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London, Saturday, Aug. 9.

PROTESTANT FEDERATION.

Before the masses are ready to sacrifice their denominational shibboleths for the sake of some federation or union of the Protestant churches, the general public must become deeply impressed with the many and serious evils under which Protestantism is now laboring. Few have investigated these evils, and not one in a thousand of church members has an adequate idea of the amount of money and effort we dedicate every year to unnecessary division.

As we look at the waste involved in the present management of the Protestant forces.

According to the Ontario directory of '95, of the villages of Ontario containing a population of 50 or less, 57 had 2 churches each, 7 had 3 churches each, 3 had 4 churches each.

Of places having a population of 100 or less, 190 had 2 churches each, 45 had 3 churches each, 2 had 4 churches each.

Of places having a population of 500 or less, 452 had 2 churches each, 200 had 3 churches each, 25 had 4 churches each, 2 had 5 churches each.

Of the towns and villages having a population of 1,000 or less, 483 had 2 churches each, 255 had 3 churches each, 54 had 4 churches each, 7 had 5 churches each and 1 had 6 churches.

In the above tables no reference is made to Roman Catholic churches, though the Roman Catholics are, of course, included in the population quoted.

The showing would be somewhat more favorable now owing to Methodist union. It may be urged in partial justification of this wasteful waste of consecrated means and talent in the erection of so many rival Protestant churches that the towns and villages furnish church accommodation for the country people. It must be remembered, however, that the country itself is now thickly settled, and as many from the country as from the towns depend on these churches for accommodation, let us ask ourselves whether it is necessary for a large number of people? Assuming that 2,000 people live in each of the towns and villages, we must first strike off one of the number for our Roman Catholic population, leaving 1,000. Statisticians estimate that at least 40 per cent. of the people are either too young or too old, or unable through sickness or other reason to attend church. This would require only 600 sittings for a town of 1,000 people, reckoning an equal attendance from the country—all of which could be supplied by one Protestant church of moderate dimensions and cost. If one church would do for the small towns it must amply meet the need of the villages, and on this basis of calculation we have nearly 1,900 useless Protestant churches—not reckoning the larger towns, cities, and the unnecessary churches on poor mission stations in the rural districts. We presume, then, that 1,900 is a moderate estimate for the number of Protestant churches in Ontario professedly dedicated to the work of evangelization of the masses, but really built, dedicated and maintained for denominationalism.

Assuming one minister for two churches and \$1,500 as the average cost of a church, we have an investment of \$2,250,000, and an annual outlay in interest, church maintenance and salaries of nearly \$1,000,000, not for the sake of preaching the Gospel to "regions beyond," but for the childish fun of flying our sectarian kite in every town, village and crossroad! How can the misuse of so much money and the misdirection of so much ministerial talent be justified by the churches which recognize in their fraternal greetings, frequent interchange of pulpits and various other ways, the evangelical character of each other's ministrations, especially in view of the fact that the whole human world is practically open as a mission field to-day?

Ought we not for the sake of mere consistency to refuse to endorse each other's Christian character and teaching or else radically reform our mode of church work? If there were only a disposition to follow apostolic example and not build on another's foundation; to use our men and money not for the gratification of church pride, but for the speediest possible fulfillment of Christ's command: "Preach the Gospel to every creature"; if we would in church building and maintenance "look not every man on his own things, but every man also on the things of others," how quickly could our present scandalous and wasteful policy be reformed and brought into harmony with that spirit of man and co-operation that distinguishes our age.

What a grand thing to enter the Twentieth Century with the Protestantism of Canada in some substantial sense organically united!

CRIME AND THE PUBLIC HEALTH.

From advance copy of Canada Health Journal.

