

was handed over by the French Government. When the Government had apportioned it to the various claimants a large amount remained, and that remainder was used to build Buckingham Palace.

#### Clean Caricature.

In the published work of its leading caricaturists, good evidence is found of the refinement or coarseness of the people for whose entertainment these artists exercise their talents. England has long set a good example to the world in this branch of art. Cruickshank, Leech, Tenniel, Sambourne, though varying in artistic expression, were at one in producing work of which no artist need be ashamed. It is regrettable that in so many papers, whose purpose it is to afford amusement to their readers, so little regard is paid to the cultivation of a refined and delicate style of humour. Parents incur a serious responsibility when they take to their homes some of the so-called "comic papers." The line should certainly be drawn at decency.

#### The Word "Protestant."

Archbishop Davidson, who strongly supported the amended declaration requiring the King to say he was a "faithful protestant" said some interesting things as to the right use and meaning of the word. He spoke of the fathers of the Oxford movement getting out a Catechism, in which occurs this question, "what branches of the Church continue both in the (Apostles') doctrine and fellowship?" Answer—"those called Protestant Episcopal in England, Ireland and Scotland." Evidently the Oxford fathers were not ashamed of the designations "protestant Episcopal" and "protestant." Even Lord Halifax admitted there was a proper "historical sense" of the word, and in that sense, Laud rightly described himself as a protestant. It is very interesting as when the word "protestant" was brought forward for discussion, there was no screaming denunciation of the word, such as some writers and scholars indulge in from time to time.

#### Personal Views and Developments.

Not since the publication by Mr. Gosse of "Father and Son" have we had such a record of the growth of a human soul as in "Franciscan Days of Vigil." The author, Richard de Bary, was one of a family of three boys and three girls, the children of a Connemara gentleman, and whose excellent, devout parents hoped that all these children should "enter religion." This ambition was kept steadily before their eyes, and the children lived a life in half seclusion from the world, dreaming of saints and angels and of a capital. "In that capital, to me of both the worlds, the memories of the familiar Catholic, Our Lady, and the saints and angels, whose images were placed in the new church beyond the elm avenue leading from the gabled house, are recalled as of real persons who lived near by." When the writer was about twelve the family moved to an English small town, where this religious atmosphere was shared with the families of like-minded friends. "With mass as the central daily act of worship, the supreme devotion was devotion to the Blessed Sacrament. Visits were paid to Jesus Christ, hidden in the Blessed Sacrament of the altar, at various times of the day, and in the case of some even at the hour of midnight." As the writer approached fourteen he was encouraged to believe himself the object of a vocation. "The routine of life I followed, while this sentiment of a vocation was forming, was, early rising in summer and walks in the garden, mass every day at 7 a.m., breakfast at 8; helping in commissions, lessons from the tutor, the care of a little garden, games at building houses and mimic warfare of Greeks and Romans, the study of Fredet's 'Ancient His-

tory,' the building of toy fleets to represent the naval power of Rome and Carthage, examining neighbouring shrines, and climbing by the sea." At the age of fifteen he was sent to a Franciscan monastery, which he describes as a wholly unreal life. But his development and teaching were going on. The boy as he grew older got hold of a few secular books; standard novels—Dickens, George Eliot, etc.—and certain secular standard works of a serious type were given him by his teachers. He was hurried into his final vows during a period of convalescence after a long illness, and no sooner were they taken than doubts began to torment the young monk. Pastoral work in the Black Country developed his mind, and he imagined an industrial democracy as the priestly nation, the Holy Church of God. A license, which has been since curtailed, evidently existed, as he knew many people and read much which is now forbidden. Among his friends was the late Father Tyrrell, who encouraged the idea that his vows were invalid as taken "under the control of an influence." Finally, at his own request, he was moved to Indiana, where, after much spiritual conflict, he has joined the Episcopal Church. This narrative was written in response to a wish expressed by Father Tyrrell.

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#### FROM WEEK TO WEEK.

