Christianity in the Nonconformist denominations. They stood on something which was central, and they were in unbroken continuity with the ancient Church. Again, by contrast to the Roman Catholic Church they had a great advantage in that they were not encumbered by a number of dogmas which, professedly historical, constituted the greatest possible difficulty to the historical enquirer, as, for instance, the immaculate conception of the Virgin Mary and her assumption into Heaven, which, if true, were historical events, but for which there was not any fragment of what might be called historical evidence. To be without encumbrances of that kind gave them a great freedom and advantage. The Church of England in effect said to the laity, 'Make use of my services, join in my worship at your discretion.' It laid on them no specific requirements. He hoped it would always continue to possess that excellence."

JAMAICA.

Not very long ago we criticized the language used and the influence exerted at a convention in Brazil. According to the doctrines enunciated by Mr. Elihu Root these republics and the others, such as Venezuela, Nicaragua and Honduras represented the free civilization of America. Naturally we resented such insinuations, which were only excusable as political bids for influence. The orators and audience both knew and acknowledged in their hearts, but not with

their lips that we, who belong to the great Empire, are the real leaders in the cause of true freedom on the western continent. We have just had a startling illustration of the degradation of the administration of justice across our borders. In English-speaking America it is our proud boast that with the exception, we are sorry to say, of the United States, justice is administered. In protesting against the aims of the allied republics we advocated a closer union of those portions of the Empire on this side of the Atlantic. We belong to the same Empire, have the same traditions, the same hopes. Trade the great factor might be largely stimulated with Bermuda, the West India Islands and the colonies in South America. There seems always to be something in the way, difficulties which so far have not been successfully surmounted. We have now an opportunity of showing a brotherly feeling by aiding Jamaica, so grievously afflicted by the recent earthquake. Too little credit has been given to the island for what it has done owing to the attention bestowed on the conduct of a United States officer, whose motives were the best. The worst of such incidents is that they divert attention from the real calamity. For many such reasons we welcome the visit of the Right Rev. A. E. Joscelyne, D.D., Bishop-Coadjutor of Jamaica, who tells us at first hand and from personal knowledge of what has really happened. The greatest sufferers have been our Church people, and for these especially the Bishop appeals. Jamaica ought to have special claims on us. Time passes and generations follow each other so rapidly that it is forgotten that in the eighteenth century Jamaica was one of the favourite colonies. Young, ambitious men went there. Robert Burns almost did so, and the impress of their work still remains. Emancipation was a step in advance in human history, but observers of results doubt whether it was altogether wisely carried out. Even yet the effects of the religious teaching and discipline of the old times is noticeable and the coloured race of Jamaica is quite different from that found under other flags. There are many other considerations which we trust will weigh with our people and induce them to respond liberally with money, and with much more than money, to the Bishop's appeal.

FROM WEEK TO WEEK.

Spectator's Comments and Notes of Public Interest.

The Brotherhood of St. Andrew is making a gallant fight for existence and usefulness. In this particular organization success is not measured by numbers, but in service. It is by far the most purely spiritual factor in the Church's organized activities. It is not a social club, nor a debating society. Neither is it an organization for raising money or attending to the temporalities of the Church. It is definitely and distinctly spiritual. It starts out with the idea of each member making himself right with God in prayer, and then going forth and endeavouring to bring some one else into touch with the Kingdom. The ideal for which the Brotherhood of St. Andrew stands is but what we should look for as the normal outcome of effective Church work. We preach presumably to win men to a better way. Should we not demand evidences of spiritual results as the measure of our success in the ministry? If not, then what is the purpose of the Church? If we do, is not this work of the Brotherhood the most natural kind of work which could be undertaken? It is really the simplest and most direct result that can come of successful ministry. The fact that so much difficulty is found in getting a handful of men in each congregation to unite in prayer and service in the quietest and least ostentatious way is cause for reflection. The splendid enthusiasm that is shown by Brotherhood men in persisting in carrying on this work in the face

of adverse conditions is have listened with amazement many times to Mr. Secretary, talking to a zeal, enthusiasm and a could come to a man face of co-workers. His simple, manly devotion, to the clergy as they can. If the Brotherhood stand influence and activity, no must rest at the door of to know of no such Brotherhood of St. Andrew to struggle for an uncertain welcome and support very flower of Church a

McGill University has a blows in the destruction and medical buildings. McGill was first carried the quality of the work faculty, and for the science faculty has, per attention. To have the homes and their splendor is a loss that cannot be replaced. However, it is these losses are blessings as though that instance. Apart from wealth, the citizens ought to think, been drawn into the university to the extent expected. The present do this, and a larger it is better that ten each do something in dozen should bear the do so with princely commercial city a churches, its greatest to come the city will intellectual and spirit from it, and not by warehouses, or ship by McGill touches the as its reason and so to allow this seat of tation when it lies in tion. The glory of new equipment will and what for the n prove the starting-p

We had an opportunity of seeing and hearing well-known evangelists meetings. He is in study. Modern criticism do not seem to have degree. His point literal, perhaps verbal and syllable of the no "spiritualizing" ture. To him, He Hell, and there is the matter. We have decisive teaching s There are no "ifs" but he expounds were no possible d from first to last. ness and decisive most teachers. H man after a meeting the claims of C man says: "I am my ability. I am life, and faithful Christ, and do not you mean to say t I answered," said are." The truth the same clear-ct nounces as his