

one man who could with more ability, learning, and eloquence, represent it on any great occasion, than the learned Archdeacon. We give a few epigrams from the Archdeacon's address:—"In literature and science there are no national distinctions, but the best of each is given for the that of two evils always chooses both." "The genius of our churches is to reverence the past, but not to be enslaved by it. We should not be like the potatoes—the best part underground." "There is a cheap kind of optimism that shuts its eyes to opportunity, and a despicable pessimism that of two evils always chooses both." "The schoolmaster and the sky pilot are abroad in the land." "We have the same problems as you in fighting insistent materialism, and the same struggle with the almighty dollar." "A greater word than Anglo-Saxon is humanity. A greater word than either Catholic or Protestant is Christian."

#### Church Conventions.

Little does the average layman realize the amount of time, labour, and trouble expended by those upon whom the burden falls of preparing for, and carrying to a successful issue, a Church convention. These gatherings it should be borne in mind, are not only mainly, but solely for the good of the Church. There is no little expense connected with them. To this the laity should freely and cheerfully contribute. Yes, even without being asked to do so. A good deal of thoughtful study is given to the preparation of papers to be read and discussed, and these papers, as a rule, deal with subjects relating to church work and progress, and we would suggest that those who are privileged to hear them, should refer to their subject matter in conversation with their friends and acquaintances as they have opportunity, and so extend the good work of the convention as far as possible.

#### Depopulation.

One justification for Mr. Lloyd-George's scheme of land taxation consists in its being a beginning of an era of land holding in England and Scotland. It is unreasonable to expect that the gift of ownership to the worker could be confined to Ireland. The state of feeling in Scotland is well expressed by a writer who is familiar with the country. "We often hear," said a farmer, "that it's healthy men and women that make up the true wealth of a country, and if that is true, Scotland, for all its increase of riches, is every year growing poorer. How can the people left in the glens continue to propagate a hardy race, if all the healthy young bloods leave for the cities and settle there, unless the Government give some kind of inducement for the peopling of the land with good self-respecting men that have a bit of land of their own. Put before that young man the hope that he may become the owner of a morsel of land, however small, and you put life and pride into him. Our young fellows don't really want to leave the land and go to die prematurely, as a great many of them do, in the slums of Glasgow and Edinburgh. Some of them go away to the colonies and thrive as farmers there. I rejoice to hear of their success, but I rejoice with trembling when I think how much of Britain's best manhood has to leave her shores to till trans-Atlantic fields, while so much land at home remains unoccupied."

#### Expatriation.

The writer of this book, referring to the competition to lure away great numbers of the peasantry, refers to vigorous efforts made by Virginia. Virginia, as we all know, was the land of proud land magnates, and the State which suffered most severely in the Civil War. When it began to recover after the war, a successful effort was made to induce young Englishmen of the

then Public school class to emigrate to it. These young fellows gave their money and life work to the State, but with little result, so far as the outside world knew. At the exhibition in Philadelphia in 1876, a cricketing team, composed of these settlers, with home-made appliances, gallantly played in an unaccustomed game with younger men, but since then little had been heard of Virginia farming until about five years ago, when a descent on the Old Country was made by delegates, and the passages of selected strong young men were paid to the old Dominion.

#### Peasant Ownership.

In writing the above we are not forgetting that much is done in England to extend small holdings. Sir Gilbert Parker, under the title of the "State Tenants in Being; an Experiment," reviewed the Board of Agriculture's report. Commenting on some dozen different schemes therein described, Sir Gilbert concluded that British peasants have the qualities required of the small cultivator, that responsibility develops these faculties, that by the distribution of land its capacity as an employer is increased, and its productivity enhanced. And he finds that although some tenants succeed, the success would be greater did they own the land. Truly, it is a tragedy. Were the result of war the loss of a hundred picked flowers of a country side the loss would be lamented, but emigration to a foreign land is not noticed—it is too common. No wonder that there is talk of Home Rule, while every one knows what is really needed is the sale of the land to the tenant, as Wyndham did in Ireland. "We cannot think," says the Church of Ireland Gazette, "of our country as flourishing and prosperous, holding its own amid world competition, providing adequate and profitable scope for the energies of its sons and daughters. Land purchase has been exerting an enormous vivifying influence."

