

more is needed, it must be remembered, than bed and board and horse. It is the glory of Anglicanism that it appeals not to the emotions alone but to the reason and understanding; and if the church is to have and retain any abiding influence on her children her clergy must be in a position to benefit by the thoughts and ideals of the wise and the good; to have access to "King's Treasures" that they have the words of the wise. In the isolation of a frontier Diocese the clergy need more than one can tell the "companionship of books."

Church wardens and vestries should make it a principle that stipends are promptly paid and at regular intervals. It can scarcely be expected that the church will very profoundly affect the business life of the community if she herself be lacking in ordinary business morality.

Our Galician Immigrants.

(Continued from last month.)

Since enlightenment of mind is intimately related to spiritual enlightenment, the religion of these new settlers is a subject of great importance to English Churchmen. As Russians they all were formerly in the communion of the Greek Orthodox Church, but a large proportion now form what is known as the Greek Catholic Church. This is one of what are known as the Uniat Churches, i. e., bodies separated from the National Church and acknowledging the Roman Supremacy. To atone for the loss of national independence the people are guaranteed exemption from the Roman yoke of services in Latin and of a celibate clergy. So that the Greek

Catholics in Galicia and Bukovina still have their married diaconate and priesthood and the old Liturgical language of the people. Practically, the sole difference is that the head of the Greek Orthodox Church is in Austria while that of the Greek Catholic schism is in Rome. It seems a trifle, but I apprehend it is the difference between Canterbury and Rome.

Here seems the opportunity of our own Church as a representative National Church at the same time truly Catholic and Apostolic in government and doctrine. What the Reformation return to Primitive Catholicity did for the English people, our Reformed Church can do for this people; and if we show a hearty and real desire for their good, no doubt they will gladly accept our aid. But the real need first and foremost will be suitable men: men who are not only able to learn the language but able to enter into the feelings of the little Russian in religious things, to take hold of the substantial truth which exists in the mind of the Slav in his reverence for the supernatural, and to oppose error not by argument but by clearer revelation of that Truth. Let them know the Truth and the Truth shall make these children of practical serfdom free indeed.

And surely with the wealth that lies in the stewardship of so many children of our Church,—“heirs of all the ages, in the foremost files of time,”—there will be no lack of support. Year after year the bands of war are strengthened to bear “the white man’s burden” in the deserts of the Soudan and on the frontiers of India, and shall English and Canadian Churchmen shirk the peaceful burden of bearing light and freedom to these poor people?