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The Transfer Books will be closed from the 17th to 31st August, 1910, both days inclusive.

By Order of the Board,  
JAMES MASON,  
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Toronto, July 31st, 1910.

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for the Colonial and Continental Church Society, whose activities are mainly in connection with the home-folk who emigrate to the distant portions of Canada, Africa, and Australia.—Church of Ireland Gazette.

The Bishop of Marlborough (Dean of Exeter) recently re-dedicated the ancient Chapel of St. Anne, in the parish of St. James, Exeter. Its earliest history has not been traced, but the chapel was rebuilt in 1418, secularized and turned into almshouses about 1560, and greatly damaged by Fairfax's soldiers in 1646. It has for 350 years been connected with almshouses, hemming it in so closely that it lost its architectural features. It has now been restored on ancient lines, and two of the almshouses have been rebuilt a slight distance away. The cost of the alterations (£1,300) has been borne by the Dean and Chapter of Exeter, and they were all present, namely, the Bishop of Crediton, Chancellor Edmonds, Canon Pryke, and Archdeacon Sanders, on Monday, together with the Dean and the Rev. Philip Williams, Rector of St. James'. The Bishop of Marlborough, who narrated much of the history of the chapel, said there had been a hermitage there before the almshouses were erected. St. Anne's Day has been observed from time immemorial. A piscina was brought to light during the renovation.

The Bishop of Madras is deeply interested in the evangelization of the lower caste natives of his diocese, and, therefore, an article from his pen on the out-castes of India should win attention. The Bishop tells us that his object "is to draw attention to a class which form about a sixth of the village population of India, but whose very existence is almost completely ignored in discussions about the wants and demands of the Indian people." They number about fifty millions; and it is important to remember that, however degraded some of them have been, and still may be, some of these classes have in historic times fallen from a high estate, and were originally ruling classes in the countries where now they are slaves. This is especially true of the Pareiyars of South India, to whom belonged some of the best authors in the Tamil language, but whose race name, corrupted into "pariah," is now a synonym for the lowest grade of non-caste people. The existence of these people, who are not a negligible quantity, illustrates the fallacy of the notion that India ought to be governed in accordance with Indian ideas. The phrase "Indian ideas" means the ideas of the Brahmins and the higher castes; but the out-castes' one hope of redemption from oppression, poverty, ignorance, and contempt lies in India being governed in accordance with British ideas and by British officials. Meanwhile their condition is being greatly improved.

**AT HIS POST.**

The older boys in Oakley were building a snow fort, and Philip Merrill watched the boisterous fun with envious eyes.

"May I help?" he asked.

"No, you'd only bother," replied Tim Drake, as he and George Lewis placed an enormous snowball on the tower of the fort.

"But I won't get in the way," urged six-year old Philip. "I could help a lot."

"Only boys that are big and brave enough to stand a real hard fight can belong to the garrison," said George.

"You'd cry at the very first snowball that hit you."

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"No, I wouldn't. I can be brave," insisted Philip.

"Well, then you come here tomorrow. We want a brave man for sentinel," said Tim, winking at George.

"I'll come. I'm awful glad I can be a soldier," and Philip's face was wreathed in smiles.

"Then we'll depend on you for sentry duty. It's getting dark now. You'd better skip."

The boys laughed as the child ran home. "He'll stand guard about three

minutes when he gets here and finds no one at the fort," remarked Tim,

"for to-morrow is Saturday, and we'll all be skating."

"Papa, what does a sentinel do?" asked Philip that evening.

"Why, usually just walks to and fro in front of the place he is guarding, and carries a gun," replied his father.

"How long does he do that?"

"Until he is relieved; that is until the soldier, whose turn it is next to stand guard, comes."

"What if he gets tired?"

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