

agreeable, and the men as brave and forceful as in this age. But it is certainly interesting to consider whether, by reason of cheap and chopped up literary food, we are coming round practically to the Middle Ages relative to reading, that is, to reading any thing except what is called news, or ingenious sorts of inventions and puzzles which can be talked about as odd incidents in daily life are talked about. Reading to any intellectual purpose requires patience and abstraction and continuity of thought. This habit of real reading is not acquired by the perusal of newspapers, nor by the swift dash which most people give to the cheap publications which are had for the picking up, and usually valued accordingly. It is an open question whether cheap literature is helping us any toward becoming a thoughtful and reading people.—Charles Dudley Warner, in *Harper's Magazine*.

THE EDUCATIONAL SYSTEM IN ONTARIO.

In an editorial the London *Times* makes the following remarks on the Ontario Educational Exhibit at the Colonial and Industrial Exhibition:

The educational exhibits of Canada deserve more detailed notice than we were able to accord them in our previous articles. In none of the courts is this department of colonial activity so well represented. As we have already said, the Educational Department of Ontario, under the care of Dr. May, is more fully represented than is the case with any of the other Provincial Governments. The Ontario educational system has been in working order for many years, and is very completely organized, from the Kindergarten and public elementary schools up through the various training schools for teachers, classical schools, universities, technical schools, special schools, medical and other independent schools, and scientific and literary institutions. All these classes of institutions are well represented in the Ontario court. In the gallery there are abundant exhibits showing the working and results of the Kindergarten and elementary schools. In the former the training seems well adapted to educate the eyes and the fingers of the little ones, as well as to draw out their budding minds. The specimens of art work, of maps and exercises of various kinds from the elementary schools, would come out well if placed alongside any similar specimens of this country. The art schools especially appear to be doing excellent work, as any one may see for himself by inspecting the many sketches and models which are exhibited in the court. The systems in vogue in the institutions for the deaf and dumb and for the blind seem particularly well adapted to their purpose; and the statistics of these institutions on the central screens, as well as the specimens of work and illustrations of method and apparatus in the gallery, are well worth inspecting by those interested in this special department of education. Evidently very great care is bestowed on the training of teachers for the various classes of schools in Ontario. The examinations which they have to undergo are formidable and comprehensive, and for the higher grades quite as formidable as that of the London B.A., and far more varied. Science holds a prominent place in the educational system at Ontario, and the specimens of apparatus in all departments—physics, chemistry, biology—for teaching it are among the prominent exhibits in the court. The Ontario Agricultural College, established in 1874, is largely represented among the exhibits; and from them, as well as from the published reports and results, it is evident that the institution affords an admirable training, which must have a highly beneficial influence on the agricultural development of the Dominion. These are only a few of the more evident features of this interesting court.

RELIGION IN ITALY.

The Italian Government, like most other civilized Governments of our time, are at odds with their Church with respect to the management of their schools. They cannot find a midway between the tuition of the Jesuits, Scolopians and Ignorantins, and that of downright Freethinkers and atheists. The Church, which has all her way in her seminaries and Sunday schools, would equally claim full control over all lay schools and academies. The plea is that in Italy the people are all Catholics, and can never be any thing but that. But, unfortunately, many are any thing but that. Away from the peasant class, the number of true, earnest believers is inconceivably limited, and wherever intelligence is found the antagonism of the nation to Papacy is invincible. There are not many thinkers in Italy, consequently not many sceptics or positivists. But religion is nowhere a matter of more supreme indifference than in that country. That churches are crowded or that new ones are being built is no proof to the contrary. All evidence goes to prove that paganism had no greater honour paid to it in ancient Greece and Rome than when the cry of clear-sighted people was: "Les Dieux s'en vont." We may be told that the same may never be the case of Christianity, or even of Catholic Christianity. And, doubtless, the most conscientious Italians go the whole length with Manzoni in his defence of the *Morale Cattolica*. They find no fault with the dogma in its original simplicity and purity. But the Papacy is not satisfied with that, and most assuredly it seems rather hard to anathematize as atheism their disbelief in papal infallibility, in the sacredness of the priestly vows of celibacy, in the expediency of the use of dead languages in the liturgy, in the wanderings of the House of Loreto, and the bubbling of St. Januarius's blood, in the apparition of the Virgin of Lourdes and La Salette; in all the new-fangled tenets proclaimed by the Vatican, and in the endless modern miracles added to those with which, to use Cardinal Newman's expression, "the Church is hung all round." Between believing too much and believing nothing no midway is allowed. The Papacy on one side and false Liberalism on the other equally insist on the *tout ou rien* enforcement of their views; and the result of their irrational, interminable squabbles is that the interest of the rising generation in the school is sacrificed.—A. Gallenga.

