

The man who had passed away had lived and moved in a somewhat narrow sphere, but in it he had filled a large place. The great blank thus created was most felt in the home from whence he was taken. There they placed the vacant chair by the fireside, and betimes at the table, a continuing tribute of respect to the memory of the departed. This simple act expresses a sentiment common to humanity itself. Somehow it expresses a sense of the utter homelessness of death. A recent writer (Treves) points out a custom in Uganda, where they make a little door at the back of their dwellings in order that the spirit of the dead may come back to the house. Thus it is that the little door, the little gate of memories at the back of the hut, is never closed. This little door means much. The vacant chair in the quiet Amish home has the same meaning as the little door at the back of the Uganda hut. Who knows that the former occupant spiritualized does not come back and sit betimes in that vacant chair piously placed there by loving hands? Who knows?

We used to see frequently in our papers such headlines as "Another old pioneer gone." Such are noticeably infrequent now in Central Ontario, for these pioneers will soon all have gone. They will all have crossed the bar. But, as the New England Puritan is proud to trace his ancestry back to those who came over in the *Mayflower*, so may we in Canada feel a pride in tracing our line-