

as possible the points of difference between ourselves and our fellowmen, and to increase the points of mutual interest. The man who is determined at all hazards to have his own way in things great and small, will, in time, surely and sorely strain the regard of even intimate relations and friends. The rule that applies to individuals is also applicable to States. It is the duty of every good citizen not only to live at peace with his own relatives, friends and neighbours, but to endeavour by word and deed to promote the noble cause of peace with all mankind.

#### An Invasion of England.

An emigration into England and of farmers too! The story seems incredible, but it is true. About the year 1883 there was severe depression and farms were thrown on the landlord's hands. In casting about for relief the agents found that a few years before some west country Scottish farmers had found dairy farming pay in Essex. There appeared in consequence in the leading papers advertisements offering Essex farms within twenty-five miles of London at low rents with freedom of cultivation—a Godsend to men competing keenly for farms at high rents and long terms with all sorts of restrictions. The farming community changed and did so also in Surrey, especially about Guildford, where these men settled with their small, splendid milkers, the Ayrshire cattle, and have within the last twenty-five years spread over the country. According to Mr. Charles Low there are 800 Scotch out of 4,000 farmers in Essex. It is said that although well educated these people make no pretensions, they are working farmers, their wives and daughters lend a hand, the sons drive the horses or feed the cattle and the daughters help with the cows.

#### "Honest Exaggeration."

The able and suggestive report of the Scottish Commission on Agriculture to Canada, which, it may be remembered, visited our country last year, is well worth reading. The members of the Commission were shrewd and observant men, prepared by a thorough training in the agricultural methods of their home land, to form sound opinions on the conditions obtaining in this country. What criticism they offer is tempered by kindly feeling. Amongst other things they say that, "Canada is suffering too from honest exaggeration. It is suffering too from a worse evil—from a superabundance of real estate agents and speculators in land. It is, however, so good a country that exaggeration can but harm it, and we who have no land to sell are doing it the best service we can when we tell the truth about it." There can be no doubt that we are under an obligation to our Scotch friends for their wise and timely words. It would be far better for the future of the country were this "honest exaggeration" appreciably modified and real estate agents and land speculators curbed in the interest of bona fide settlers and land workers whose object is to obtain land for the purposes of cultivation and making homes for themselves and their families.

#### A Religious Life.

So far has the fashion of Church work operated in modifying the ideas of religious service, that President Peabody at the meeting of the Religious Education Association feared that the Church was in danger of losing its spiritual influence. He expressed the apprehension not only of those who are out of sympathy with the social Gospel, but those who like himself, are in sympathy with it. The Homeletic Review says in the course of an article on the subject that a long-lived Church cannot be built upon sewing-societies, charity bazaars, boys' clubs, or even psychotherapeutic clinics. . . . The chief mission of the Church is religious. And by religious we mean exactly what the plain man believes religion to be, the maintenance of a life with God. Unless this be primary the Church has no ground for existence.

It is a mistaken policy that assumes that religion has no hold on our modern life and that the Church can thrive by ignoring it.

#### "Liberty of Thought."

This expression is so often seen in the Press and heard from men's lips that to adapt the question of Pilate we are moved to ask what is this "liberty of thought" that some men seem almost to idolize? A difficulty and a real one in seeking a definition lies in the fact that the almost infinite variety of desire and opinion in men makes it all but impossible to find a definition that would prove generally acceptable. And yet is it not desirable that Christian men and women should have some such definition? It would, we are confident, be generally helpful. With its aid they could the more surely and readily discern the good and detect the evil in the constant stream of journalism and literature with which their homes are inundated in these days of light reading and shallow thinking. Like the carpenter's rule it would enable them to measure up the material daily presented for their consideration with some degree of accuracy and to estimate how much of it is charged with the truth on which alone true freedom is grounded, and how much of it is as "sounding brass, or a clanging cymbal."

#### The True Test.

A considerable amount of comment is made in the large cities in the States upon the splendid edifices that are springing up belonging to the Christian Science body. All sorts of theories and explanations are given. The truth seems to be that in every city there are increasing multitudes of people without any settled convictions and often without any definite religious instruction, who delight in nothing so much as to hear or see some new thing, and many of these are to be found at the Christian Science services. It is not at that stage of growth that the soundness of a religious movement is to be calculated. How many there are which have sprung up in the United States and after a few years are no longer heard of. By their fruits we know and judge individuals and by the same test the strength and reality and depth of the aspirations after holiness of societies are governed.

