

out" is as good a moral for communities as for individuals.

TO INTRODUCE SILK INDUSTRY INTO CANADA.

According to the Vancouver World an attempt is to be made to establish the silk industry in Canada by a young Japanese named T. Oye, who has just completed a University course in England, and for two years made the study of silk-production his hobby. Convinced that silk-production could be profitably added to Canada's industries, he broached the idea to his father, a prominent man in Japanese commercial and Government circles, who represented the matter to the Mikado, who, after consultation with the Government, appointed Mr. Oye to handle the project in America. The Japanese Government is to be kept posted with data regarding the progress of the experiment, Mr. Oye going to Japan once a year to report in person. Said Mr. Oye to a World reporter: "The silk industry may become a part of the new commercial life of Canada. In Japan the farmers are given the care and keeping of the silkworm, and the more industrious and successful a farmer proves, the more silkworms the Mikado allows him to keep. The product is turned over to the Government and paid for. As Canada is a land where everything under the sun is grown, I see no reason why the production of silk should not be followed with profit."

"I will first experiment a few years in the Northwest," continued Mr. Oye, "unfolding his intentions and plans, "and if my efforts are any way successful there, I will extend operations to Ontario, and from there to the Southern and Western States. All that is necessary in growing silk is experience and industry. With these it can be followed with success in any climate where the soil is rich and the sunshine plentiful."

A Plea for an Even Balance.

Educationists nearly everywhere are becoming more and more keenly alive to the necessity, if the best and the most far-reaching results are to be obtained, of the co-ordination of practice and theory, of bringing into unison the hand and brain of the pupil. Hence the provision in at least some of our Canadian public schools for technical training for the boys and the teaching of domestic science for the girls, thus carrying out Froebel's theory of true education, "the development of every faculty of the mind and body for the duties of actual and practical life."

Education along purely intellectual lines, education from books only, with its strain upon eyes and memory, is very apt to produce undue weariness, and in young girls often a brain-tag which becomes positively stupefying, creating inertia which often ends in a positive distaste for home duties. True education provides for a judicious combination of the practical and theoretical, giving every faculty a chance of development, and enabling the observant teacher to learn the true bent of the child's nature. The object of technical training is not to make the lad a good mechanic, though, if his taste lies in that direction, to have learnt the skillful use of tools may be of great value to him in his after days of apprenticeship; nor is Domestic Science the mere teaching of the art of cooking. It goes much farther than that: It trains the child in the habit of cleanliness, carefulness and method; it includes physiology, temperance and hygiene; in fact, it not merely shows how to cook, but how to live. Whilst it teaches the little fingers that there is a right and a wrong way, even in the handling of the dust-pan and brush, the rolling-pin and the potato-masher, it also trains them to cut out

the garments the girl will wear, to make, to mend, to wash, and remove from them grease spots and stains. The girl who has at school learnt the value of foods, will not be likely to fritter away her husband's salary in useless purchases; she will have learnt that "money saved is money made." By her housewifely thrift and wise economy, she will be able to smooth away many of the little difficulties which but too often bring disaster and recrimination into homes where the young wife enters upon her new life with but the haziest idea of how to boil a potato or roast a joint.

Someone has said that it takes a double supply of love to make a happy home if the wife is a poor cook. Whether or no that be true, it certainly takes a double supply of almost anything else to get up a meal in a house where the presiding angel has only "picked up" the art of cooking. She may paint lovely pictures, she may be a finished performer on the piano, and she may have been a prize essayist in her school days, but if she has had no training in the knowledge of how to keep her house healthy, orderly and comfortable, with the least possible expenditure of time and money, there will be lacking a vital element in the mutual happiness of her husband and herself. In an excellent article upon this subject, in the Normal Instructor of April, 1900, the writer asks some practical questions. He says: "The husband and the wife are the warp and woof of the home; he furnishes the sustaining material, she the filling that gives grace and beauty to the web. Can it be said that, in general, the instruction given in the public school tends to make the boy a good husband and the girl a true helpmate for him? If it does, does it give to each, in equal measure or degree, the fitting requisites? Is not some specific training needed for both, in the home-making? Love is a great thing, but there are some things which even love cannot endure. Burnt meat, soggy potatoes, heavy bread, cracked crockery, soiled table linen and dirty surroundings have destroyed more homes than all other agencies combined. A juicy steak, done to a turn, is better than a synopsis of a Greek verb, and a mealy boiled potato is more

