

ture. We have had troubles of our own with the ancient colony over them. In consequence of our blocking a separate treaty with the United States, Newfoundland prohibited the sale of bates to Canadians, and Canada countered by a duty on fish. The situation has quite changed in recent years by the appearance of the Trust, this time the Fish Trust, organized in Maine and incorporated in Newfoundland, which has complicated matters. It is asserted that the efforts to prevent Yankee competition have played into the Trust's hands. The fishermen have lost a profitable trade, and healthy competition among purchasers. Canada, especially Nova Scotia, is vitally interested in a settlement of the question in such a way that the fisheries shall not be depleted but nursed; that our people may have the profits both of using and of selling bait, and of the employment of our boats and fishermen.

Pan-Anglican Congress of 1908.

The committee are able to report increasing interest in all parts of the world in this scheme. Suggestions are arriving from many dioceses in answer to a request for advice in regard to the subjects to be debated at the Congress. In January next those subjects will be finally settled. Steps are also being taken to issue short monographs at once on the most important subjects with a bibliography. These will be published by the S. P. C. K. The main idea is to educate the delegates to the Congress as fully as possible before they come to the Congress. In regard to the expenses of the Congress, including hospitality, it has been resolved to approach every diocese in the Provinces of Canterbury and York for a guarantee of not less than £250, the contributions to such fund ultimately to be drawn upon pro rata for defraying the amount of the expenses not met by sales of tickets and literature, or from subscriptions. It was felt that the dioceses of the Mother Church would welcome the opportunity of offering hospitality to Church men and women from all parts of the world on this unique occasion. All delegates coming from beyond the United Kingdom are to be offered hospitality but not their travelling expenses. It has also been decided to appoint a whole time Secretary for the organization of the Congress from Jan. 1st, 1907.

A NATION ON ITS TRIAL

There cannot be the slightest doubt of the fact that the Dominion has entered in good earnest upon a period of "unexampled prosperity." Nothing remotely approaching the present state of affairs has ever been known before in the history of the country. The "good times" have come with a rush, and have apparently come to stay. By no conceivable combination of untoward circumstances can the development of our magnificent resources be arrested or seriously retarded. The continued progress of the country is as well assured as the sequence of the seasons, or the ebb and flow of the tides. It follows a course as assured and certain as that of a river along an already opened channel. After many half starts and harkings back, and periods of irresolution and stagnation, fitful activity and temporary retrogression, its gathering forces have now culminated and started on their forward course with irresistible force. The country has finally slipped the leash, and Sir Wilfred Laurier's memorable saying, "the Twentieth Century belongs to Canada," stated no more than the sober truth. The national imagination has been stirred to its deepest depth. We breathe an atmosphere of great and splendid expectations. We have at last begun to believe in ourselves in good earnest. To anyone whose intelligent memory of public affairs goes back say one-third of a century, the present state of public feeling most undoubtedly marks the beginning of a new epoch in our history. We are rapidly becoming a rich people, and are

now in a position to command the superfluities of life. The old simplicity is everywhere disappearing. For the past few weeks the clergy of all denominations, including our own, have been expatiating on this almost inexhaustible theme. Thousands of pulpits have rung with enthusiastic descriptions of the wonderful development and progress of the past ten or fifteen years. We see in all this a very grave menace. Prosperity either to individuals or nations is the greatest of all trials. "Revolutions," said a celebrated man, "tries the souls of men." This is true, but it is far truer of prosperity. No such searching test can be applied as a long period of prosperity, upon which we as a nation are most undoubtedly entering. We have had our times of adversity and have triumphantly surmounted them. They have simply acted as a tonic, and we are all the better and stronger for them. What of the golden days that lie before, which will test the moral fibre and stamina of our young nation as it has never before been tested. This, it seems to us, is the great predominating problem of the hour. We have become a "progressive" people. We are undoubtedly on the move, but to what ultimate goal are we moving. We are not croaking, and cherish a robust if subconscious optimism, as to the final disposition and settlement of all human affairs. But nothing is more certain than this, that upon only one foundation can national greatness be built, and that is Christian manhood. As Froude, a man to say the least by no means prejudiced in favour of religion, more than once said: "No nation ever became great without the fear of God." With nations as with persons "the fear of the Lord is the beginning of wisdom," the "beginning" i. e. the foundation and fountain head of all real prosperity. The world is littered with the mouldering fragments of magnificent civilizations, which apparently immovably compacted, once stood four square to every wind that blew, and which miserably perished, not by any outward shock, but wholly by their own inward corruption, and the same fate will overtake our own much vaunted Anglo-Saxon civilization, if we forget God and become the devotees and slaves of Materialism. Never had a nation to-day greater reason to "rejoice with trembling" than our own. For our day of real trial has begun.