#### Church Statistics.

A great deal of instructive information is afforded the reader of the Church of England Year Book for the present year. One fact that will deceive some ill-informed people is that the voluntary contributions of the Church for 1908-9 were over £8,000,000. For the last ten years English Church people have raised, apart from endowments, seventy-nine million pounds in aid of Church work of all kinds. Within the last 25 years, for Church extension alone, £35,750,000 have been contributed; of this sum, three and a quarter millions were invested as new endowments, 44 churches were built, and 23 restored in 1908, and in ten years nearly 600 new churches have been built, while 2,500 have been restored. Foreign Missionary Societies and Training Colleges, and subsidiary associations, received £887,684. Clergy education and charitable assistance benefited to the extent of three hundred thousand pounds. Voluntary contributions to clerical income in Manchester Diocese were £42,300, and in London £93,000. This is a noble showing for the "English Catholic Church" of the Mother Land. The Church has long antedated Gregory, Bishop of Rome, and Augustine, his missionary to England.

#### IS CHRISTIANITY A FEMININE RELIGION?

A prominent Baptist clergyman in the Maritime Provinces recently complained in a paper read at the annual conference of the denomination, that Christianity, as expounded in its present form, appealed almost exclusively to women. Its ideals, he contended, were mainly feminine. It exalted feminine virtues at the expense of manly virtues, and discouraged all that was strong and masculine in human character. This is not a new charge. Lecky, in his "History of European

Morals," makes the same statement. He says that while the ancient pagan religion of Rome was essentially masculine, Christianity is essentially feminine, in that it glorified distinctively feminine virtues. At first sight, perhaps, there may seem some apparent foundation to this charge. Christianity certainly does exalt some virtues whose practice we are accustomed to specially associate with women. Patience, gentleness and compassionateness are undoubtedly Christian virtues, and they are traditionally connected in our minds with the feminine character. They do seem to sit more gracefully on the woman than on the man. And yet is not this due to a misconception of the real nature of these virtues? We forget that they exhibit themselves in many and varied forms. Essentially and fundamentally the same in both sexes, they will not manifest themselves in the same way in the man as in the woman. And so what we are apt to consider as a typical or distinctive feminine virtue is only that virtue under its feminine form or manifestation. The same may be said of "masculine" virtues, so called. The fact of the matter is, that there are no distinctive sex virtues. What is good and admirable in a woman is the same in a man. But it will not, we readily grant, show itself in the same way. The patience of the man and the patience of the woman springs from exactly the same root, viz., the determination to bravely endure; but in the case of the former it will find its highest manifestation in passivity, in the case of the latter in action. In both instances, however, the Christian ideal standard is fulfilled: you accept and accommodate yourself to your lot for the time being. Masculine and feminine pity and compassionateness, again, are the same thing, and yet they are strikingly diverse in their exhibition. To attribute these cardinal Christian virtues almost exclusively to women, as is so commonly done, is, therefore, to utterly misunderstand their true character. The trouble is that people use the two terms, "masculine" and "feminine," in this connection as being contradictory rather than as being complementary. To these people one is synonymous with "strength" and the other with "weakness." But even granting, for the sake of argument, that some cardinal Christian virtues do sit more gracefully on women than on men, and do appeal more powerfully to them, is it not equally easy to make out a strong case on the other side? Are there not distinctive cardinal Christian virtues that may be colourably said to be of the masculine cast and type, such as magnanimity, generosity, and a forgiving spirit? We are only, be it remembered, advancing this for the sake of balancing things up, for these virtues exist in woman, and show themselves in another form. Is not magnanimity—great-mindedness—the very flower and crown of Christian character-building: the capacity for taking broad views of things; the strong sense of tolerance and fair play; an abiding self-respect, which no petty slight or insult can upset; the self-reliance that "looks on tempests and is not shaken"; the moral courage that will do and dare to the uttermost for right and truth, and which "fears not the face of clay?" A religion which finds its highest expression in the exercise of such robust virtues as these cannot surely be called unmanly or "womanish," for this is really what is meant by "feminine" in this connection. If, in the final analysis, the male type of character presents the ideal of human excellence and strength, then Christianity is pre-eminently a masculine religion. But it is only masculine in the sense that it includes the feminine. After two thousand years of Christianity it is just as impossible to-day as it ever was to set up any fixed type of Christian character. Christianity will always have its feminine and its masculine side, because it is an universal religion, and to identify it more or less exclusively with either sex is to deny its own claims and mission.