The soldier needs to be trained, and so do the lawyer, the doctor and the merchant. It would be deemed unreasonable to expect of the lad, as he leaves his school or completes his college course, that he should enter upon his trade or profession full-fledged, and already able to compete with his fellows; whereas, of the young girl, merely because she is a girl, it has seemingly hitherto been expected that she should be born a ready-made house-keeper or cook.

For both sexes alike, then, we would plead for a fair adjustment of the educational balance, due allowance being made for their limitations, as well as for their capacities, physically as well as mentally.

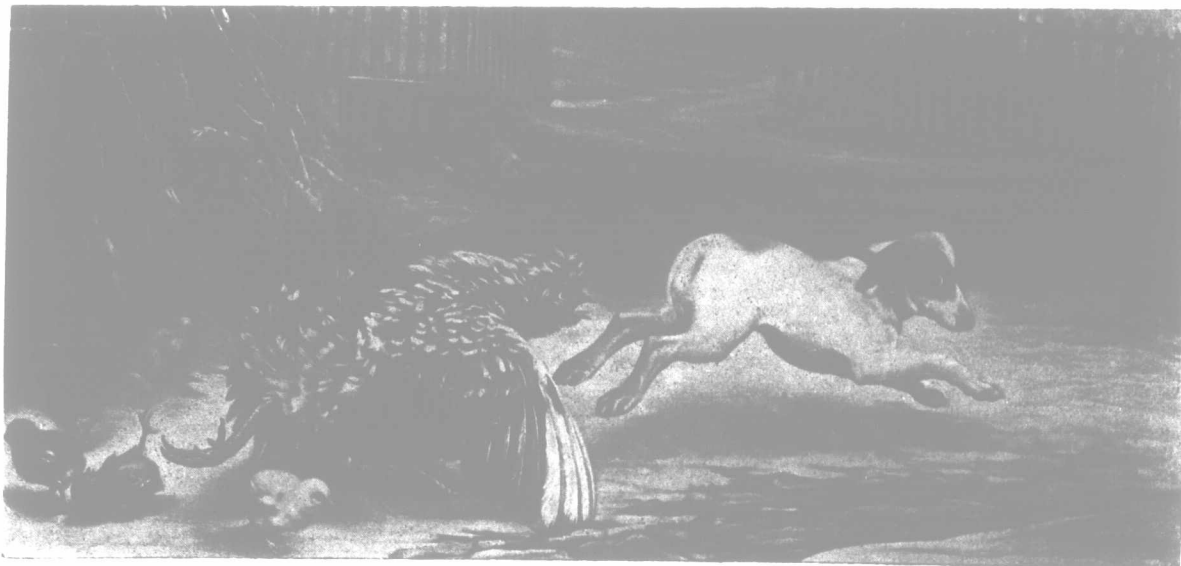
Let there be room for play as well as work, for the old adage, that "all work and no play will make Jack a dull boy," is just as applicable to Jill, who may be his wife some day. H. A. B.

Great Churches of the World.

A Roman journal gives a list of the great churches of the world. The estimate allows four persons to every square yard of space available. Milan Cathedral stands at the head, with capacity for 37,000; St. Peter's holds 32,000; St. Paul's 25,600. The capacity of San Petronio, Bologna, the Florence Cathedral and the Antwerp Cathedral is about 24,000 apiece; that of St. Sophia, Constantinople, is 23,000; that of St. John Lateran, Rome, about the same (22,900); that of Notre Dame, Paris, 21,000. These are the nine great churches of the world. The Pisa Cathedral comes tenth, with a capacity of 13,000. The Cathedral of the City of Mexico and that of Notre Dame, in Montreal, are the two largest churches in North America, though they belong to the second class with St. Stephen, Vienna (12,400), and St. Dominic, Bologna (12,000).—[Everybody's Magazine.

Cock-a-Doodle-Do!