The prevention of crime is a matter closely related to the public health, and now that prison reform is engaging attention it will be well to draw public thought to this close relationship. It is now well known by all persons of intelligence and education that all criminals are physically defective, in a small or greater degree, and furthermore, that all physical defects are the result of transgressions of the physical laws—the laws or rules of health—by the ancestors, generations back, of the criminals. These may be regarded as facts well established by anthropological studies, by the well-known evil consequences of neglect through several generations of ordinary physical or hygienic requirements and by the excellent results upon the mental faculties of criminals of proper physical culture even for a short period; even the adult brain and mind may be improved by the various procedures included under the head of physical culture. The Ontario Prison Commission it appears have visited Elmira, N. Y. They would probably there learn something of the experiments of the resident physician, Dr. Hamilton Wey, one of which was briefly as follows: Dr. Wey selected twelve men who had been convicted of burglary, grand larceny and crimes against the person. Many of them had faces indicative of criminal tendencies; and among the entire number there was not a face which did not express either mental hebeticism or moral obliquity, or both combined. During the previous two years these men had made no appreciable progress in school work, and seemed incapable of prolonged mental efforts. They were subjected to hot baths—three weekly, the Turkish and common baths alternating; massage—kneading of the muscles, friction, etc., manual drill, free gymnastics and exercises with dumb-bells and substitution of a special dietary for the regular prison fare. The experiment was continued only five months—long enough to demonstrate the value of the method, but not to determine the full measure of success probably attainable. At the end of this period, nine of the eleven men then living had risen from the third or refractory to the intermediate grade. During the six months immediately preceding the experiment, the average marking for shop-work, school-work and conduct had been 46 per cent. During the experiment, the average for school-work, previously lowest of all, rose to 74 per cent., the conduct improving at about an equal rate. Shop-work had been discontinued. During the six months following the term of the experiment, the average marking of the men in the three departments of shop-work, school-work and conduct rose to 71 per cent. Dr. Wey then reported that "although the men had been remanded to the former routine mental development was still going on; six of the number had reached the first grade in school work, and two of the remaining five had every prospect of soon doing so." Their skins had acquired the softness and smoothness of childhood (several having had some form of skin disease); their muscles had greatly improved; their former sloping attitude, slow movements and shuffling gait had given place to an appearance of alertness and vigor; and their faces had developed an expression of comparative brightness and intelligence.

All this is not surprising to those familiar with the recorded results of inquiries extending over a period of 40 years made of hundreds of members of the Cambridge and Oxford University crews by Dr. Maclearen, director of the Oxford University Gymnasium, regarding the effects of physical training; and of the benefits experienced by the members of these crews—increased stamina, energy, enterprise, executive power, fortitude in endurance of trials and disappointments, and general self control.

Now, would anyone knowing all this doubt the good effects, the grand results that would follow some such physical culture (according to requirements) as mentioned above in the public schools—a rational education, in which the culture of the body would rather precede, or go "hand in hand" with, the culture of the mind—instead of as now, cramming the undeveloped and unprepared organism with mental food to "chevy" for it—indigestible—much as it is useless in the circumstances as improper for the physical condition, and so, injurious to both mind and body, making many weak, unstable, uncontrollable beings, without stamina, fortitude or, worst of all, without self-control; if not criminals, such at least as criminals are made of?

Where are our public health officials during all these years that these facts have been known, and no effort has been attempted to change the monstrous body and soul destroying method of mental cram now practiced in the schools for a more rational education of both body and mind—with vastly less "text books" and more water and muscle culture. It is not a matter of wonder that crime has steadily increased, and faster than ever, under such a system, with its foul air, foul skin and foul brains. Plainly, crime, as well as insanity, is closely, directly, associated with sanitary wants—with defective public health administration.

—The last New York Independent gives an encouraging account of the recent growth of the churches of the United States. It furnishes a complete view of the numbers of all the churches gathered from the most reliable sources. This must have cost much labor and trouble. According to this estimate, there are now in the different churches of the United States 21,757,171 members, embracing 103,893 ministers and 151,261 churches. These figures indicate a clear gain for the year of 1,058,853 members, 4,867 ministers and 8,494 churches. This is justly regarded as an overwhelming refutation of the assertion so often made in various quarters that Christianity is losing its hold upon the people. It must be borne in mind that in every case where an increase is reported, the loss by death and all other causes must be made up before there is an increase at all. It is difficult to get the number of Roman Catholic

