

THE SAILOR'S GRAVE.

The Hon. Senator Macdonald, who has just returned from Alaska, contributes the following interesting sketch to *The Week*:

The Geo. W. Elder had cast her anchor in Freshwater Bay. The day was lovely, the water of the bay smooth as a mirror and as highly reflective. Close to its margin was the deep, thick, rich border of the unbroken forest, and behind this and completely encircling the bay was a range of lofty mountains, some of which were snow-clad.

The bay reflected with great sharpness the belt of trees which reached the tide water-mark, and behind these, with equal distinctness the darker and deeper shadows of the lofty mountain range. Occasionally a salmon sportively leaping from the water disturbed its glassy stillness, adding additional interest to the picture, the bay soon resuming its perfect mirror-like appearance. I was much impressed with the marvellous beauty of the scene, and in speaking to our pilot, Capt. Wm. E. George, of Victoria, B.C., of its loveliness, he said to me, pointing to a particular part of the forest, "Eighteen years ago, a young Englishman serving on board the admiral's ship, the U. S. steamship *Saranac*, was killed and buried with military honours in that spot."

How wondrous must have been the sight in this bay! How quiet the resting place in the unbroken forest where in all probability the foot of white man had never trod! How grand the mountains, how far from his home, were thoughts which in quick succession rushed through my mind. I found myself unconsciously weaving the story into the following simple lines:—

What mean those sounds of music,
And the dip of the muffled oar,
As those boats in long procession
Move slowly towards the shore?

And why are those men armed
Who are not bent on fray,
Why this imposing pageant
In the waters of this bay?

See! The Admiral's ship is flying
Its flag at half-mast head,
And that boat, with its mournful draping,
It bears a sailor—dead.

See! His comrades gently bear him
To his lonely place of rest,
So far from his home of childhood,
From the land which he loved best.

Hear the echo of the volleys
As they fire them o'er his head,
Ere with measured step they leave him
To slumber with the dead.

Where the wild, unbroken forest
Throws its shadows o'er the bay,
Its stillness broken only
By the salmon's sportive play.

In a land whose snow-clad mountains
Guard as sentinels his grave,
Fit resting-place for England's son,
For one so young and brave.

O England, dear old England,
Thy sons lie scattered wide,
Some sleep 'neath palms in tropic lands,
Some by the glacier's side.

But dear is every spot to thee
Where'er their ashes be,
And dear to thee is this lone grave
By this Alaskan sea.

On my return from Sitka the *Elder* again cast anchor in the bay and I determined, if possible, to find the grave. I was unable to make the Indian, whose aid I sought, understand what I wanted, but through the aid of Mr. Kastromitoff, the Government translator, and a Russian, as his name implies, I succeeded in getting the Indian, who, with two squaws, paddled me to the place.

Mr. Kastromitoff was anxious to accompany me. He had never heard of the circumstances and was somewhat doubtful. The Indian going into the forest and before us led us to the spot, for

The Indian knows his place of rest
Far in the cedar shade.

How well the memory of Capt. George had served him, not only as to the spot, but as to the date, may be gathered from the lettering upon the head-board, which reads as follows:—



W. H. NEIL,

SEAMAN,

U. S. S. *SARANAC*.

Died July 1, 1871, aged 27 years.

I found the grave in a perfect state of preservation. Nature had lovingly covered it over with the most delicate lichen, mosses, ferns, and wild flowers, with a profusion which seemed to mock man's efforts in bedecking the remote places of the dead. I gathered specimens of these, and our pilot, who had been on board the Admiral's ship at the time, was glad to have one of the ferns as a memento. I found the lettering also on the head-board in an excellent state of preservation, and could only account for this by supposing that loving hands from ships subsequently visiting the Bay had carefully re-touched it, so that time apparently had had no hurtful effect upon it.

OLD AND YOUNG.

I.
They soon grow old who grope for gold
In marts where all is bought and sold:
Who hire for self and on some shelf
In darkened vaults hoard up their pelf,
Cankered and crusted o'er with mould,
For them their youth itself is old.

II.
They ne'er grow old who gather gold
Where Spring awakes and flowers unfold;
Where suns arise in joyous skies,
And fill the soul within their eyes.
For them the immortal bards have sung:
For them old age itself is young.

—C. P. Crunch, in *Magazine of Poetry*.

FRENCH AND ENGLISH.

