

Medical Work on the Labrador.

Dr. Grenfell says: "I have Canadian and Newfoundland fishermen, United States, British and Scandinavian sailors, whalers of nearly all nationalities, Indians and Esquimaux. Some of the diseases they spring upon me would puzzle a specialist. Last summer I had a ward full of beri-beri. The victims were Scandinavian whalers. The Esquimaux are all Christians; the Moravian missionaries converted them long ago. In general morality I should say that they rank higher than most Christian communities. Christianity is a saving influence with them; but for it I am sure that they would have been extinct long ago from the vices which follow trade. As it is, their number is decreasing with every decade."

Raphael.

In Good Words Sir Wyke Bayliss points out the one-sided way in which the great painter, Raphael, is represented in England. "The cartoons now at South Kensington were designs for the decoration of the Pope's private chapel. The Madonna Ansidei, and the Archangels, in our National Gallery—the Holy family in the Bridgewater collection—the Crucifixion, in the possession of the Earl of Dudley, are all ecclesiastical subjects. Moreover, the paintings most widely known amongst us, by means of copies or engravings, are of the same character—the Transfiguration, the Madonna della Sedia, the Madonna di San Sisto. And yet these religious pictures represent only one phase of Raphael's work. More than half his life was given to the painting of mythological and classic designs, of which we do not possess a single example."

Diet.

A correspondent, referring to a recent paragraph on non-nutritious food, wishes that we would issue a dietary. However versatile the abilities of writers in a Church paper are supposed to be, that is a task which we must decline. But we suggest that he apply to his dentist. Our teeth are bad; the want of nourishment is said to date from the parents' habits, but much may be done by attending to the diet of parents and children, and we are told that it should be plain. The first generation of Australians were called cornstalkers. The food was largely coarsely-ground Indian corn, which supplied bone, and the frames developed amazingly. The development of a race, physically, mentally and morally, is largely in the control of each generation.

The Small Brown Men.

The Japanese are small compared to their opponents, the Russians, and to many neighbouring nations. But they are indefatigable. They find that their bodies are long in proportion to their legs; that at table they sit up high—about as high as other people. The failure in leg length, they are satisfied, is owing to the national habit of crouching down on them, and it is intended to change that. They believe that the next generation will have a larger physical development.

A Contrast.

In contrast to Ibsen's hopeless teaching in the terrible drama so lately given among us comes a brief extract from another teacher, whose last message has, alas! been spoken to us. To all lovers of H. Seton Merriman's books the following lines will seem a sort of summary of their spirit: "The little priest, whose mental impress upon all who came in contact with him was to the effect that there is nothing in a human life that need appal, no sorrow beyond the reach of consolation, no temptation too strong to be resisted." Such, too, was the impression left by the books themselves: life held sorrow, tragedy and sin, but hope was never lost.

The Poles in the States.

The failure of arrangements with the Polish bodies is indirectly told us in the news from the United States. Negotiations had been carried on with, at one time, great hopes of success by the Protestant Episcopal Church. At the end of January it was announced that the two Polish bodies had united in one Synod, Bishop Koylowski to remain Bishop of the West, and Father Hodour, of Scranton, in Pennsylvania, of the East. The union was effected at a Synod held in Chicago, where Bishop Koylowski resides, and the body thus formed takes the name of the Polish National Church. The number of priests is forty-two, and of communicants about 60,000. The body has a number of churches, schools and other property, which is to be held for the exclusive use of the Polish people in the States, and not in the name of any Bishop. Although others than Poles may be taken under the spiritual care of the Church, they can have no interest in the property. All priests are to be unmarried. One has only to look forward for a generation to see that such a constitution must be radically modified, as the generation descended from the present Poles will be English-speaking United States citizens. Even Rome does not insist on unmarried clergy only.

The Scottish Troubles.

The officers of the Wee Frees have put their case before the Royal Commission, claiming that through the assurances of the larger body the fear of loss and the belief that Parliament would interfere, the clergy had not joined the small and poor body. They also announced that there was a union possible between the Free Presbyterians, who left in 1892, the Reformed Presbyterians and original Secession Churches, all minor bodies existing separately in the small country.

INADEQUATE STIPENDS.