THE CANADIAN BISHOP OF THE FUTURE.

The recent episcopal election in Fredericton, following upon that in the diocese of Huron, marks, it is to be hoped, the beginning of a new order of things. In both of these elections young men, or comparatively young men, were chosen for the office and work of a Bishop in the Church of God, the one in the late thirties, the other in the early or middle forties. The Anglican Church, we hold, has suffered everywhere, with the possible exception of the United States, from the hitherto virtually unwritten law, that a Bishop should be an "aged" man, or a man of age, in a word, a comparatively old man. So it has come about that in the vast majority of cases our Bishops have been men who have passed what the old physicians used to call "the grand climacteric," and whose mental and physical powers are visibly on the wane. "After fifty," to use another medical aphorism, "anything may happen to a man," and the very best that a man can hope to do is with care and circumspection to hold his own. Then it is that he begins to draw upon his reserves, and live upon his capital. He can no longer hope to store up any surplus vitality. To subject him therefore to any suddenly added strain, by increasing his work, changing the nature of his duties, and requiring him to practically learn a new profession is, if nothing else, an act of cruelty. Many men, we readily admit, have undergone the ordeal and acquitted themselves not only creditably but sometimes brilliantly.

But this does not affect the soundness of the general principle, viz., that the calling and profession of a Bishop should be learned in early middle life, when a man's powers are at their zenith, and when his habits and character are still in the formative stage. This is a law which universally applies to all human callings, and that of Bishop is no exception. For the work of a Bishop may fairly be described as a distinct profession. The work of an officer in the army or navy, in its various stages, naturally leads up to that of general or admiral, and that of a lawyer in good practice to that of a judge. Not so that of the parish priest to the work of a Bishop. And then in the case of the general, admiral or judge, though the moral and mental strain may be increased, the physical is decreased. With a Bishop the physical strain is immensely increased, and that as a rule just exactly at the period when the constitution is losing its adaptability to new habits and conditions. We do not wish to be misunderstood. We have no objections to old Bishops or to old priests. We hold in fact very strong views on this subject. What we object to is the making of old or comparatively old men, Bishops. Exactly the same objection lies against making old or comparatively old men, priests. This, it will readily be seen, is to cast no stigma upon a priest or Bishop who has grown old in his calling. The cases are entirely different. But he should make an early start. Hitherto the trouble has been, not that many of our Bishops are old men, but that they began to learn their business too late in life. In the United States there are many Bishops of advanced age who are doing magnificent work, but as a rule it will be found that they entered the ranks of the episcopate in the full vigour of early middle age or late young manhood, and so got themselves thoroughly broken into their work, which has now become second nature to them. Of late years we have made several improvements in the system of choosing Bishops. The electing of untried elderly Englishmen; who as likely as not had never set foot on Canadian soil, is now to all appearances a thing of the past. We have now grasped the fact that a country that can produce its own premiers, judges, governors, captains of industry, etc., can "grow" its own Bishops, and we are now electing Canadians, or at all events old country men "caught young" to the office. The party issue on episcopal elections has nearly disappeared, and very soon it will altogether cease to be a factor. Especially true was this in the last two elections in the Maritime Provinces, where the absence of any party spirit, on a large or organized scale, was very marked. The final and crowning development will be the choice of young, or comparatively young, vigorous men with the best years of their lives yet before them.

FROM WEEK TO WEEK.

Spectator's Comments on Questions of Public Interest.

When we learn of the faithlessness of a trusted servant of an institution we seem to assume that he and he alone is to blame. That is perfectly true in a sense, for every man must be the guardian of his own integrity. But in our judgment the superior officers of such a servant are not without great responsibility in the premises. It must be their duty to see that no unreasonable temptation is left in his way beckoning him to destruction. If the higher official be careless in the fulfillment of his duty, that surely is an invitation to carelessness on the part of the lower. Or again, if superior officers seem to sanction a mode of life that is calculated to lead to trouble, that, too, is less than justice to the employee. To put a young man in a position of trust and then take no thought regarding the temptations that may appeal to him, is hardly giving him fair play. Let us try to