

suggest to those who are qualified to act the moment and the method of acting. This is what the Bishops of Durham and Chester did most effectively in two recent strikes, and this is what, under very different conditions, the parochial clergy might do had they the requisite knowledge and discretion. It is not necessary that they should abstain altogether from having any opinions on the questions at issue; still less that they should regard trade unions with ignorant suspicion, as might be suggested by some of Mr. Dawes's language. Nothing, indeed, is more important than that the clergy should know the truth about these powerful organisations. We quite agree with Canon Scott Holland in his plea for sympathy for labour combinations, only we should have emphasised somewhat more strongly than he did the defects and shortcomings which have marked their methods, and which are not yet altogether remedied. Canon Holland urges, with great force, the duty of sympathy; we should like to add that the sympathy, to be effectual, must be intelligent. It is not enough to realise that combination prevents a labourer from injuring his master by blind competition; we ought to know how and when it cramps the natural development of industry, and hampers the workmen themselves as well as their trade. These things can be learnt, and those clergymen will have most influence as peacemakers and as moralisers of industry who succeed in learning them.

When we come to the agricultural labourer the case is different. Here we have comparatively simple conditions, and a sort of phenomena of which, as Dr. Jessopp says, the country clergy know more than any one else. It may be, therefore, that the clergy are justified in making their influence directly felt on matters affecting the agricultural labourers. But when it is said that the clergy know more of the rural labourer than any one else, one exception should be made. The rustic himself is surely the primary authority on the question of his own wants and wishes, and the discussion would have been more profitable had his obstinate individuality been more clearly borne in mind. One great topic was the depopulation of the villages, but few speakers seem to realise that, after all, the real cause of this is that the villager prefers the town. Dr. Jessopp, whose paper was far the most real and vivid contribution to the discussion, declared that the reason why younger men are so ready to leave the country villages is not economical, for their wages are better than those of the unskilled labourer in the towns; but he did not definitely lay his finger on the real cause, which is simply the superior attractiveness of town life. Cheap excursions, as Mr. Atherton remarked, have familiarised country folk with the obvious delights of the towns, and, wages or no wages, to the towns they will go. We take it that it is a natural and perhaps uncontrollable result of forces over which the clergy have absolutely no influence whatever, and that instead of attempting to stop the exodus, their duty is to minister to those who remain behind. They may do much to increase sociability, as Dr. Jessopp put it, or, as we should prefer to express it, to make men realise the brotherhood of the Church; they may do much also to stimulate legislation in the matter of decent houses and decent living; and above all they may keep alive religion, by their personal example and precept, even in districts that are almost depopulated, and in parishes containing "seventy miles of roads."—*Guardian*.

REVIEWS.

THE LAYMAN: His Priestly and Executive Functions. By Rev. E. B. Boggs, D.D. Pp. 24. Price 10c. New York: T. Whittaker; Toronto: Rowsell & Hutchison.

A very concise, well reasoned, and valuable paper, showing the amount and kind of work that is quite within the layman's sphere.

The *Mail* is issuing a series of beautiful drawings reproduced from their Saturday Art Supplement. The two engravings now before us are *A Highland Clachan*, and *Mr. Pickwick, Tony, and Sam Weller*; they are on thick white card, and very finely finished. They are infinitely preferable to the usual drawings, and extremely cheap.

Home & Foreign Church News

FROM OUR OWN CORRESPONDENTS.

MONTREAL.

ZENANA MISSIONS.—In the past three weeks, the Hon. Miss Sugden has made a lecturing tour in the Deaneries of St. Andrew's, Clarendon, Iberville, and Shefford; altogether, she has given some twenty-four addresses, divided between city and country parishes.

In the Synod Hall, the Hon. Winnifred Sugden gave a lecture on the condition of women in India. A large audience listened with breathless interest for an hour.

Baby girls are tortured and cursed from the moment of their birth. The father curses the girl baby and its mother. Often the child is tortured to death in infancy. Many have been cast out from home and left to the wild beasts. The men, realizing that if this reaches the ears of the British Government, trouble will ensue, a pretence is made to save them from the wild animals, but too often are they rescued half eaten, to die a lingering death of horrible agony. They never smile, these little women. The laugh which rings so joyously from the throats of children in the west, is choked down in India by the unending horror of despair. Death seems a happy release to them, and it often comes to them in the shape of poison. The men are so fearful of this death for themselves that no man eats anything except what is cooked by his wife, and if he should then die of poison, a horrible fate awaits her, too horrible to relate, so horrible that it assures the men that their wives will not dare poison them. There is no love between son and mother, husband and wife, daughter and father. A cow's life is valuable, and the men will spend farthings without regret to save the lives of animals, yet, said Miss Sugden, I have been a witness to their refusals to pay for the medicines given by the missionaries to their women, or even pay for the bottles in which the medicine is contained. Once Miss Sugden was asked to mix different medicines in one bottle to save the expense of various bottles at only one farthing each.

A cow is worth a hundred women. The men of India claim that only three women have ever gone to heaven; they are, our Lord's mother, the mother of Mahomet, and Fatima, one of Mahomet's wives.

Little women are betrothed in infancy, and if the men whose wives they are to be die, the "widows" (as they are called) undergo terrible suffering. Once in two weeks they are compelled to sit for twenty-four hours in the hot sun, without tasting a drop of water. These women receive the Gospel of Christ gladly.

Miss Sugden states that she was the subject of much curiosity when she rode on horseback into one of the villages. They could not understand where her feet were concealed, and expressed their opinion that she must have made a hole in the horse's back for them.