If I were asked what is the particular difficulty that usually prevents the English from understanding art, I should answer the extreme energy and activity of their moral sense. They have a sort of moral hunger which tries to satisfy itself in season and out of season. That interferes with their understanding of a pursuit which lies outside of morals. The teaching of their most celebrated art critic, Mr. Ruskin, was joyfully accepted by the English, because it seemed for the first time to place art upon a substantial moral foundation, making truth, industry, conscientiousness, its cardinal virtues. The English imagined, for a time, that they had subordinated the fine arts to their own dominant moral instincts. Painting was to abandon all its tricks and become truthful. It was to represent events as they really occurred, and not so as to make the best pictures, a sacrifice of art to veracity that pleased the innermost British conscience. Again, it was assumed that mere toil in the accurate representation of details was in itself a merit, because industry is meritorious in common occupations. In short, all the virtues were placed before art itself, which in reality is but accidentally connected with them. . . . The feebleness of the Parisian mind, and its less passionate affection for nature, have left it more disengaged and more at liberty to accept art on its own account, as art and nothing more. There is a kind of Paganism which is able to rest content without deep moral problems, and to accept with satisfaction what art has to give without asking for that which it cannot give. The final word on the subject may be that there is a diversity of ideals; that the English ideal (speaking generally) is moral, and the Parisian ideal is artistic. —Philip Gilbert Hamerton.

STATE AND CHURCH IN FRANCE.

This contest, waged by the Catholic clergy and the Roman Court against the civil authority, is of very ancient date, and it may be said to make up a great portion of the history of modern people. The Court of Rome and the clergy who are attached to it, have always yearned for dominion over civil society, and when it is refused them, they cry out as loudly as they can and in that violent manner which is peculiar to them, that religion is oppressed or that the Church is persecuted,—as if religion and the Church were persons veiled in the flesh of monks—as if the priests were being persecuted every time they were prevented from persecuting others, and that an application of common law was made to them.

The attitude assumed by the Catholic clergy, their well-known character, the abundant means for swaying the consciences of others which the dogma they teach procures for them, have for a long time past engaged the attention of thinkers and politicians. The question is asked by them, whether the pecuniary sacrifices made by the State in favour of the Catholic clergy, bear any proportion to the services rendered by the latter body. It is well known that for three hundred years, but more pronouncedly during the past sixty years, the clergy have been becoming denationalized, so to speak, in order to become Roman; that they have almost given up the teaching of moral duties in order to teach exclusively their pretended rights to supreme power; that their principal object in life seems to be the acquisition of this world's goods, and that their activity in this direction has become painfully felt in private families, while at the same time their meddling with political matters has been a permanent source of troubles to the State. Influenced by these considerations, a great number of people have been led to think that religion should not be made a State institution, and that it was a fitting time to return to the rule laid down by the Constitution of the year III, which gave up the profession of religion to the care of private virtue, because the framers of that Constitution thought that the practise of religious duties satisfied a need of individual tastes solely. They considered that religion had for its only object the safety of each faithful adherent, individually, in the next life; they regarded and treated it as a free individual opinion, without any connection with the public institutions of the country. They did not meddle with religion in any way, as they often declared: they only formally stated that the Catholic Church had ceased to be a government institution.—*Extract from Préparation à l'Étude du Droit*, by J. G. C. (Senécal, Paris, 1887), translated by R. J. Wickstead.

British and Foreign.

MR. CORFE, chaplain at Portsmouth dockyard, has been appointed Bishop of Corea.

DR. DOUDNEY, of Bristol, has just entered on his jubilee year as editor of the *Gospel Magazine*.

MR. M'KENZIE, evangelist from Campbelltown, is conducting special services in Blochairn Church, Glasgow.

LORD POLWARTH will preside at the annual conference of the Evangelical Alliance to be held at Cheltenham in October.

MR. F. T. PALGRAVE'S treasury of English sacred lyrical poetry is to be issued from the Clarendon Press in the course of the present month.

THE Rev. S. H. Ferguson of Queensferry, preached his farewell sermon to a crowded congregation previous to his departure for Australia.

"THE Story of Ireland," by Rev. John Urquhart of Weston-super-Mare, has reached a circulation of 60,000 and the demand for it still continues.

"To Meet the Day" is the title of an attractive volume of meditations by Dr. Boyd, of St. Andrew's, issued recently by Messrs. Longmans, Green & Co.