ONE BY ONE.

Though from the boughs to which they've long been clinging,

The autumn leaves are dropping one by one.
Yet, from their dust, new forms of beauty springing
Shall smile again in summer's gentle sun.

Though one by one the pearly drops of morning,
From drooping flowers, on viewless pinions rise,
We'll see them yet the gorgeous clouds adorning
With glowing arches of celestial dyes.

Though one by one the stars are fading slowly
That all night long kept vigil in the sky,
The distant mountain peaks, like prophets holy,
Proclaim that morning's light and song are nigh.

Though with slow step goes forth the sower weeping,
And on earth's lap his precious treasure leaves,
Yet comes the harvest, with its joyous reaping,
When shall be gathered home the ripened sheaves.

Though one by one the friends we fondly cherish
Withdraw from ours the cold and trembling hand,
And leave us sorrowful, they do not perish—
They yet shall greet us in a fairer land.

Yet, from all climes, where'er the faithful slumber
'Neath scorching suns, or arctic snow and frost,
Stainless they'll rise, in myriads without number;
All, all shall meet there shall not be one lost.

—Chambers' Journal.

WANTED, SENSIBLE WOMEN.

Specialized education does not necessarily create companionable nor even sensible women; else, by parity of reasoning, would all professional men be personally charming and delightful, which undoubtedly they all are not. A girl may be a sound Grecian, a brilliant mathematician, a sharp critic, a faultless grammarian, yet be wanting in all that personal tact and temper, clear observation, ready sympathy and noble self-control which make a companionable wife and a valuable mother. Nor is unprofessional or unspecialized instruction necessarily synonymous with ill-ness and ignorance; while a good, all-round education is likely to prove more serviceable in the home and in society than one or two supreme accomplishments. Many of us make the mistake of confounding education with acquirements, and of running together mental development and intellectual specialization. The women of whom we are most proud in our own history were not remarkable for special intellectual acquirements so much as for general character and the harmonious working of will and morality. The Lady Fanshawe and Elizabeth Frys, the Mary Carpenters and Florence Nightingales, whose names are practically immortal, were not noted for their learning, but they were none the less women whose mark in history is indelible, and the good they did lives after them and will never die. And taking one of the at least partially learned ladies of the past—is it her Latinity and her bookishness that we admire so much in Lady Jane Grey? or is it her modesty, her gentleness, her saintly patience, her devotion?—in a word, is it her education or her character?—the intellectual philosopher or the sweet and lovely and noble woman?—*The Fortnightly Review*.

DO IT CHEERFULLY.

There are households where "ma" is a bond-servant to the whims of husband and children. Such a case needs a course of sweetly smiling indifference. She should give them what is good enough, then receive their remarks as a feather bed does a shower of stones. We sometimes see how a quiet imperturbable second wife reforms such a family after they have worried a timid, sensitive little woman into her grave. Above all, do not get disheartened. You may despair of attaining perfection, as the ever-receding standard of excellence rises as you grow older and more experienced, your tasks may be hard and uncongenial, the mysteries of the frying pan and oven harder to understand than the mysteries of geometry or the lexicon ever were; you may have the dispiriting feeling that, no matter how hard you try, it will be almost against the grain; for not every woman is a born housekeeper any more than every man is a born financier—but bring to bear upon it all the faith, and patience, and courage you can get. The Lord has given you this work to do; do it bravely and cheerfully, as unto him. Perhaps he sees that through this discipline you may make that which is better even than a perfect housekeeper, a woman full of sweet, brave patience and a cheery faithfulness.

THE Rev. James Fraser, A.M., of Coveland, has in the press a happily-named volume, "Scotch Sermons on the Old Lines"—a selection from some hundreds preached during a ministry of more than forty years' duration.

THE Rev. Dr. Crookery, Professor of Theology in Magee College, Londonderry, died on a recent Sunday. He had been in somewhat feeble health for a year or two, but on his return from Castlerock was regarded as much improved. His death was remarkably sudden. Dr. Crookery succeeded Professor Smyth, M.P., in the chair of logic nine years ago.

THE late Mr. Andrew Cunningham, deputy town clerk of Glasgow, in addition to munificent bequests to charitable societies and for public buildings and educational purposes in that city, has left property of the value of \$840 a year to the minister and Kirk Session of Irvine, his native town, for the support of a missionary in the parish to be called "The Cunningham Missionary," and for other charitable purposes connected with the parish, together with two pews in the church. The Glasgow Royal Infirmary is residuary legatee.

British and Foreign.

DR. INGLIS, of Kirkcubright, the veteran missionary, has a work in the press on the New Hebrides.

