

and the subjects most needed to be taught. It seems to be generally admitted that the great majority of negroes are capable of performing nothing more than manual work, while their schooling has been of a superficial character, and, if anything, unfitting them for this work instead of making them more practical and intelligent labourers. The other question is the health of the race. The death rate in the cities is high, and the Medical Record had lately a strong article on the decay of the races during the last thirty years. Tuberculosis is prevalent and rapidly becoming a scourge. In other things, in cities especially, the weakness of constitution is shown in greater hospital mortality than the whites, and in such things as the decay of the teeth, which in plantation days used to be so good. In addition, there is an alarming increase of mental disease. The Medical Record states that no such rapid and radical change in the mental stability of a race is recorded in history. The problem is a very serious one, and those who are facing it deserve all sympathy and support.

Canon Law.

To enter on the study of canon law is to undertake a difficult and almost interminable task. But the voluntary condition of the Church in Canada makes the study of our canon law a much simpler process than the study of English canon law. First of all, we should know something about the broad principles that belong to the Church everywhere, and are vital to her life. Then the two English Convocations (Canterbury and York), might be profitably considered next. There, the Convocations are "Convocations of the clergy," and laymen sit in separate houses, called "houses of laymen." These latter are merely advisory or consultative bodies. The separation between clergy and laity which prevails in England, raises the question at once: How far is it right for the laity to speak and vote in our Synods? Many of the decisions of the English Convocations belong to their own special jurisdictions, and have no application to us. Others have been expressly set aside by the positive enactments of the Church in other lands. The student of Canadian canon law is thus relieved from studying many things which cannot be avoided in England. Nevertheless, the discussions in the English Convocations are usually thorough and illuminating, and are valuable inasmuch as they proceed from an ecclesiastical province, equal in authority to any other province, and distinguished for its long traditions and solid learning. We may learn much from an English decision, though we may be free to reject it.

A Canadian Naturalist.

A recent publication of the Nova Scotian Institute of Science contains the portrait and some account of one of our comparatively little known scientific workers. Andrew Downs was born of Scottish parentage in the United States; his father, however, returned with his son, a lad of fourteen, to Halifax, where the latter was to spend his long and honoured life. A born naturalist, he soon devoted himself to his proper work, founding, as early as 1847, the first zoological garden in America—sixteen years before the Central Park collection in New York was opened to the public. Beginning with five acres—expanded to one hundred by 1863—"of wood and field, stream and pond, hill and valley." Mr. Downs created for himself and his "furred and feathered friends" ideal surroundings. His friend, Charles Hallock, writing, apparently after his death in 1892, a graphic account of this first zoological garden, says: "Certainly no existing zoological collection is as thoroughly and suitably provided for as this of Downs' was twenty-five years ago, as I have just described it." Specially an ornithologist and skilled taxidermist, he has left but little behind him in the way of writ-

ing, rather giving forth his stores of knowledge to all who sought from him and in wide correspondence with the naturalists and zoologists of his day. His friend says of him that "his modesty was always such that his name is hardly known outside of scientific circles, while his credentials he folded away in a napkin." It is surely fitting that their names should be noted, who, here and there in our young land, have been quietly laying foundations for the scientific work of the future.

Electoral Corruption.

The Toronto ballot frauds have been the subject of judicial enquiry, and it is possible now to speak of them with certainty. Bishop Mills, accordingly, at the opening of his Synod, May 31st, uttered some hot, scorching words on electoral corruption, which have been widely reported, and which will turn some politicians' ears red. This leads to the manifest corollary that a bishop may, if he so desires, exercise very real powers of leadership. It has been said that our House of Bishops has, in the past, lacked initiative, and that deliberations are carried on behind closed doors and exert little influence on the public mind. The late Canon Moberly, at the consecration of Bishop Gore, referred pointedly to the fact that a bishop is appointed a "father in God" over the Church. The Church has, therefore, a right to expect of her bishops the same close oversight as is exercised by fathers in homes. Bishop Mills, on his episcopal visits, does make a real effort to oversee the parish, and the address to which we allude shows that he also keeps a watchful eye on public affairs.

Bishop Dunn in England.

