

intelligent people on enquiry. It leads them to read up the subject and to do some independent thinking and make intelligent enquiry. This will result, as it often has done, in a greatly widened perspective. Very likely a new insight into the profound meaning of the belief expressed in the noble old "Book of Common Prayer" in "The Holy Catholic Church."

Brotherly Interest.

We welcome the increasing interest being taken in our Church and its history by our brethren over sea. The Church of Ireland Gazette had this interesting item in a recent number:—"In 1910 the Canadian Church will have attained the 200th anniversary of its establishment. In 1710, by the capture of Port Royal, by Governor Nicholson of Massachusetts, Arcadia, now Nova Scotia, came under the dominion of the British Crown. The expedition was accompanied by the Rev. J. Harrison, S.P.G. Missionary. From that date to the present Anglican services have been continuously held in British North America. Annapolis Royal is the second oldest European settlement in North America, dating from 1605. For about 150 years it was the capital of the province. As a settled parish, however, Halifax and one or two more are older. It received its first incumbent in 1781. The bicentenary in 191 will, we trust, be appropriately commemorated." Such items cannot fail to extend and strengthen our interest in each other as brother Churchmen.

St. George's Day.

April 23rd (St. George's Day) passed quietly, and so far as we know very little notice was taken of it in Canada, and yet it is not only the anniversary of the death of England's patron saint but also of Shakespeare's death, and perhaps of his birth also. Surely such a combination of circumstances joined to this day should mark it out as a day of great significance to the nation and the Church. We draw attention to the prevailing neglect of this day, because active steps have been taken in England to observe the day properly. An influential society called "the Royal Society of St. George," including some distinguished statesmen and several bishops exists to draw attention to the day and to promote its observance, and we are sure that their success in this endeavour will sooner or later be emulated by enthusiastic Christian patriots in Canada.

India's Future.

The British Government has from time to time faced strong suspicion and distrust in India. The goodwill of 300,000,000 people is something worth striving for, and the British Government does strive to gain it by all honourable means, one potent means employed is the building of hospitals and dispensaries throughout the land, Missionary societies and public-spirited doctors can do much to aid in carrying out this policy. Certain it is that the medical profession and nurses have had much to do in creating a good spirit in India toward the home government. This is one of the many obligations that the British nation owes to the medical profession, and it should be one good reason in patriotic minds for having nothing to do with Christian Science or any other cult that attacks the medical profession. A doctor helped to deliver the Gospel of Christ to the world and the doctor and his work are entitled to the respect of all good citizens.

Shakespeare and the Bible.

It is a common remark that Shakespeare had an intimate acquaintance with the Bible, and his writings abound in instances which make this clear. But what Bible did Shakespeare know and use? He died in 1616, and his writing was chiefly done before King James' Bible appeared in 1611. There were three Bibles that he might have used—Cranmer's great Bible, the Geneva Bible, and

the Bishops' Bible. In Stratford Church he would hear the Epistles, Gospels and Psalter from Cranmer's great Bible, and the lessons may have been read from the Bishops' Bible, then the authorized version. One writer attempts to prove that that Shakespeare must have used the Geneva Bible, but there seems as good or better ground for believing he used Cranmer's great Bible, the version from which the Psalms, as given in the Prayer Book, are taken. On April 23rd we arrived at Shakespeare's anniversary, and it is interesting at such a time to remember that some version of the Bible is responsible in no small degree for the thought and language of this illustrious man.

The Primate of All Ireland.

The Archbishop of Armagh and Lord Primate of All Ireland, the Most Rev. Dr. William Alexander, kept his 84th birthday on April 13. He is the only prelate in the United Kingdom who has been for over forty years in Episcopal Orders, and is the only one of the members of the Irish Episcopate left of Pre-Disestablishment days. His only senior in the whole of the Anglican Communion is the Right Rev. D. S. Tuttle, Bishop of Missouri, the presiding Bishop of the American Church, who was consecrated in the same year as Dr. Alexander (1867), but a few months prior to him. The latter was consecrated on October 6th of that year in Armagh Cathedral to the See of Derry and Raphoe by Archbishop Beresford. The Archbishop of York is two years younger than Dr. Alexander.

RELIGIOUS EDUCATION IN THE STATES AND CANADA.