##### Spectator's Comments and Notes of Public Interest.

The expansion and activity of the Church in the diocese of Montreal, was strikingly set forth by Bishop Farthing in an address at the laying of a corner stone of one of the north end churches of the city a few days ago. He stated that during the summer four missions had been opened as new and promising ventures. He incidentally indicated that the Church could minister to the people even without the usual churchly edifice, for one of his missions occupied a building intended for a butcher shop, and the owner later asked the Bishop to cancel the lease as he wanted to let it to a saloon keeper for the purposes of a saloon. He pointed out that a new church was being erected at St. Anne de Belle-Veres, at the very gates of the famous Macdonald College, where several hundred young students will be brought more or less into touch with the Church every year. Another church is in course of erection in the parish of St. Clement's, Verdun, a rapidly growing suburb of Montreal. A third and very beautiful church is being built in the parish of St. Mathias, Westmount. A fourth is being greatly enlarged in the parish of the Ascension. A fifth is being much enlarged and improved in churchly appearance, both within and without, in the parish of All Saints', and lastly a new church to the memory of the late Bishop Carmichael, is being erected in the parish of St. Alban's. Probably many other dioceses have similar tales to tell of progress, all of which go to show the vitality of our beloved Church. It also indicates that Eastern Canada has its ecclesiastical problems as well as Western Canada, and it is only when East and West are rising to their full responsibilities, that the Church can make adequate progress. We sincerely trust that our laymen who are interested in the development of missions, will avail themselves of the earliest and of every opportunity to stir the brethren to more love and zeal in the maintenance and extension of the Anglican Church.

Wherever one goes he is made to feel that the recent Eucharistic Congress in Montreal had some effects that were not intended, and not on the programme. Chiefly through the utterances of a priest from London, non-Romanists throughout the country have been impelled to examine

anew some of the fundamental features of their faith. That if done in earnest humility is sure to be of great benefit. It has also stirred the pride of men and women, whose spiritual lives have not been built upon a very intelligent foundation, to do something to justify their claims as members of some portion of the Christian Church. The movement to any kind of action may lead to a fuller knowledge, and a more saving faith. It has called aloud to the spiritual leaders of the people to state anew the basis and outlines of our Christianity and our churchmanship. Our people have demanded of us what we have to say to such a challenge as this; our Church is only a make believe church, and our ministry is only capable of officiating at a make believe sacrament. Have we been only pretending to find comfort and hope, and inspiration and blessing and fellowship all these years in our ministry, sacraments and services, and now awoke to the knowledge that we have only been deluding ourselves in "a soulless religion?" Throughout the length and breadth of this continent, the fundamentals of our faith have been traversed once more and the traversing cannot but do us good. We had perhaps taken too much for granted, in our desire to be inoffensive and let things go, and many of our people were bewildered when the gage was thrown down and our dearest convictions flouted. It is not, however, in the spirit of enmity that we should approach this subject, but in the spirit of fidelity to an universal Master. The Roman Church must have its part to play in the extension of the Kingdom, but we know that we who are not of that communion, have a very blessed and a very responsible part to play too, and we must play it like men.

We have already spoken of the wonderful meeting held in the Arena, Montreal, when the Bishop of London aroused so much enthusiasm by an address of exceptional magnetism and strength. A perhaps even more striking personality than the Bishop of London addressed an immense congregation of men in St. George's Church, on Sunday, namely, Bishop Taylor-Smith, Chaplain-General of His Majesty's Forces. When it was announced that this prelate should address a men's meeting, Montrealers took little notice of the announcement. To be "chaplain-general of the forces" suggested to many minds a quiet and respectable berth for a harmless, but respectable gentleman, who had a good friend at court. Some, however, had heard him speak on other occasions, and they began to implore their friends not to miss hearing this man. Eventually, the word was passed around and about fifteen hundred men were in the church when the Bishop rose to address them. There was but one testimony to his utterance. It was pitched in the highest key of spirituality, yet simple, manly, appealing, inspiring, wholesome. It was a great and touching and moving appeal for faith, for purity, for service. Never do we remember men of the street, men of the world, so subdued, so thoroughly taken out of themselves, by such an absolutely straight appeal to the best that is in their manhood. His personality was a powerful factor, for sweetness and power were stamped on every tone and every phrase. The influence that was left behind by Bishop Smith was wholesome in the extreme, and one is fain to exclaim, "happy are His Majesty's forces in having such a chaplain-general!"

Spectator.

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Earth changes but the soul and God stand sure.—Browning.

No man has come to greatness who has not felt in some degree that his life belongs to his race, and that what God gives him He gives him for mankind.