

assumption of the Montreal See by pointing out two things that are desirable among the English-speaking Catholics of his Diocese, a Catholic high school and a Catholic journal, as a protection for the faith. The laity support the clergy in generously maintaining the church organs and the service thus rendered to the church is considerable. As a rule protestant ministers do not come forward with a kind word for the religious press that serve the protestant churches, nor do they often press the claims of the church papers on their people. Sometimes, indeed, a preacher can be found who considers it his duty to impress on his hearers the fact that his church has no interest in religious papers and is responsible for no church organ except the Record or whatever name the official bulletin issued by his church may happen to go by. Yet no preacher in the land reaches so many people as the weekly religious journal whose efforts ought the rather to be encouraged than discountenanced by the average minister, whose true ally it is.

THE VIA MEDIA.

WE do not favor pessimism nor optimism. The mean between is the safe way. To prepare for danger is often the best way to avert it altogether, and in the battle with sin, it is not always a sign of strength to boast of unwon victories. Better to look the worst fairly in the face and prepare for it. To the keen toiler it is an inspiration to see the bright side of things; so, to the faithful worker in the Lord's vineyard, the victory over sin, the joy of living near to Christ—rich Christian experience is a reward which no overhanging cloud of gloom can long obscure. It is the privilege of the believer to exercise a hope for the amelioration of mankind which none other can. He knows the real forces that are making for righteousness and his faith in God being stable he knows that better times are at hand. But his personal experience teaches him two things. First, that no progress can be made without constant effort, constant battling with sin; second, that only the power of God in Christ can reform mankind as it only has reformed himself. These two conditions he does not lose sight of and while the horizon may be dark his faith may penetrate to the Sun of Righteousness arising with healing on His wings.

DEATH OF A NOTABLE MAN.

THE name of General Neal Dow will go down on the honored roll of this century's great men. A unique figure was his in the affairs of the United States, and his influence was not bounded by the boundaries of his country. His name and sayings were familiar in the households of Great Britain and her dependencies. His career has been an inspiration to many a weary soldier in the crusade against evil, and his counsel a guide to the promoters of social and temperance reform.

General Dow was a native of Maine and was born at Portland in 1804. He became mayor of his native town in 1851 and then began his active work as a temperance reformer, resulting in the carrying of the prohibition law for the State of Maine. His fame as an orator, as a soldier, as a practical man of business was such that he was invited by the temperance people of Great Britain to visit them and lend his assistance to their cause. He responded, and the visit was twice repeated with exceedingly good results. He became a candidate for President of the United States in 1850 on the National Prohibition ticket receiving 10,385 votes only, for sentiment was not ripe. His candour did much to arouse the then latent feeling and the impulse given has not yet passed away. He has spoken and written on temperance as few have had the ability to do, and his influence, as has been said, has been widely felt.

Up to the last he retained his mental vigor and his

physical powers were well preserved until a short time ago. It was only about a week before his death that he was compelled to remain in bed and even then he conversed intelligently with his family and friends. His end was peaceful, his faith being constant. "This is the end, and it is all right" were about the veteran Christian's last words.

RELIGIOUS TEACHING IN THE SCHOOLS.

AS a result of the refusal of the Toronto Public School Board to grant half an hour from the regular school hours for religious teaching by the Anglican clergymen of the city, Rev. Dr. Langtry fears an agitation will spring up in his church for separate Anglican schools. It is to be hoped he over-estimates the opinion in favor of Anglican Schools, and that we are not on the eve of an agitation such as he foresees. The request of the Toronto Diocese involved difficult points. Half an hour in the morning would not be too much time for religious teaching, but the teaching should not be by Anglicans only. If the Protestant denominations were to make common cause and devise a plan by which the teaching could be carried out satisfactory to all concerned, it is not too much to believe that the Public School Board would yet grant this needed permission. To this end it is to be hoped fresh effort will be directed. The outbreak of an agitation for Separate Schools would but delay measures which in the opinion of liberal thinking educationists would be found both practicable and adequate. It is well that the Anglican Church should do what it can to reach its children in the public schools, for no thoughtful student of present conditions will deny the vital importance of religious teaching, yet the very object they have in view will be defeated unless the co-operation of the sister churches be obtained, and we believe negotiations on a broad basis would bring such co-operation into existence.

THE QUEEN AND CHRISTIANITY.

ATRIBUTE to Queen Victoria by a Buffalo Presbyterian minister has been given unusual prominence by the press of Canada and the United States. During this jubilee year many kind and flattering references were made to the Queen by writers and speakers in the United States. They were taken as so many compliments without deep meaning, but now that the celebrations have passed, Mr. Burnet Wright's words have produced quite an impression. For one thing they were unexpected. Unfortunately we have not been led to expect kind words from the United States, for our neighbors do not love us nor our British connection, and no small courage was required in speaking of the British Queen and country as Mr. Wright has done. He finds a connection between Her Majesty's long reign and the working out of two special providences, viz: "the restoration of the faith, and the recognition of woman. In order that this century might see the restoration of the faith, the Lord Almighty has kept under that fierce light that beats upon a throne for more than half a century a grand woman whose public acts have won the admiration and acclaim of all the world, and whose private life has been like a perpetual benediction upon her people."

Mr. Wright retrospectively showed how in the past, rulers interrupted the march of Christianity, and how Queen Victoria had all her life acted the Christian monarch.

"History tells us" he said "that she spent the entire first day of her reign upon her knees in prayer for the guidance of herself and the preservation and happiness of her subjects, and from that day until this, this greatest and best of all the rulers of the earth has kept her trust in her God, and has been actuated in every official and private act by a noble Christian spirit, until tales of her charity and sympathy and love fill the British Isles from shore to shore. And I believe to-day that in no other land—and I say it with shame and sorrow for my own country—does the spirit of prayer and faith exist so generally as it does in British