

July 23, 1896.]

children, and it also claims the first half-hour of each day for the subject of first importance. But as is natural in a first draft, however carefully considered, it contains some matter very open to criticism, and as fair criticism can only be helpful to those who have its consideration in hand, I point out those proposals which appear to me most objectionable. It will be noticed that in addition to the cost of providing and maintaining their own school buildings, Mr. Baldwin proposes to make voluntary school supporters contributors to a general building fund which is to be used only for public schools. I fail to understand the justice or wisdom of such a plan. It seems unjust, because it proposes that Churchmen shall build or assist in building two sets of schools; and unwise because in many cases it would defeat the object of the whole scheme. The object which appears to underlie it is good enough. It is apparently intended to prevent wealthy parishes from selfishly building a school of their own, and then claiming exemption from the duty of helping poorer neighbours. But it does not do this. The burden of this common building fund is placed on rich and poor alike, and while the richer parishes and those already possessing school buildings might start voluntary schools, poor parishes would be placed at a terrible disadvantage. For not only would a double burden be upon them, but help from their fellow-Churchmen would be largely cut off. "We already have built our own school and paid building fund rates; we really cannot afford a third school tax," would be the ready excuse. This proposition, then, must be amended, either so as to exempt Church people entirely from public school taxes, or to give poor parishes a first claim on the taxes of their wealthier fellows. A second point which is fairly challengeable is the proposal to use only public school text books. Some of these, notably the history, have been condemned by our Synods over and over again, and as the imperfections complained of are one of the many reasons for which we seek our own schools, it seems very inconsistent to propose to use the same book when we obtain them. Of the requirement of public school certificates for the teachers, I highly approve, as also of the maintenance of a common system of inspection for both voluntary and public schools. The idea of a common text book of religious teaching in the public schools is more questionable, but as much depends on the character of the book, I prefer to withhold criticism until further information respecting it is forthcoming. Now as to the whole scheme, I earnestly hope all will give this scheme in its main features a hearty and intelligent support. The clergy especially should provide for its discussion at representative meetings of clergy and laity. All predispositions and prejudices in favour of a common school system should be set aside. The experience of Australia, the States, Holland, Belgium and Germany are all against it. Every one of these three last has tried and abandoned the common system of secular schools. In Canada it is increasingly felt that the religious teaching at present given is insufficient, yet no proposal to improve it seems practicable. A united front, and bold demand for our unquestionable rights, must prevail, and we should bend all our energies to securing as perfect a scheme as possible before the Government is approached again on the subject. And whatever scheme is eventually adopted by our Synod, should receive the loyal support of all, even though details run counter to their own wishes or opinions.

CHURCHMAN.

Conversion.

SIR,—I am sorry to have troubled you at all on this question of "Conversion," re Mr. Hewitt's letter. I want to say a word or two in closing, for I do not intend writing again on the subject, as Mr. Hewitt has avoided all through the main question at issue, and space has been taken up which you might have put to a much better use. In closing, I would say—Mr. Hewitt's answers have been evasive all through this controversy. He infers in his letter of Feb. 6, what he has not had the courage to state boldly or clearly—but has been shirking the question, hiding his position behind the rubrics, at the same time implying a meaning which they do not convey. Thanking you for your kindness.

ALPHA BETA.

BRIEF MENTION.

Prof. Henry Drummond, the author, is lying completely prostrated at Tunbridge Wells, England. He has been confined to bed since Christmas.

Lord Salisbury is 66 years of age. He spent 15 years in the House of Commons, and had been 24 years in the House of Lords.

The late "Tom" Hughes is to have a permanent memorial at Rugby in the shape of a block of marble in the open air.

Sardou is said to be writing a play for Sir Henry Irving with Robespierre for the central figure.

London society was startled on a recent Sunday by seeing half a dozen jinrickshas drawn by coolies at the Church parade in Hyde park.

English bishops receive from \$12,500 to \$50,000, and each is provided with a palace in which to reside.

Ex-Queen Liliuokalani has been baptized and confirmed by Bishop Willis, the Anglican bishop. She has not hitherto been a member of any church, although a regular attendant.

There are 322 varieties of wheat which have a botanical difference from each other, and a great many others whose differences are mostly in the name.

A George half-noble was recently sold for £275, and a double sovereign of the first coinage for £115.

Horseless mail wagons, propelled either by electricity or naphtha, will soon be running through the streets of Boston.

Baron Hirsch's widow has donated four million pounds to promote the emigration of Russian Jews to Argentina.

Sir Edwin Arnold would like to see in all Christian governments a Minister of State charged with the interests of the birds, beasts and fishes.

A scheme is on foot to erect a gigantic model of the globe in London, on a scale of one-five-hundredth of nature.

Vidal, one of the most famous sculptors of France, was stone blind at the time when he executed some of his most famous works.

Thieves broke into the vestry of St. George's Cathedral, Kingston, and, after drinking all the wine in sight, ransacked the box containing the Archbishop's vestments.