We have recently received a copy of the "Journal of the Religious Education Association" of the United States, the official organ of a society, whose work we feel assured, will have the warm sympathy of the great majority of our readers, as it most emphatically has of us. Some time ago we spoke of the apparent sudden collapse of the movement in Ontario for the introduction of religious teaching in the public schools of Ontario, which eight or ten years ago, if we remember aright, was in full swing and apparently enlisting the support of nearly all the seriously minded classes in the province. Since then we have observed no indications of its revival or resuscitation. What has become of it and of its champions? Why this continued freezing silence on a subject of such immense and vital import, warmly, not to say enthusiastically, discussed in our Synods, exhaustively dealt with in Bishops' pastorals and charges, and frequently urged upon the consideration of the Education Department by influential and representative deputations, only the day before yesterday. Has a sudden blight of indifference struck our leaders, Episcopal, clerical and lay on this matter about which in the late nineties they were battling with might and main? We ask these questions, because we are most profoundly impressed with the present and ever increasing importance of this matter of religious education, feeling that consequences, mighty and far reaching, are bound up with it. Why has the Canadian Church apparently let go its hold upon this most promising movement, of which she was the virtual beginner, and leading champion for many years? For these reasons we cordially welcome this excellently edited organ of the movement in the United States, and wish it a heartfelt God-speed. The April number of this journal which now lies before us contains, among other articles, an address by President Roosevelt, who it is pretty safe to say is generally "on the side of the angels"; "Co-ordination of the Forces of Religious Education," by President McKenzie of the Hartford Theological Seminary; "Habit in the Religious Life," by Professor Tracey of Toronto University; "Char-

acter Making on the Street," by Thomas C. Rew, etc., etc. The President's address is short and characteristically outspoken, but in regard to religious education in the day schools quite non-committal, and is entirely concerned with general principles. In fact the whole movement, as far as we can judge, is as yet committed only to the advocacy of religious education on purely ethical and non-theological grounds. It has apparently made no definite demand for religious teaching in the public schools. This may come later, but it must be acknowledged that the obstacles to this much-to-be-desired consummation are tremendous in the United States, with its heterogeneous population. In the meantime, however, the Association is doing an excellent work by enforcing the fact that all true characters is built upon some kind of religious training, and by demonstrating the essential worthlessness of all education that is purely secular, and which ignores the spiritual and nobler part of the child. An association of this kind in Canada, we think, would be exceedingly useful, and would be likely to achieve much speedier and more substantial results than are likely to crown the work of the American Association. There should be no difficulty in organizing such a society, at all events for this Province of Ontario, where the friends of religious education are numbered by thousands in all denominations. Then, the society being formed, a syllabus of religious instruction for the scholars could be agreed on, agitated and submitted to the Government. This, it strikes us, promises far more effective results, than temporary associations of delegates from the various churches, which, after the particular work for which they were called together has been done, naturally dissolved themselves. The fact is, we need some permanent, central organization, to keep things going. The very starting of such a society would in itself have a good effect, and would give coherency, force and spirit to the present widespread but unorganized sentiment, which if it remains much longer unorganized, is likely to rapidly subside. No portion of this continent, in our opinion, offers quite such a favourable field for the introduction of religious teaching into the public schools as Ontario. Our population is very homogeneous, the Roman Catholics have their separate schools, and the overwhelming majority of the inhabitants of the Province are connected with some "orthodox" Protestant Church. The projected amalgamation of the Presbyterians, Methodists and Congregationalists, would also greatly simplify and expedite matters. What has been accomplished under at least as great difficulties, in Jamaica and Cape Colony, surely should not be impossible here. And we feel persuaded that the attempt has only to be made in good earnest to demonstrate its perfect feasibility. Let the friends of religious education organize without delay.

SIR OLIVER LODGE ON IMMORTALITY.

The Hibbert Journal occupies a deservedly high place among the English quarterlies and monthly reviews, of which we may say that they are a great deal further ahead of anything of the kind in the United States, than are the cheap and light monthlies of the latter named country of the corresponding class of periodicals in England. The journal which is devoted to "Religion, Theology and Philosophy," is of course, entirely non-committal, and naturally takes a very wide outlook. It is a most useful and stimulating publication, and may be heartily recommended to clergymen desirous of keeping in touch with the best thought of the day, who cannot afford to purchase many new works. They will find in the four annual issues of the Hibbert Journal a condensed library of current theology, at the cost of the price of one average new book (2.50). Sir Oliver Lodge's two articles, it is hardly necessary to say, form a