President William Harper, of Chicago University, has recently given public expression to an opinion on the above subject which has had deservedly wide circulation. "Inadequate salaries," writes the learned president, "tend more than anything else to diminish the influence and importance of the minister in the social and civic life of the community." We will go further than President Harper, and say that they bring upon both priest and people a moral blight. The former is placed by the latter in the pitiable position of having his heart chilled and his mind harassed by the ever-pressing necessities of life, and the not infrequent burden of debt incurred for the very food he eats and the clothing he wears. The latter expects from the former cheerfulness, buoyancy of spirit and hopefulness when with his own hand he is withholding from him the source from which, humanly speaking, these estimable qualities so largely spring. As well might a farmer scatter a few handfuls of seed in a field and expect in return a bountiful harvest. The people who stint their priest, and dole out to him with the petty spirit of the sharp trader a paltry stipend, which hardly suffices to enable him to "keep body and soul together," are sowing "tares with the wheat." And, though they may little think it, they are dwindling and diverting the stream of spiritual blessing, whose province it is to enrich and sanctify their own souls. They retain for their own use, it is true, so many dollars a year, but at the same time are they not measurably making a mockery of religion, and refusing to lay up for themselves "treasure in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal"? There is another phase of this question, as to which a few serious words may not be out of place. It is one thing to have good intentions, but good intentions that end where they begin are not unlike the "chaff" which the

patriarch tells us "the storm carrieth away." We are tempted to add after storm "of words." It is sometimes charged against our Synods that there is too much talk and too little action. It may, perhaps, be not unfairly said that, were a resolution of vital importance to certain interests in a bank, or loan company, or any ordinary business concern passed at a meeting of the shareholders, the subject matter of such resolution would in due course receive prompt and practical attention. Now let us apply the same commonplace rule to a resolution passed at the last Synod of the Diocese of Toronto. A resolution long called for by the urgent need of a devoted and faithful body of men—a resolution which aroused cheerful anticipation, and the fulfilment of which discloses the efficiency or otherwise of the methods of the Synod referred to as compared with those of the various mercantile concerns, whose offices one is constantly passing on the busy streets of our towns and cities. On the 8th of June, 1904, p. 55, Synod Journal, we read that it was moved by the Rev. W. Creswick, seconded by the Hon. S. H. Blake, and resolved: "That a committee of five missionaries, together with Col. O'Brien and Capt. Whish, be appointed to consider and report to the present session of Synod upon the subject of stipends of missionary clergy." At page 63 of the Synod Journal we read that on the following day the Rev. Rural Dean Talbot read the report of the special committee appointed to consider the stipends of the missionary clergy of the diocese, the material part of which is as follows: Your committee beg to recommend: 1. That the stipend for a missionary in his first year in orders be \$500. 2. That for the second year it be \$600. 3. That for the next five years he should receive \$700 with a horse, or \$800 without. 4. After that at least \$900. 5. And that the Mission Board be instructed to call upon the diocese for a sum sufficient to carry out these recommendations. 6. And that the Rural Deans shall, with the Organizing Secretary, visit any Mission requiring an appointment to discover the part of such amount that can be raised by the Mission. Nearly nine months have come and gone since the Synod passed this important resolution. Meantime the farmer, fruiterer, and market gardener all have had good crops. What crop has our faithful missionary had? What has this "Forward Movement" done for the modest, self-denying toiler on the rough sidelines?

THE BEGINNING OF THE END.

The formation of Alberta and Saskatchewan into Provinces by the present Government of Canada is a large and progressive measure—a distinct step in advance in the constitutional development of our country, and one which is in some respects wise and just, and in other respects undeserving of the like commendation. Indeed, though we make no claim to the prophetic gift, we have an instinctive feeling that in retaining control of public lands and in depriving the people of the new Provinces of the right to direct their own educational polity, the Government of Sir Wilfrid Laurier have, especially as regards the momentous subject of education, tampered with the keystone of the arch which has so long supported them. We cannot help feeling that with the imposition upon the will of these free people of the West of this dominant restraint was seen of old "there ariseth a little cloud out of the sea (of politics) like a man's hand," which forebodes tempestuous weather—it may be disaster—to the present controllers of the ship of State. The power behind the throne, invisible, yet masterful in this, its latest inspiration, is the same organization of which Macaulay wrote so impressively: "It is impossible to deny that the polity of the Church of Rome is the very masterpiece of human wisdom. In truth, nothing but such a polity could, against such assaults, have borne up such doctrines. The experience of

twelve hundred years of patient care of fact have improved it the contrivances pies the highest that it was not a restraint imposed Canada on the D Mennonites that I tate the mould in of these latest Pro be permanently c "polity" so graph In theory doubtle alluring and attra are, however, inter practical bent is in table freedom. Y turn the St. Law compel Canadians rially change the system. Though t Government is bei people with studi the reasoning tha that conceived it plausible is the principle laid dow Act and ending the settler in the presented and so that to the unw mantle of the late fallen on the sh and at the last t was receiving gov proval, and for all their educational heritage of the katchewan. The it is not truly an the Canadian p polity, formed a thought and ca crystallized in the the innumerable face of our count erations of sturdi erations to whom dear than even li to be said at this space will at pre

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