IN the village of Beaulieu within the last two months the Free Church pulpit has been thrice occupied by three different preachers of the Established Church.

THE Church of England has lost one of its staunchest supporters by the death of Lord Addington, better known as Mr. Hubbard, who had reached his eighty-fourth year.

GENERAL BOOTH presided at the meeting in Glasgow lately to bid farewell to Col. and Mrs. Adams. The General handed the Colonel his commission for Canada.

SPECIAL services in Kilcraggan U.P. Church were conducted by R. v. Robt McLean, M.A., the pastor; the collection exceeded \$350, a larger sum than was asked by the managers.

A NEW departure of some significance is intimated by Mr. Spurgeon, who intends to give a course of lectures in his college on the sciences which could be utilized for pulpit illustration.

AT the first session of the Central Conference of the Methodist Episcopal Church in India, Bishop Thoburn has ruled that ladies could take their seats in the body as lay delegates.

IN the new chapel opened at Farndon by Mr. Macfadyen, of Manchester, the sittings are to be entirely free and unappropriated. It is the first Nonconformist Church established in the town.

THE first marriage celebration in a Free Church in Montrose took place recently in St. John's; some of the more conservative members of the congregation are said to be displeased with the innovation.

THE Rev. Robert Blair of Cambuslang during his month's mission in Islay preached upwards of forty times, and at the dispensing of the Lord's supper at Kildalton addressed an audience of over 500 on the hillside.

PROFESSOR Beal, the distinguished Orientalist, has died in his sixty-fourth year; he spent his early years as a chaplain in the royal navy, and was only last year preferred to the rectory of Greene Norton, Towcester.

ON the day devoted to open air preaching at the annual meetings of the Calvinistic Methodists at Bangor, 10,000 attended the services. Dr. Dale of Birmingham preached the English sermon in the Presbyterian Church.

THE Rev. A. S. Robertson, senior pastor of Burrelton congregation, died lately; he was about sixty years of age and had been in an enfeebled state of body and mind for a considerable time. He took a warm interest in educational matters.

A READER of the autobiography of "John G. Paton, Missionary," has generously forwarded to Rev. Jas. Paton of Glasgow, the editor, the sum of \$500 to be sent to his brother, "to be expended on the New Hebrides mission as the missionary may think best."

DR. MOIR PORTEOUS has been revisiting the scene of his former ministry at Wanlockhead. He preached to an overflowing congregation, which included the parish minister and many of his flock. The fact was recalled that M'Cheyne had once at least preached at Wanlockhead.

SISTER ENMA, the nurse whose skill and care are credited with the speedy and perfect restoration to health of Lord Tennyson, has just published a remarkably interesting volume entitled "Recollections of a Nurse." She is a brilliant example of that class of good women with whom nursing the sick is a positive passion.

MR. WATSON, the hard-working vicar of Christ Church, Battersea, has resigned his charge on finding that it is not in his power to abolish pew-rents. He believes that Christ and His apostles would not have sanctioned reserved seats in a Church, especially in such a district as Battersea, "where class distinctions are fortunately not favoured."

PROFESSOR MARCUS DODS, Rev. John Glasse and Rev. John Hunter are announced to take part in the special Sunday evening services that are being arranged in Maxwell Church, Glasgow, by Mr. Tulloch. The social mission of Christianity is to be the general theme of the course. Professor Flint and Dr. Donald Macleod will be on the list of lecturers.

DR. JAMES HAY, senior minister of Inverkeilor, died in his residence in Montrose, of which town he was a native, recently. Soon after receiving license, about the year 1843, he was ordained to St. Bernard's, Edinburgh; in 1849 he was translated to Lunan parish; and about twenty years ago was inducted to Inverkeilor. In consequence of failing health, he retired from active duty two or three years ago.

KIRKCALDY U. P. Presbytery sent to Markinch School Board an expression of its disapproval of the Board's action in granting the school at Thornton for a meeting of the railway men of Fife held on a Sunday. A member of the board said it savoured of impertinence for the Presbytery to send such a communication to a body entirely independent of it; and it was agreed to take no notice of the document.

A SERIES of meetings are to be held at the City Temple commemorating the completion of the twentieth year of Dr. Parker's ministry in London. His first sermon in the old Poultry Chapel was from the text "I will go before thee and make the crooked places straight;" and he intimated that in the opinion of some to leave Manchester for the Poultry was to come into a very crooked place indeed.