When Frank Stockton started out with his Rudder Grange experiences, he undertook to keep chickens. One old motherly Plymouth Rock brought out a brood late in the fall, and



"Discretion the Better Part of Valor."

potent than 'a binomial theorem' as a homemaker. The knowledge that will produce proper food, well cooked, and daintily served in a neat home, is a greater bulwark of safety to a nation than the largest standing army it can support."

Without, perhaps, being quite able to follow that argument to its final conclusion, our plea is for a fair adjustment of the educational scales, by which, when, in the planning of the school curriculum, technical instruction is provided for our boys, similar provision along womanly lines shall be also provided to prepare our young girls for their life's duties when the days of their pupilage shall have come to an end.

Stockton gave her a good deal of his attention. He named each of the chicks after some literary friend, among the rest, Mary Mapes Dodge. Mrs. Dodge was visiting the farm some time later, and, happening to think of her namesake, she said:

"By the way, Frank, how does little Mary Mapes Dodge get along?" "The funny thing about little Mary Mapes Dodge," said he, "is, she turns out to be Thomas Bailey Aldrich."—[Everybody's Magazine.

A new definition of "friend" was given by a Manchester schoolboy the other day in an essay. "A friend is a person who knows all about you, and likes you just the same."

The Quiet Hour.

Give Ye Them to Eat.

(St. Matt. xiv.: 14.)

If I have . . . eaten my morsel myself alone.—Job xxxi.: 17.

"If I have eaten my morsel alone," The patriarch spoke in scorn; What would he think of the Church, were he shown Heathendom, huge, fo'loren, Godless, Christless, with soul unfed, While the Church's ailment is fulness of bread. Eating her morsel alone?"

Is the Bishop of Derry's stern rebuke entirely undeserved, do you think? Think of the rich spiritual advantages laid at our feet, to be taken up or carelessly pushed aside, according to our mood. Think of the frivolous excuses which keep us from meeting together to praise and thank our God and seek help and wisdom from Him. If we were far away from any church, we should soon learn to value the privileges we regard so lightly now. When I look round the church and see all the empty seats—emptied by a little hot weather—I wonder what our Lord thinks of us, His disciples. Many of His disciples have braved more than a little heat for Him. Think of the African boys who only a few years ago sang hymns of praise to Him while they were slowly dying an awful death—they had not so learned Christ as to give up their worship because of a little inconvenience. Let us wake up to the knowledge of our privileges and of our corresponding responsibilities. Our Lord's command to those to whom He has given anything is to minister to others. "Give ye them to eat," He says to us. Job seems to think that it was an impossible thing to eat his morsel himself alone, are we—Christians!—willing to sit down comfortably and enjoy the good news of God's love to the world, as shown in the Cross of Christ, without trying to pass on the glad message?

Let us look at a picture painted long ago, but still fresh in its clear coloring. A city has been besieged until the people inside the walls are reduced to the lowest state of starvation and misery. Provisions are so scarce that the head of an ass is sold for eighty silver pieces, and one woman, maddened by hunger, has even killed and eaten her own son. Outside the gates are four miserable lepers who desperately resolve to throw themselves on the mercy of the enemy. To stay in the city is certain death, while there is a chance that the Syrians may spare their lives. They rise up in the twilight and go to the Syrian camp, where they are met by a strange silence. Tent after tent they enter, unchallenged and unmolested, finding rich treasures of gold and silver, and, richer treasures still for starving men, immense quantities of food lying ready to be taken by anyone who wants it. Thinking only of their own needs, they eat and drink in ravenous haste, then past swiftly from tent to tent, seizing gold and silver and hiding it. Then their human instincts assert themselves, and they realize suddenly that they are acting in a most inhuman fashion. Near at hand are men and women, groaning in the agony of hunger, can they enjoy this abundance while their brothers and sisters are starving so near them, and all they have to do is to tell the good news? There is enough and to spare for everybody, and they say one to another: "We do not well: this day is a day of good tidings, and we hold our peace: if we tarry till the morning light, some mischief will come upon us: now, therefore, come, that we may go and tell the king's household."

They knew that it was not only selfish, but actually criminal, to secure plenty of good food for themselves while their fellows were left in the darkness of despair and famine. To wait even a few