

of holidays has been increasingly felt, and we have been learning how to appreciate and how to use them. There was a time when holidays were for boys and girls coming home from school at the end of each "half." Such holidays have multiplied, of course, since schools adopted "terms," after the example of the universities. But it is of their elders we are thinking now, who in these hurrying days need times of relaxation and change, and of a kindly and happy "carelessness." A holiday comes after work. The idle man and the mere pleasure-seeker can never really enjoy a holiday. It is after work, honestly and thoroughly done, that a holiday may be enjoyed. And though work may have been hard, and even strenuous, nature's recuperative powers are truly wonderful. Surely He who adapted this human frame, so "fearfully and wonderfully made," to the universe in which He placed it, wills that it should sometimes have its holiday! It was partly, though by no means entirely, because the Apostles had been working hard, and even then "there were many coming and going, and they had no leisure so much as to eat"—that the compassionate Lord said: "Come ye yourselves apart into a desert place and rest awhile." Therefore, amid the anxieties, excitements, distractions and exhaustions of these latter days of the nineteenth century, we may look for a blessing upon a holiday honestly earned, and rightly used. And all the happier will such a holiday be if some thought has been bestowed upon the holidays of others. A holiday comes before work. There is a future as well as a past. Rest is recreation. With body, soul and spirit braced and refreshed and strengthened, we are to return to our accustomed tasks, or to new tasks, and to endeavour to make our work the very best that we have ever done; and this it will be, if done as all work should be done—to the glory of God. The word "holiday" means "holy day;" so it is a word full of meaning. It reminds us of the link between the Church and the holiday, and that happiness and holiness have a very real connection. When our Lord addressed the twelve with a call to rest, He said—not "Go," but—"Come," and He went with them. Happy, indeed, that life which, whether in its work or its leisure, is spent in companionship with Him.

OUR GIRLS' SCHOOLS.

We recently pointed out that the chief argument in favour of voluntary schools was that the heavy taxation for school purposes in towns and cities was spent on the families of the middle class, while those of the professional and rich class, which contribute probably two-thirds of the money, receive nothing in return. Mr. Baldwin's remedy, a partial one at best, but apparently the best possible, is to pay to schools, established by private enterprise and conducted under proper restrictions, a fair share of the taxes. Such a scheme does not interfere with the movement in favour of religious instruction in schools. It has been suggested that most opponents of religious instruction are found among the classes which at present monopolize the bene-

fits of the school tax. This may or may not be the case, but the private schools which have sprung up in the centres of population all advance as the reason of their existence the necessity which their supporters feel of giving such teaching and want of it, in the provincial schools. All are agreed that necessary as it is to train all youth in the nurture and admonition of the Lord, no class requires more careful looking after than our girls. To every movement for such purpose we have always given our warmest sympathy and encouragement. While acknowledging with gratitude the institutions of other religious bodies, we can justly claim for our own that they are at least equal and probably superior to any competitors. Those of our readers who studied the account of the Bishop Strachan School in our last issue, must have observed the high ideal kept before the students, and the pains taken to fit them for the greatest usefulness in this life, founded on the highest motives. As one of the best writers of the day said: "The fruitfulness of the fattest of all ploughing is that by the thoughts of your youth, on the white field of imagination." Believing that our Church is the highest, noblest and truest branch of the Christian Church, surely it is incumbent on us all that our daughters should grow up within it and not be transferred to teachers in another fold, or worse still, left outside of any Christian influences. Fortunately, the reproach that our people are selfishly thinking only of their own daughters in establishing ladies' schools, cannot be urged against us. A reference to our advertising columns will show their number, variety and reasonable cost. But of all the sacrifices made for this purpose, the greatest is that made by those excellent ladies commonly known as the Kilburn Sisters. Nothing that could be written would equal the knowledge which our lady readers would gain by visiting their establishments in Toronto, Hamilton, or Ottawa. Their schools deserve all sympathy and assistance, very much more than they have hitherto received; they succour the very poor girls and fit them for the station in life to which they have been called. People too often forget how intimate young children are with their nurses, and the servants, and that the earliest of the most enduring teachings are given by them. What honour or assistance is too great to give to ladies who give up everything to elevate their minds and morals!