The "Church Times" of May 13th gives an interesting report of a visit of Bishop Dunn to his old parish of All Saints', South Acton, a district of London. Thirty-three years ago, in 1871, he was appointed to this parish and there he laboured till in 1892 he was elected Bishop of Quebec. During his twenty-one years' pastorate, he built two permanent churches, a temporary church, six mission churches, schools and parsonage, and on St. George's Day (April 23rd), this year, laid the memorial stone for more rooms to be added to the parish hall. He preached to the communicants on Maundy Thursday, conducted the three hours' service on Good Friday, joined in the communion on Easter morning with 931 communicants, and preached on Easter evening. On April 25th he gave an illustrated lecture on the early days of the parish, recalling early workers and their surroundings and difficulties, and, a week later, he lectured on mission work in his own diocese, chiefly along the icebound Labrador Coast. This lecture was also illustrated, the views being made from photographs taken by the Bishop himself. **The Bishop was admitted a deacon in 1864, and priested in 1865, and, during his ministry of forty years, he has seen astonishing development in Church life, both in England and Canada, of which his own achievements have formed a noteworthy part.**

A RECOGNIZED PRINCIPLE.

We have contended in these columns that any changes, or revision of the Book of Common Prayer should not be undertaken by any branch of the Anglican Communion, but should be shared in by the whole Church within the British Empire. The Church in America has its own use, as has the Church of Ireland, but the Church of England, meaning thereby the mother and daughter churches are one, and that unity is marked by the fact that the Book of Common Prayer is their national heritage and possession. This principle was first laid down by the Lambeth Conference some years ago, and we are glad to notice that in the recent debate in the Upper

House of the Convocation of Canterbury, as to the public recitation of the Athanasian Creed, it was asserted and accepted as a fundamental rule. The Bishop of Salisbury moved: "That the present proposal should not be further debated until means have been taken for obtaining the opinion of the Bishops of the Colonial and Missionary Churches." The Bishop of Worcester, the mover of the proposal, said: "They had better not do anything without consulting the other parts of the Anglican Communion. He quite agreed that if His Grace appointed a committee, nothing ought to be done till the judgment of the other parties concerned had been obtained." It is one of the gains of the discussion as to the use at matins, on certain days, of the Creed of St. Athanasius that it has secured from the English Episcopate so clear a declaration that they will not make changes in the Prayer Book till after full consultation with all other parts of the Anglican Communion. That means not only the Colonial and Missionary Episcopate, but the legislative bodies of the Church in South Africa, Australia, Canada and elsewhere. It gives time, and full time should be given before a change be made in a practice which has existed in the Church of England for over 350 years, and which, we fear, if made, would distress more devout and faithful souls than it would appease or gratify. At any rate, it should only be adopted deliberately after full discussion by all the interested parties, and when general acquiescence had been secured. We regret that at this time of questioning as to some of the long accepted dogmas of the Church this question of the use of the Creed of St. Athanasius should have been revived. It adds to the uneasiness of many as to the soundness in the faith of not a few of their appointed teachers and leaders, and, though such men as Bishop Gore and others who are moving in this matter are above suspicion, yet many feel that it will give encouragement to others in whom their confidence is not so strong, and that altogether the discussion is disquieting and inopportune. It is to be regretted also that the Prayer Book should be changed in piecemeal fashion, and dealt with in a scrappy manner, which cannot fail to irritate many, especially among the laity, who are very conservative in religious matters, and suspicious and resentful of change. It is generally conceded that some measure of adaptation and enrichment of the Prayer Book is needed to fit it more perfectly for the use of the widespread Church of to-day, and under greatly altered conditions from those existing at the last revision at the restoration of the monarchy, when it was adapted to the needs of the England and the Plantations of those days. What we should like to see would be a joint commission, representing all parts of the Church now using the English Prayer Book (appointed to consider and report what changes could be made with a view to adapting the Book of Common Prayer to the greatly altered conditions which have arisen since the time of Charles II. This would be a statesmanlike movement in keeping with the Imperial spirit of the times, and in accordance with the principle laid down at Lambeth, and now recognized by the Upper House of the Convocation of Canterbury. We hope that when our General Synod meets next year it will abandon any temporary expedient, such as an appendix to the Prayer Book, or any tampering with the text of that unique book, and lead a movement for an adapted and enriched Book of Common Prayer for the Anglican Communion, suited to the use of the Church in these latter days, and which will preserve our common faith and worship, and save us from that variety of uses which was one of the chief objects of the Prayer Book of the Church of England.

LAY READERS.

A report of great value on the subject of increased spiritual ministrations, called for by the growth and expansion of the Church and by the