A museum in Berlin has secured possession of Luther's Bible which he used in his study. Its margins are covered with notes in the Reformer's handwriting. It was printed in Basle in 1509, and is in an excellent state of preservation.

The Archbishop of London estimates the contributions of Churchmen to religious objects during the last 25 years as amounting to about \$400,000,000. Over \$105,000,000 has been spent in elementary education.

Rev. Dr. Nimmo, rector of Trinity Church, Brockville, will take a three months' leave of absence shortly for a trip to New York, combining business with pleasure.

It is rumoured in English official circles that Prince Alexander of Teck is anxious to join the Sudan expedition. It is unlikely, however, in view of the death of Prince Henry of Battenburg, that he will be able to obtain the Queen's consent.

Baroness Burdett-Coutts has restored to Corsica the mortal remains of the Island's great patriot, Paoli. They had rested over a century in old St. Pancras churchyard at London. The bones of King Theodore of Corsica are still in the unpicturesque cemetery of St. Anne's, Soho.

Parental authority is rapidly losing ground in European codes of law. In France the formalities for dispensing with parents' permission in marriage have been simplified, and the age up to which it is required reduced, and now Germany has cut down the age up to which parental assent is needed to 21.

In the Church of England during the last fourteen years, according to figures compiled by the Tourists' Church Guide, in 1882 daily Communion was administered in 123 churches in Great Britain, in 1896 in 474 churches. Incense, used in nine churches 14 years ago, is now used in 307. The figures for churches using lights on the altar are 581 and 3,598; for those where vestments are employed, 386 and 1,632; and for those where the worshippers face the east, 1,662 and 5,964. The change indicates in many cases some change in doctrine.

Family Reading.

Church Terms Explained.

Litany.—In the 4th century this name began to be applied to a Form of Supplication used in times of need, which was sung in procession with hymns and frequent responses and with collects at the various halting places.

The English Litany was translated in 1544 by Cranmer, and sung in churches as a separate service on Wednesdays and Fridays only.

Litany Desk.—A portable desk at which the Litany is sung, usually placed just below the steps of the choir, or standing in the choir between the stalls.

The Litany should be sung or said on Sundays, Wednesdays and Fridays, from a desk just outside of the screen, or in the midst of the choir. Custom allows a Layman to sing the Litany, which being an independent service, may be used also in the afternoon or evening, at the option of the clergyman.

Christmas Day, Easter Day and Whitsun-day, being so much superior to the days of the week they fall on, take precedence, and are exempt from rules which govern other days. The penitential nature of the Litany is not in keeping with their great festal character; and as the rule for Christmas shows, the intention of the Church would be carried out by omitting the Litany on those three days.

A Prayer.

Father above, lead him who stands alone,
Waiting the dawn of day, Thy light to see.
Oh, Saviour, in Thy mercy leave him not;
Lest from the steep path he slip for even a little way.
Grant him Thy strength, make, keep him all Thine own,
Show him Thy beauty, fill his soul with Thee,
Be his heart's friend, his more than comforter,
The journey through.
His desolation—feeling earth's friends untrue,
Unkind, all loving though they be, yet frail,
Unwise and full of imperfection—
Is of Thy love, from Thee.
Show him 'tis so, and best that for awhile
He lean on Thee alone.
His drear and weary path Thou hast made so,
In tenderness, knowing it leads unto Thyself;
But pity, Lord, his bruised feet.
Through green and pleasant pastures lead the way
Beside the waters still.
Pour peace into his stricken soul, now lying
In the dust because one dear has failed to satisfy.
There are so many lonely in this life—
Oh, send him one of these, if best it be,
And so restore, in Thy good time,
His tender joy of life.
Let not the strife be unavailing;
More with him are, we know, than can against him be.
Thine arm about him, and Thine all-prevailing prayers.
Leave him not struggling feebly, nor in vain.
Give him Thy Spirit's counsel,
As he prays for his own soul, and that
His life be Thine, and useful to his fellows.
Teach him to wait and listen for Thy voice,
And sweet truths learn—not bitter when from Thee.
And for those friends who cause him pain, we pray,
Thou knowest, Lord, what is their need of Thee
And all Thy Spirit's gifts.
Be gracious unto them,
Pity their ignorance and forgive the ill they daily do
And all the good they leave undone,
And for their wrong unto Thy "Little One"
Grant that somewhere in all the ceaseless round of busy life
It may be theirs to help, uplift and
Strengthen by Thine own assisting power,
Some other, if not him, whose hope is gone.

All the People

Should keep themselves healthy, and especial care should be given to this matter at this time. Health depends upon pure, rich blood, for when the blood is impure and impoverished, diseases of various kinds are almost certain to result. The one true blood purifier is Hood's Sarsaparilla. By its power to purify and vitalize the blood it has proved itself to be the safeguard of health, and the record of remarkable cures effected proves that it has wonderful power over disease. It actually and permanently cures when all other preparations fail to do any good whatever.