

such as: those requiring that hostilities between nations must not begin without previous-unequivocal notice, either in the form of a declaration of war or of an ultimatum with conditional declaration of war. Other important rules forbid the building of wireless telegraph stations in neutral territory, the enlistment of volunteers in neutral territory and the exportation of provisions from neutral states and the transportation of provisions for neutrals.

#### The Toronto Boys.

We regret to see that a body of gentlemen connected with education in Toronto have in meeting defended manners and morals of the boys from the aspersion of Mr. Henry O'Brien and incidentally condemned that intruder upon public notice as having stated what was untrue. Who is hurt by such a resolution? Not Mr. O'Brien, whose prominence in all that leads to righteousness and charity is too well known to need any vindication. The real sufferers are the men who think that by blatant assertion people will cease to believe the evidence of their senses. The hardihood in condemning Mr. O'Brien savours greatly of the tone and temper of the boys who resented the advice tendered with the matches. Who else suffers? The parents who find their children more self-willed and coarse in language and conduct than ever. And the chief and real sufferers are the boys themselves. To encourage them in rudeness and bad manners and bad conduct is the worst preparation for their life's work and the saddest feature of the matter is that the children will feel that they have the upper hand and will be less amenable to discipline and correction than ever.

#### Trade Instruction.

We are glad to turn to another subject connected with the bringing up of the young and that is the change for the better in what is taught. Most of our readers will have seen the report of Mr. James L. Hughes, but few will have read that of Mr. George G. Martin, of the Massachusetts State Board of Education, which is on the same subject, but so interesting that we may be pardoned in making some extracts. Mr. Martin was primarily anxious to see what the attitude of English people was toward elementary trade instruction, and to see what was really being done in that country toward developing the idea. One of the first things that deeply impressed him was the progress that is being made in England for those who already are plying their trade in the shops, for that is the sort of instruction that the people over there are the most interested in, and that in which there has been the widest development. There is scarcely a city or town of any size that does not offer an opportunity for its artisans to attend evening schools and classes for tradesmen. Everywhere there seems to be an honest effort to meet the immediate local needs. Mr. Martin was struck with the co-operation of all classes, employers and labour unions, and that the idea was that it was best for a boy to go to a shop first and get his elementary training in the evenings, although the more progressive look with favour on the day schools. Another interesting point not fully appreciated in this continent is that there is no free technical education in England. Schools are maintained through three sources—the county or municipality, a Government grant, which is so much per capita, and a tuition fee from the pupils, which is not a great deal. It is the Englishman's idea that a person appreciates the most what he has to pay for.

#### "Thoughtful and Liberal Preaching."

We have been much impressed by the only too well founded statements of a letter contributed to the "Church Times" by a writer who signed himself "B. D. Cantab," in which the writer argues against what he styles "a general devotion of

parish pulpits to philosophical argument." He goes on to say that, sad experience has taught more than one clergymen, to my knowledge, that thoughtful and liberal preaching, unadvertised, though it may draw a few men to come to church regularly, and a few more to come occasionally—when they have no week-end engagement—has no power of itself to counteract the attraction of golf, boating, motoring, lounging, and the other Sunday occupations over which the majority of our men are so busy. On the other hand, such preaching is found to discourage the simple-minded regular churchgoers, who say, as they go home, that the sermon was 'over their heads,' or that it segmed 'full of dangerous doctrine.' We firmly believe that these so-called "thoughtful and liberal" preachers of philosophical sermons are sowing the seed of unitarianism and other modern isms in the minds of their hearers instead of building them up in the sound and strengthening doctrine of the Church which shelters and feeds and clothes them.