#### English Church Pageant.

One of the most attractive and instructive of the Pageants prepared for the entertainment of British people will be that to be displayed on the grounds of Fulham Palace this month. The "National Church" thus speaks of it: "The coming of the English Church Pageant is arousing the most widespread interest, and it is certain that it will attract many thousands to the grounds of Fulham Palace. . . . The Archbishop of Canterbury, in commending the effort, has laid stress upon its educational value. The Pageant will be not merely a grand spectacle; it will bring home to everybody, in the Archbishop's words, 'our own wonderful and divinely guided story.' The importance of such a Pageant at this juncture is indisputable. At a time when the Government are attacking a section of the Church it is well that people should have their minds recalled to what is actually the history of the Church, and the 'episode' in the Pageant relating to Wales will be viewed with great interest."

#### A Great Opportunity.

For some time past we have said nothing on a subject that must be dear to the hearts of all loyal Churchmen of the Diocese of Toronto. But the time is ripe for a reasonable word. We refer to the earnest prosecution of the building of the cathedral of the diocese. It is an old story, the gift of land for a cathedral foundation, by Bishop Strachan. The persistent, determined and vain effort of Bishop Sweatman to obtain the consent of the authorities of St. James' Church, Toronto, to that church being made the cathedral church

of the Diocese. The application of Bishop Strachan's gift to the purchase of the site and the founding of St. Alban's Cathedral, with the consent of the Diocesan Synod, and the long determined struggle made by the late revered Archbishop to carry forward what he looked upon as the crowning work of his life for the diocese he loved and laboured for. And now the diocese has the foundation so well and truly laid, first by the honoured Bishop Strachan, and put into actual form by Bishop Sweatman and the Synod of his diocese, and waiting for the energy, capacity and devotion to the work of Bishop Sweatman's worthy successor, Bishop Sweeny, backed by the devoted and loyal generosity of the united clergy and laity of the diocese to carry on with rapid strides this noble work for God and His Church. It would be unworthy of the memory of the men who were its founders. A disparagement of their true conception of the need of the diocese. A reflection on the action of the Diocesan Synod in authorizing the foundation of St. Alban's Cathedral to refer to the old discussion as to the site which will in time be near the centre of the great and growing city of Toronto, or to the beginning of the work many years ago. We can only add that to any thoughtful and informed member of our Communion it is a work of imperative necessity. We believe Bishop Sweeny will prosecute it with ardour and we doubt not he will have the loyal and energetic support of the large-hearted, loyal-minded Church men and women too of his diocese. We wish them God-speed.

#### THE VEN. McADAM HARDING, ASSISTANT BISHOP-ELECT, DIOCESE OF QU'APPELLE.

Hard work and faithful service has been rewarded by the call of the Venerable Archdeacon Harding to fill the position of Assistant Bishop in the Diocese of Qu'Appelle. Coming out to this country about a quarter of a century ago, Archdeacon Harding first served the Canadian Church as one of the assistants of the Rev. Foster Bliss in the missionary district of Mattawa, then in the Diocese of Ontario. From Mattawa on being ordained priest in 1888, the Archdeacon was called to Brockville as assistant at Trinity Church and in the following year became assistant at St. George's Cathedral Kingston. From Kingston he was soon called to St. Matthew's, Brandon, where he served so faithfully and acceptably for a number of years until called to fill the post he has occupied as Archdeacon of Qu'Appelle and General Missionary for the diocese, as well as Examining Chaplain to the Bishop. The call which has come to him now from the Synod of the diocese meeting in Regina is well merited. He has, owing to his work as General Missionary, become thoroughly acquainted with the needs of the diocese, and is well and favourably known by both clergy and laity from one end of the diocese to the other. When it became necessary to elect an assistant to the present Bishop of Qu'Appelle it was generally felt throughout the Church in Eastern as well as Western Canada that the call would come to Archdeacon Harding. The general opinion in this case has proved correct and we are persuaded that the choice commends itself to the whole Church in the Dominion. That God, Who has guided the Synod to its conclusion, may bless, strengthen and sanctify the Archdeacon in his new and responsible position is our earnest and heartfelt prayer.

#### GIVING OURSELVES A FAIR CHANGE.

One of the commonest of all spiritual dangers, and one of the most ruinous, is the tendency to lose patience and get discouraged with ourselves. We cannot, it is true, expect too much of