communicants, because in all Roman Catholic estimates the whole population of that communion are counted. The Independent thus apportions the increase of the year 421,745 is credited to the Roman Catholics, and 608,108 to the different bodies of Protestants. The Independent's estimate of the Roman Catholic gain in communicants is 238,273. Over against this is the gain of the Protestant denomination of 608,108. Of this gain, 213,702 is to be credited to the branches of the Baptist family; 48,959 to those of the Presbyterian family; 256,359 to those of the Methodist family; 16,377 to the Congregationalists; 9,406 to the two Episcopal churches (Protestant and Reformed); and 98,040 to the various Lutheran branches. The actual net gain of members was at the rate of 2,986 daily, 20,902 weekly, and 90,822 monthly. The number of ministers was increased at the rate of 13 daily, 93 weekly, and 406 monthly. Every day 23 new churches were added, every week 181, and every month 708. Last year the net gain of members was 870,000, so that 1899 was a much more prosperous year than 1898. This certainly indicates great aggressive energy in all the churches. The following are the statistics of numbers by families of churches:

Churches, Ministers, Com.
 1. Methodists.....54,711 31,793 1,693,340
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 3. Baptists.....13,619 9,074 1,229,012
 4. Presbyterians.....7,911 4,612 1,068,018
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 6. Lutherans.....5,237 4,100 480,176

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 Protection may protect monopolies, but it don't protect the laborer of the land.

SEMI-CENTENNIAL EPITHETUM.
 New York Sun.
 Mr. Louis H. Freilich, of St. Louis, is also a very old citizen of New York.

Truth, to have celebrated a golden wedding that happened in that city lately in a song that actually sings. Meaning the bride and groom, he wrote in his first two stanzas:

"Two lonely melodies, one major rare,
 The other sweetly minor, softly fair,
 Met in accord upon the morning air,
 Just fifty years ago."

"Not long did either tuncful cadence wait,
 But rushed in wild vibrations to its mate,
 To realize in harmony love fate,
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Poetry does not fully describe the exuberant quantities of Mr. Freilich's semi-centennial epithetum. It is a veritable tune in itself.

EYES GETTING OPENED.

Springfield, Mass., Republican.
 The great advantage—in fact, the commercial necessity for New England—of free trade with Canada, is set forth very forcibly by L. E. Munson, a well-known New England protectionist, in the July number of the New Englander. When Senator Sherman he would like to see every custom house in the northern border wiped clean and empty.

New England is at present chained by the tariff to an unequal competition with the growing west and south, and if we are not to be crowded entirely to the wall we must wake up at once to the facts. As he says:

New England should start at once agitation for a free, open Canadian market for our industrial energies, Connecticut and Massachusetts, with their countless wheels and swift running looms, and their infinite variety of products, in close proximity to Canadian markets, should commence agitation of tariff reduction, by discussion by remonstrance, by petition to Congress for an abrogation of the tariff, and for a commercial union with Canada.

We have always contended that it was the height of nonsense to cut off this great and immediate source of raw materials and market for our manufactured products by high duties, and in proposing to make these duties higher the Tariff Bill now pending is the most ridiculous, by discussion by remonstrance, by petition to Congress for an abrogation of the tariff, and for a commercial union with Canada.

All this is not surprising to those familiar with the recorded results of inquiries extending over a period of 40 years made of hundreds of members of the Cambridge and Oxford University crews by Dr. Maclearen, director of the Oxford University Gymnasium, regarding the effects of physical training; and of the benefits experienced by the members of these crews—increased stamina, energy, enterprise, executive power, fortitude in endurance of trials and disappointments, and general self control.

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Mr. W. J. DEVELL, Wingham, carpenter and builder, writes: "Three years ago I was greatly troubled with Dyspepsia; a pain between my shoulders was so bad that I thought I would have to quit work altogether. Northrop and Lyman's Vegetable Discovery, which gave me relief. I continued using the medicine until I had taken three bottles, when I was perfectly well. I consider it invaluable as a cure for Dyspepsia. I know of several persons who have used it with the same benefit."

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