#### Wesley and the Church.

In the "Church of Ireland Gazette" the Rev. W. Machette has an interesting paper on "Modern Methodism." Amongst other things he refers to John Wesley's determined opposition to his preachers breaking with the Church: "A few years after John Wesley's death the dissenting preachers proposed in the Conference that it should be left to the 'casting of the lot' as to whether the preachers should take it upon them to administer the Sacraments or not. The lot said, 'No,' but at the next meeting of the Conference they made sure not to leave the matter to chance and proposed by resolution that the preachers should be authorized to administer the Sacraments to members of the Society, and the resolution was carried by a majority. Thus Methodism was constituted into a sect, and the sin of schism committed. It was a sad falling away from Wesley's idea, and a direct repudiation of his last requests and commands. In 1788, through the medium of the "Arminian Magazine," he earnestly advised his followers to adhere to their parish churches, even where the incumbents did not preach or know the truth. The great question of sacramental administration was here involved. Though the preachers, he urged, had 'Scriptural knowledge' worthy of all praise, they had not, as he again and again pointed out, the authority of the ministerial office. In 1790 he wrote in his magazine, 'I never had any design of separating from the Church. I have no such design now. I do not believe the Methodists in general design it when I am no more seen, I do, and will do, all in my power to prevent such an event. Nevertheless, in spite of all that I can do many of them, I fear, will separate from it. . . . In flat opposition to these I declare once more that I live and die a member of the Church of England, and that none who regard my judgment and advice will ever separate from it.' The last intelligible words he uttered, a few hours before his death were, 'O God, bless the Church and King and grant us truth and peace for ever.'"

#### Excavations at Jericho.

Professor Sellin has been making excavations on the site of Jericho. He has advised the Vienna Academy of Science that over one hundred men are digging at five different points. The discovery of the historical city wall, built of burnt lime bricks, will arouse the enthusiasm of archaeologists. It was some 10 feet in thickness, and on the western side of the city portions of it were forty feet wide. Two private houses were also discovered, one built over the other. Lamps, plates, cups, needles, works of bronze and stone were also found. Ancient Hebrew lettering proved that the old Hebrew characters were in use. These discoveries throw a light upon Old Testament his-

tory for which all Biblical students may be grateful.

#### English Dairying.

Perhaps to our readers the most interesting part of Mr. Martin's report is that on the dairy farm. In all our provinces we hear of the establishment, or proposed extension, of educational farms. But on this continent, in the States as well as Canada, teaching authorities, have much to learn from England: "I was particularly struck by what I learned in Cheshire, where the leading industry is dairying. The county maintains a dairy school for young women which comprises a course of fifteen weeks. In connection with the school there is a farm of 600 acres, and sixty head of cattle are kept on the place. Not only may women take the entire course but the school is open to any woman who may wish to attend for a shorter period, even for a week or day or two. The advantage of short periods of attendance is very great to some; for in their dairy work it sometimes happens that a woman meets with failure in some particular department of her work. To cite a specific case, her butter may not be to her liking; she cannot turn out the excellent article that she desires. She knows there is something the matter, but she is unable to discover just what it is. So she goes to the dairy school to learn wherein lies the defect, and perhaps it takes but a day or two to remedy the difficulty. This is one of the ways of meeting local needs in a thoroughly practical manner. Many of the schools in various cities also send out lecturers to instruct in such practical trades as bee-keeping, fruit-raising and poultry-raising; and it is worthy of special note that the county councils always are ready to co-operate in this work whereby thousands of men and women are given the best of instruction." This is a desirable extension of the travelling dairy teaching.

#### Train the People.

An eminent English divine has been pointing out the scarcity of clergyman in the new settlements, and that owing to one man having too much ground to cover our Church loses many of her people. It is all too true, so often repeated that we are surprised that any one would think that he has discovered it. Let us again commend to our friends in England advice which has been tendered since the establishment of this paper. Train the emigrants before they leave home, impress upon them the need of regular services, family prayer if possible. Of necessity let them understand that the Fourth Commandment should be observed, the day kept holy, the service read, and children heard their Catechism. There are many instances, we remember one notable one, where a man with a meagre education, on taking up land adopted this course. He sent around to his neighbours that he would read the service and invited them to come. The neighbours came, the service was regularly kept up, and so far from the Church losing in that district it gained. Again we say, prepare the settlers for their changed conditions.

#### The Universal Language.

The third Esperanto Congress was held at Cambridge. One thousand five hundred delegates from all parts of the world were present, and on the streets groups of people stood speaking the universal language with evident knowledge and animation. Every European country was represented, and there were Esperantists from America, Canada, India, and Algeria. Many flags were shown by the townspeople, and the green star Esperanto flag seen everywhere. Thousands of books in the exhibition represented the literature of Esperanto from scientific and mathematical treatises down to the penny introductory grammar. Trade catalogues and manufactured articles bearing the trade mark "Esperanto" were also to be found. Indeed, there were