

lands. We do not, for one moment, under-value the importance of missionary work among the heathens. We are prepared to believe that the Christian Church in general does not do one-hundredth part of what she ought to do, and what the Master expects that she should do for the heathen. But "these things ye ought to have done, and not left the others undone." What we desire is to call attention to the losses of the Church in our own land, and of which the incident quoted above is but one of many. We all know, for instance, that the original settlers in North Ontario were nearly all Church of England people. Why is it then, that our Church is in so small a minority in all that section of the country? Why is it?—The outcome of neglect; nothing else. Look at the losses of the Church of Rome in the United States. It was said at the Council of Baltimore that not less than twenty-three millions of Roman Catholics had come to the United States by emigration alone since the beginning of the present century. The last United States census (1890) gives the Roman Catholic population of that country as six millions and a half, and not ten millions, as Roman Catholics are accustomed to claim. What became of the other seventeen millions? Lost to the Church of Rome! Again, the outcome of neglect. Only a few weeks ago we had occasion, in these columns, to refer to the growing infidelity and antagonism to the clergy in the Province of Quebec. A striking instance of this has just come to view. On Sunday, October 31st, three thousand French-Canadians in the city of Montreal marched to the grave of a political leader, in open defiance of the Archbishop, who had only requested that the demonstration be put off until the next day. Not being able to find a priest who would officiate under the circumstances, the service for the dead was read and a libera sung by laymen. An event which is unparalleled in the history of the Roman Church in the Province of Quebec. Can English-speaking people in this country remain passive spectators while so large a part of the population is surely drifting into unbelief and atheism?

We wonder how many people in Ontario realize that in perhaps less than two generations—in certainly not more than three—the French-Canadians will have become a majority of the entire population of this country? providing, of course, that conditions remain as they now are. Ought it not to be of the greatest concern to all Christian people what becomes religiously of a people, who, in the natural order of things, will become a majority of the whole? Let no one deceive himself by supposing that the mortality must be greater with the offsprings of large families. Such at least is not the case in the Province of Quebec. Not long ago the press was reporting the case of a certain Mr. Beaulieu, who had had forty-one children by three wives. All but one of the children were living. We know the case of another French-Canadian who has twenty-nine children living. When recently the Canadian Government proposed to give one hundred acres of land as a bonus to all heads of families who had twelve children living, in less than two weeks, if we are rightly informed, three hundred bona-fide applications had been received. No doubt that

there would have been five or six times that number of applicants if the land offered by the Government had not been considered worthless. The French-Canadian is not going to die out. He may become less French and more Canadian. That, we believe, is for English-speaking people to say. He may drift into infidelity and atheism. That will depend largely upon the neglect of the Church of the English-speaking people. One thing is certain—he is not going to die out. He is now seven-eighths of the entire population in the Province of Quebec, and will soon be nine-tenths. He numbers already 250,000 in the Province of Ontario, and all this in the face of the fact that in the past thirty years one million of his children have gone to the United States, where they have become an important factor in American politics. When prosperity shines again upon his beloved Canada Jean Baptiste will see many of his children returning from the land of exile. Meanwhile, if it be pertinent to ask, "What are English-speaking people going to do about it? What is the Church going to do?"

CHRISTIAN LIFE IN GERMANY

Ever since Hugh Rose published his famous work on the State of Protestantism in Germany (about the year 1825), the subject has much engaged the thoughts of all English-speaking peoples. Many things have contributed to this result. In the first place, German theological literature, partly in its native state, partly in translations, has been about as much read by English theologians as by Germans; and then, of late years, large numbers of students from England and America have been found studying at German universities. It is, therefore, of great interest to us to know something of the religious condition of the German people.

The volume before us makes a very useful contribution to this subject. The author is the western editor of the "Congregationalist," is well acquainted with the state of things of which he gives an account, and, as far as we can judge, is quite impartial in his opinions and statements. He is indeed, "one familiar with the blessings which grow out of complete separation between Church and State"—probably more convinced of those blessings than are some of our readers, yet he recognizes the difficulties under which the German churches exist, and can make allowances for them.

"In regard to the people at large," he says "they are a Christian nation, and have religious instruction in their schools. They are an intellectual people, and they are also poor. Socialism prevails widely—probably a consequence of the hardness of their lives. Romans and Protestants are equally in earnest about their religion. There is a good deal of immorality among the people, but not more than in other countries. One curious characteristic of the people is their neglect of the Lord's Day and of public worship." Dr. Williams says that the Professors of Theology attend church "with tolerable regularity!" We have heard a different account of the Herren

Professoren—but "as much cannot be said of theological students." And to think of these young gentlemen, a few years later, scolding their people for not coming to church! "Everywhere," says the author, "there seems to be a tendency to identify morality with religion, and to make little of the forms of worship. Many do not come to church till the Liturgy is over. Sunday is a day of pleasure as well as of worship. It is held in no such reverence as in Great Britain and her colonies."

One matter of interest should be noted. "There is apparently more respect for law in Germany than in America. In Germany laws are made to be kept. The cities are so governed as to make it comfortable, convenient, and safe to live in them. They are governed for the benefit of their inhabitants, and not for the sake of office holders." Here are some points which we shall do well to give heed to. The passion for making laws has hardly taken possession of Canadians as yet, but there are signs of its approach. This whole book is of great interest as enabling us to understand Germany, and giving us lessons for our learning.

REVIEWS.

Prisoners of the Sea. A Romance of the Seventeenth Century. By Florence M. Kingsley. Price \$1.25. Toronto: Copp, Clark Co., 1897.

Those who have read Miss Kingsley's very interesting story of "Paul" will be prepared for a book that will be well worth reading; but they will hardly be prepared for a story so fascinating and exciting as the "Prisoners of the Sea." Let us allow at once that several of the situations are not only startling, but border on the improbable; but then life is full of improbabilities, and there is nothing here which is at all impossible. A small party of ship-wrecked men and women—two women and three men—are cast upon an island showing traces of having been recently inhabited, but now deserted. Then one of the party is carried off, and the rest are brought into great danger. The different incidents are related with much vigour, and the attention of the reader does not relax for a moment. Poetical justice is done all round, and we are able to lay down the volume with a sigh of relief, glad that the characters we were most deeply interested in came at last to the haven where they would be. We should add that the story of the man in the iron mask forms a considerable episode in the narrative, although we are not prepared to believe that Miss Kingsley has solved this mystery.

Readings and Prayers for a Communicants' Class. By Rev. C. E. Smith, D.D. Milwaukee: Young Churchman Co., 1897.

A very excellent and useful little volume. Dr. Smith undertakes to provide a book for American Christians, since most of those already existing are for English people; for, he says, "American Christianity is not like English." Well, we suppose that English Christianity is good enough (or bad enough) for us here in Canada; and we are afraid that our senses are not sufficiently exercised to discern the differences, except in phraseology. This may be because we are a mixture of the two. However this may be, we are sure that those clergymen who have communicants' classes will be greatly helped by the contents of this volume.

The Bread and the Breath of Life. By Very Rev. H. I. Bodley. Milwaukee: Young Churchman Co., 1897.

*Christian Life in Germany, as seen in the State and the Church. By E. F. Williams, D.D. Price, \$1.50. New York and Toronto: Revell Co., 1897.