THE *Tablet* prints the "apostolic letter" of Leo XIII. on establishing a Papal hierarchy for India.

THE Celtic League, inaugurated at the recent meetings a Bonar Bridge, will hold its Conference next year at Oban.

THE Rev. Dr. W. H. Thompson, master of Trinity and canon of Ely, died at Cambridge lately, in his seventy-sixth year.

ALL that now remains standing of the old college of Glasgow is two side-posts of a doorway, part of the wall behind the janitor's house.

PROF. HARNACK, of Geissen, succeeds Prof. Brieger at Marburg, the latter having been appointed successor to Prof. Kahnis in Leipzig.

AT Amritsar the Christian schools are suffering from a burst of opposition from the Ayria Somaj, a sect whose object is to destroy Christianity.

MANY interesting particulars found in no previous life of Wesley are promised in a biography by Rev. John Telford, to be issued immediately.

THE Rev. Thomas Burns, of Lady Glenorchy's parish, Edinburgh, is preparing a history of old Scottish communion cups, baptismal plate and tokens.

MRS. OLIPHANT is on a visit to St. Andrews collecting further materials for the biography of Principal Tulloch, on which she is very busily engaged.

NEW halls and class-rooms in connection with North Leith Church, erected at a cost of about \$15,000, were opened by Principal Cunningham lately.

THE Rev. W. Carrick Miller, Howwood, was elected to Wellington Church, Hawick, by a majority of 118 over the total votes for the other four candidates.

THE magistrates at Accrington, in Lancashire, have decided that raffling at bazaars is illegal; the defenders were the officials of the Church Conservative Club.

OUT of eighty-two applicants for the vacancy of Aberlour a list of thirteen has been chosen, which will probably be further reduced before the trials are commenced.

THE Rev. Neal Mackinnon, of the Gaelic Church at Rothesay, declares that the Gaelic language will not die so long as Hebrew, Greek and Latin are written and known.

THE Rev. R. Lawson, of the West Parish Church, Maybole, has procured from Mr. Muir, sculptor, Kilmarnock, a design for the proposed monument at Maybole to Donald Cargill.

THE first number of the *Theological Review and Free Church College Quarterly* is to be issued in November. It will contain articles by Dr. Rainy and Mr. Stalker, of Kirkcaldy.

THE Reformed Church of Bohemia has added to its doctrinal standard, the second Helvetic confession, 1566, the yet older and more generally recognized symbol, the Heidelberg Catechism.

THE Primate's Scheme to build a church hall in London in celebration of the Queen's jubilee has been taken up with spirit by an influential committee, and seems already assured of success.

THE *Liberator* says it is attempted by some to draw a distinction between religious and political dissenters; but Mr. Samuel Morley was both, and it was his religion which made him political.

THE National Thrift Society suggests as a memorial of Samuel Morley the erection of a Thrift Hall, to be a centre of temperance and of other social movements for the welfare of the industrial classes.

THE Rev. F. F. Goe, rector of St. George's, Bloomsbury, has been appointed Bishop of Melbourne. He was formerly Vicar of Sunderland, where he was known as a hard worker. He is a liberal evangelical.

FROM Calchan, in North Uist, comes a pleasant account of Dr. Somerville's evangelistic services, at which both Mr. Macrae, of Carlouay, and Mr. Macphail, of Kilmuir, acted as his interpreters. There was a large and deeply attentive congregation.

A LISMORE tradesman sent an account to Lorn Presbytery for \$8.50, being his charges for breaking open the doors of the parish church at the induction of Mr. Torrie. The Presbytery referred the account to the Kirk Session or heritors of Lismore.

MISS FLORENCE NIGHTINGALE could not accept the invitation to unveil the statue of Sister Dora at Walsall, on account of overwork and illness. Mr. Gladstone telegraphed an expression of his regret at his inability to be present, though he profoundly revered Miss Pattison.

MR. STEVENSON A. BLACKWOOD, of London, who, with the dowager Duchess of Manchester and his family, has been spending his autumn vacation at Tobermory, preached twice in the Free Church there to overflowing congregations, composed of members of all denominations.

A SERIES of meetings for the deepening of the spiritual life were opened recently in Wishaw Parish Church by Rev. H. W. Webb-Peploe, of St. Paul's, Onslow Square, and brought to a close in Cambusnethan Church by Rev. D. C. Sholto Douglas, vicar of All Souls. Dr. Marshall Lang was the speaker at one of the meetings.

THE General Session of Glasgow has remitted to the several Kirk Sessions to consider as to the desirability of a re-arrangement of the hours of public worship, so that the forenoon service be the principal diet, leaving the afternoon open for service for the young, or for parochial work, with services of an attractive kind in the evening.