

and Princess, and Kaizer Wilhelm, in the old Palace of Frederick the Great. They sang their way through the land of Luther and Switzerland, and, with more than the skill of Orpheus, sang the stones together of two noble college buildings for the training of their race. The change from the slave cabin to the royal palace might well turn their heads. But they have still the modest bearing of Christian ladies and gentlemen.

Of the twenty-four who have belonged to the company, twenty were slaves, and three of the others were born of parents who had been slaves. Their life stories are of touching pathos. Take for example that of Ella Shepherd, the pianist of the troupe. Her father hired his time, and bought his own freedom for \$1,800. His wife and babe were sold South. He bought his child for \$350. His wife, her master would not sell, and he never saw her again. He married a second time, and bought his wife for \$1,300, and then began life without a penny. In order to learn music, his daughter had to visit her teacher at night, by a back stairway, so bitter was the caste prejudice against her race. By teaching a school of thirty-five scholars, she saved \$6 and went to Fisk University, and has since helped to earn \$150,000 for the institution.

These singers have never been in Canada. They purpose coming this winter. We bespeak for them a cordial welcome. We made their acquaintance at Chautauqua, where delighted thousands never tired of their sweet songs. Every one is a professing Christian—most of them, we think, Methodists. We hope that while the vulgar burnt cork buffoons, who caricature their race, reap year after year their golden harvests in Canada, these Christian ladies and gentlemen will receive for the noble charity they represent an adequate aid. To hear them sing, "Nobody knows the trouble I see, Lord," "I'm troubled in mind," "Children, we all shall be free," "Swing low, sweet chariot," "Steal away to Jesus," and "Good-

bye, brothers," is to have the heart touched by a strange and lingering spell. The words and music of 112 of their hymns and their heliotype portraits are in this book.

This notice was crowded out of the last number. Since it was written the "Jubilees" have come and conquered. They received from delighted audiences a most hearty reception.

Ephphatha, or the Amelioration of the World. By T. W. Farrar, D.D., F.R.S. pp. 340. Macmillan & Co. and Methodist Book Rooms. Price \$1.65.

These sermons, most of which were preached in Westminster Abbey, discuss more the amelioration of the physical condition and bodily sufferings of mankind than their moral regeneration, although the latter is not left out of the account.

But, as Dr. Farrar remarks, for one sermon preached on the former aspect of Christian duty, one hears fifty on the latter. These discourses have all the eloquence, the pathos, and the power which characterize the exquisite pulpit style of the learned canon; and his stern indictment of the national vice of intemperance, and his rebuke of England's commercial greed and her war policy, and of the social evils only too prevalent, are like an echo of an old Hebrew prophet. We think, however, he depends too much on mere natural goodness to better the condition of mankind, without giving due importance to moral regeneration as a prime factor of that result.

Lovell's Advanced Geography for the use of Schools and Colleges. 4to, pp. 148. Price \$1.50.

Time was when Canadians were, for the most part, dependent on American geographies. Many of us remember with some compunction the hours spent over the old Morse, or still older Olney. The excellent General Geography compiled in 1861 by Dr. J. Geo. Hodgins, first removed this reproach from our educational system. The progress of geographical science has led to a thorough