Miss Sugden in all her work among the heathen in India, never met a single lady or gentleman from the Canadian Church of England. Women workers are needed—needed badly. There is now only one missionary for half a million women.

Eight hundred out of a thousand villages have never been visited by a Christian missionary. These women, who are intelligent enough to hope for anything, long for the advent of white teachers. Those who despair of any relief in this world, express the hope that they may be cows in the next life.

Christianity is advancing, however, even with the small band of workers, as population is increasing eleven per cent, and the Gospel fifty five per cent. These men and women in their greatest darkness, however, seem to know of the second coming of some prophet, and, in their dark miserable way, are awaiting it. It seems almost as if God's Spirit tells them what men neglect to teach.

Miss Sugden wished it understood that the different denominations of Christian missionaries do not quarrel among themselves. Where one denomination works others do not go.

The lecturer gave, amid laughter, the following statement: "The men are very fond of peppermint, and I have known them to howl and cry like children when it has been refused to them by the missionaries, as a punishment for beating their wives."

Montreal Branch, D. S. S. Institute, Synod Hall.—A well-attended meeting of the Diocesan Sunday-school Association was held 21st inst., Bishop Bond, presiding. The Rev. E. I. Rexford read a paper on "A Model Sunday-School Lesson," which was interesting and instructive. He believes in reviewing, and denounced "cramming." It was wiser to take one, two or three points from a lesson, and illustrate and emphasize them in any way they could to drive them into the minds of the children, rather than endeavor to take up the fifteen, twenty or twenty-five facts the lesson might contain, although

they might be important. Canon Henderson explained the nature and object of the Chronological Scripture cycle, which is a scheme by which the whole Bible may be read through chronologically in three years, or about thirty-three chapters per month.

Parish of St. Matthias.—Cote St. Antoine.—Vestry Meeting, 22nd Nov. By the unanimous vote of the vestry, it has been decided to empower the new church building committee to procure estimates for the work, which shall be proceeded with without delay.

ONTARIO.

PETAWAWA.—Sunday, November 6th, will long be remembered by the Churchmen of Chalk River, one of the many stations in this mission, because on that date their new church was opened, and the hopes of years realized. For ten years they have had services at Chalk River, either in the railway lodging house, since destroyed by fire, or later in the log school building. A church would probably have been built ere this, but for the uncertainty felt by some as to its location, in view of there being any change in the C. P. Railway shops. Last year, however, it was finally decided to build, and Mr. Thomas Field, one of the wardens, and a very active church worker, was appointed treasurer, and at once thoroughly canvassed the congregation for subscriptions to the building fund. A considerable sum was then raised and subsequently increased by contributions from outside sources, the county member, Hon. Speaker White, sending a generous subscription, and an anonymous donor in England contributing twenty pounds. The building is completely finished except outside painting, and is a very neat structure. The interior is finished in matched pine, oiled and varnished, and on Sunday a large congregation filled the edifice, rejoicing that at last they had a church in which it would be a delight to assemble Sunday after Sunday, presenting as it did so vivid a contrast to the gloomy log school house. Many of the worshippers came fourteen miles to attend the opening services, and several communicants came from Point Alexander, ten miles distant. At this latter point there are a number of communicants, and they will for the present and until they have a church in their own neighbourhood, make their communions at Chalk River. The mission priest, Rural Dean Bliss, conducted the services morning and afternoon, the former services being the Holy Communion, and the latter Holy Baptism with short Evensong. Three children received the Holy Sacrament of Baptism. The organist and choir of All Saints', Petawawa, led the singing which was very hearty. The sermon in the morning was on the continuity of the British Church from the apostolic age through the days of Alban, Columba, Aidan, Oswald, Cuthbert, and other early British saints and confessors, down to our own day. In particular the preacher dwelt upon the life and work of Saints Aidan and Oswald, the one a British bishop, the other a British king, in the seventh century. Their memories were thus recalled, because inseparably linked together, and the church that day opened was to be dedicated to the memory of St. Oswald, as last year the church in North Alice was dedicated to Saint Aidan. In the afternoon the sermon was on the four distinguishing marks of the Christian Church, and a strong appeal was made to the large congregation present to so use their sanctuary that God might indeed be glorified in the conversion and salvation of many a soul. The sanctuary furnishings were the gifts of friends of the mission in England, with the exception of the brass altar cross, which was sent by the Rev. Mr. Samwell, now of Wales, as a memorial of his former association with the mission work on the Ottawa. This is the ninth church erected on the Upper Ottawa, during the past ten years, including the one built by Mr. Samwell. The Rev. Forster Bliss desires to again express his heartfelt gratitude to those who since his inauguration of the work ten years ago down to the present year, have continued to offer their alms and their prayers on behalf of its extension, and he has also expressed the hope that as in all these years he has been aided and encouraged by the liberality and sympathy of the faithful, so in any future effort the same ready help will respond to his appeals.

OSNABRUCK AND MOULINETTE.—At St. David's Church, Wales, a thanksgiving service was held on Sunday morning, Nov. 18th. There was a very large congregation, of whom 59 received the blessed sacrament. On the previous Sunday evening, the Rev. R. W. Samwell (the incumbent) made an appeal to the people to show their gratitude for God's blessing by placing sufficient money upon the plates at the thanksgiving service to wipe off the debt upon the church. He asked for \$223 at least. The people responded by making offerings to the amount of \$230. This sum, together with the grant of £25 from the S.P.C.K. (which the congregation are now qualified to receive), has more than freed the church from