it not be well if both in Britain and on this continent emigration from the east of Europe and Asia was absolutely prohibited for five years. Such a stoppage would not only be of value in our old and new English countries, but it would force the Governments of Eastern Europe to look after their own poor themselves, instead of persecuting them, so as to compel them to flood our lands, force our people to migrate, and lower those who do not socially and morally.

Churchyards.

The Rev. E. Hermitage Day, writing of "Our Parish Churches" in the new magazine for Churchmen, The Treasury, makes this protest against the present-day appearance of many of our churchyards: "The churchyards of the Middle Ages were more lovely than ours in that they gave little place for the display of pride and ostentation in 'monumental masonry.' The peaceful effect of most churchyards is nowadays destroyed by the sea of white stone and marble from which the grey walls of the church rise. Formerly a simple green mound, or at most a very small cross bearing a request for prayer, sufficed to mark each grave, while in the midst one tall cross stood to commemorate all who had died in the faith. With a decay of right belief as to the state of the faithful departed, and with the growth of wealth and pride, our churchyards have assumed a less pleasant appearance. Many of the monuments with which recent generations of monumental masons have afflicted us show little realization of Christian truth, and some are positively pagan. The obelisk is a survival of heathen—even of obscene—worship. The urn and the broken column speak only of mortality. The coffin-shaped stones, sometimes flat, sometimes rounded, according to local custom, remind us only of loss and corruption. Far preferable were the eighteenth century headstones of local stone, often of great interest for the coat-of-arms which they bore, or for the fine lettering of their inscriptions; better even were the flat tombs, such as that upon which Hogarth depicts the Idle Apprentice as playing in service time. Best of all are the green mound and the oaken cross, which will last as long as the memory of the person whom it commemorates, and then decently disappear without becoming an irremovable eyesore."

Constitutional Development.

The lately published volume of the proceedings of the Royal Colonial Institute, London, contains many valuable papers, some of them, perhaps, of special interest to us who dwell in the colonies, as affording for once an opportunity of seeing "oorsel's as ithers see us;" albeit the point of view is very frequently that of kindly, somewhat partial, relatives. Canon Dalton, a former tutor of the late Duke of Clarence and the Duke of York, had been invited by the latter to accompany him again upon this second visit to the principal colonies of the Empire. In his paper, entitled, "The Recent Royal Tour," read before the Institute, Canon Dalton emphasizes the fact that, holding no official position, any remarks and observations offered represent merely his own private opinions, "and commit nobody else to anything whatever." Touching lightly upon the earlier visits of the Royal party, the speaker comes to what was the principal object of the journey undertaken at the "Queen's wish"—the new Commonwealth of Australia. Keenly, if kindly, observant he notes many things, and among them more than one point of difference between the constitution of the Commonwealth of Australia and that of the Dominion of Canada; the Australians having, apparently, been more influenced in the genesis of their Federation by that of the United States than were the Canadians. In Australia certain definite powers only are delegated to the Central Federal Parliament, all not specified in the Imperial Act remaining as a reserve with each State. Exactly the opposite prevails in Canada, there every power, not expressly given to the Provincial Legislatures, being reserved to the Dominion Parliament. In Canada, authority radiates from the centre "outwards and downwards"—in Australia, from the several States "upwards and inwards." Canon Dalton draws attention to the curious tendency of constitutions to develop on entirely different lines from those contemplated at their inception. In the United States, the election of the President, devised to be above party consideration, becomes more and more a trial of party strength; the individual State powers are lessening before the growing central authority they were intended to curb and limit, with the result that the United States are year by year becoming one nation by natural fusion. In Canada, with the central Dominion authority established once for all, Canon Dalton observes a tendency in the provinces to guard jealously their rights—rather to extend them than otherwise. Australia, on the other hand, by one clause in the Commonwealth Act, permits any State to hand over to the central Federal authority a further portion—in fact, all of its individual powers. Already a trend in this direction manifests itself in the reduction of the number of members in some of the State Legislatures, and of the chief official salaries. From the quoted opinion of an authority on the subject, Hon. Sir Richard Baker, it would seem that the work of moulding the constitution of the Commonwealth of Australia still lies much in the future, and its ultimate form is difficult for the most clear-sighted thinker to predict. Is it because she is another "sea-girt isle," that New Zealand is ever a name to charm with, ever to us who proudly claim the shores of two oceans? From Canon Dalton, we learn that the dream of Sir George Grey, that the little land he loved so well should some day become the "nucleus of an island confederacy," is still her ambition, the goal at which her statesmen have ever aimed. Her wise and happy solution of the Maori question; the apparently reasonable spirit in which political and social experiments are tried—experiments confessedly only possible in the simpler conditions of a young land, aided somewhat it may be by the very limitations of space; an almost perfect climate for the development of a vigorous race—all suggest that "this daughter of the Empire" is well fitted for leadership, should it ever fall to her lot. In every land, under the most varied circumstances, we are told of the same warm-hearted loyalty of welcome, and perhaps not the least valuable are the closing pages of the paper with its suggestions as to the best means of ensuring that this very warmth of loyalty shall become an enduring bond, not a mere sentiment. The paper in its entirety is well worth reading even by those who may not accept all its conclusions, and this brief notice of a portion of it may be fitly ended with Canon Dalton's own words: "If you wish to work for the closer union of the Empire, consider and weigh well: 1st. The possibility of separating Imperial from merely national matters. 2nd. Try to keep an open mind on the question of reciprocity of trade."

ST. ANDREW'S BROTHERHOOD.

Inspiring conventions, in connection with the Brotherhood of St. Andrew, have just been held in Boston and Brantford, with attending good results, no doubt, in spreading a wider knowledge of the order, and in stimulating those already connected with it. The order originated some twelve years ago in the American Church, and now, to a certain extent, it exists in all parts of the Anglican Communion. Its aim is to reach men by the agency of their fellows, and it has a double obligation of prayer and service. The connection between prayer and service is natural and logical, and if it be our duty towards God to worship Him and to honour His Holy Name, and His Word, so also it follows that it is our duty to serve Him truly all the days of our life. The Brotherhood does not aim so much at numbers, as it does at the earnestness and spiritual mindedness of its members, and the combining them in unity of prayer and effort. Such an organization with such purposes ought to be exceedingly useful in any parish, and no doubt there are many of the clergy, who have been greatly assisted in their work by its means. At the Brantford convention, complaints were made that the order was not as prosperous as could be desired, and that the number of chapters was decreasing. The reasons for this are to be found either in or out of the organization, or perhaps both. We must remember that in some cases, at least, the work of the Brotherhood is done by other agencies, and that men of the religious character the Brotherhood seeks to include in its numbers are not in any case idle, or lukewarm, in the Church's work. Then there are some who hesitate to take a vow, even though it be