REVIEWS.

Equality. By Edward Bellamy, author of "Looking Backward," etc.; pp. 412, 75c., paper. Toronto: George N. Morang.

The study of socialistic questions is evidently demanding attention, and the clergy can hardly stand aside and disclaim responsibility. There are many wrongs somewhere in the relations of society, and our safety lies in discovering the leak. Mr. Bellamy's present work has the merit of great clearness of argument, and deserves to be carefully read. It presents the economic questions often as in a nutshell, and never descends to railing or abuse. The situations and scenes are very cleverly conceived, but the interest lies really in the discussions upon social, religious, and industrial economics, and upon the want of

equality in our distinctly human relations. Upon the common fund belonging to humanity the rich are becoming richer, and the poor must be poorer, so that the gap is widening and the end must come. Mr. Bellamy attacks without mercy the principles underlying our accepted political economy, and the fundamental ideas belonging to the rights of property, where the capitalist accumulates what he never produced, and the labourer dies because he does not own even his own products. If it be the duty of society to safeguard its members in the rights of their life and liberty, and if the financial devices of rents, profits, dividends, interests, etc., are directly inimical to these, there is surely some need of revision if we are to be preserved from some violent upheaval. Away down in the social scale there has come to be a chronic discontent, while the capitalists are piling up their millions. On this side the Atlantic we are having our aristocracy of wealth, and money is the universal talisman to what we wish. But the same process is going on in both the Old World and the New, and Mr. Bellamy sets himself fairly to give the cause and the cure. He adopts the device of giving a man the sleep of fully a century, and we see the new scheme of things after the occurrence of the great social revolution. The criticisms of Dr. Leete and his family upon the principles and working of the former century are very amusing and telling. And we hope your readers will as much enjoy the small book as we have, in seeing how true it is that the poor we must always have with us, and how easy is the descent of Avernus.

The Church in Nova Scotia and the Tory Clergy of the Revolution. By A. W. Eaton, B.A., Presbyterian of the Diocese of New York; 2nd ed., pp. 320; 50c. paper. New York: Thomas Whittaker.

We are glad to see this work placed in "Whittaker's Library," as it is of genuine interest as regards the Church's life in that colony last century. The biographies are valuable for details in family history, and always curious in depicting the fortunes of the U.E. Loyalists, who preferred safety upon British soil to the tender mercy of the New England Whigs. The index is very useful, and fairly full.

Lectures on Ecclesiastical History, delivered in Norwich cathedral, with preface by the Dean of Norwich. Pp. xii., 502, \$2.25. New York: Thomas Whittaker; Toronto: Rowsell and Hutchison.

These fifteen lectures are valuable for many reasons, and not the least for the proof of what teaching power still remains in the cathedral institutions when duly utilized. They have taken up ground that has been often traversed, and yet there is a freshness in the treatment that reflects credit on the workmanship and leaves us amply satisfied. The lectures are the result of careful study, not only with an eye to individual characters, but as relating them to their present position and their future influence upon the Church's thought and system. They deal with the best-known Churchmen of past days from St. Ignatius to St. Augustine of Hippo, but in the setting of all their surroundings. Two lectures may be classed as supplementary, upon Aristides, the first Christian apologist, and upon the Roman catacombs, their history, condition, and Christian teaching; it is not a little pleasing to find the old quarry theory never alluded to. Special attention is given to Tertullian in two chapters or sub-lectures and the labour is well bestowed. Outside his Montanism and proceeding from his strong personality, he has made a deep impression upon the theological aspects of the Gospel; he was a powerful apologist for the Church, and an honest exponent of her general teaching, while he has also left his mark upon the spiritual, especially the severer fea-