

COMMON SENSE.

Now it is remarkable, that the most uncommon thing in the world should by general consent be called common—there is no doubt this faculty, this sound perception, is of all gifts most rare, and common sense a more unusual quality than genius. Yet we all think it is our predominating characteristic. Our friends usually know better, and thanks to the artificial age in which we live, they repress their legitimate desire to tell us so. Of course we are all gifted with a certain amount of "common sense," but unfortunately its force and energy is spent in managing our neighbor's affairs. There is not a man daubing about the bar-room, or gossiping on the street corners who could not—from his own point of view—bring more common sense to bear upon the work of the farmer, preacher, doctor, lawyer, mechanic, merchant, engineer, or in any path of life, than is displayed by those who walk therein; and yet such a man, as a rule, hasn't enough of that very desirable characteristic, to provide properly for his own household. If it is a matter of seeding, or creed, or prescription, or advice, or building, or goods, or canal, he knows all about it, but if it is a matter of looking after wood splitting, or clothing, or wisdom for his own household, he is totally at sea, and not being an expert sailor, the wreck finally comes, and he and his family go under, when the Town or the King's Daughters must come to the rescue. And yet all this while he has been (theoretically) repairing his neighbor's mistakes. But the loafer and lounge are not the only ones happy in this hallucination. Every layman knows (no matter how successful or unsuccessful, his own business may be) that he could manage the affairs of the church better than they are managed, and preach better sermons. No one who fails to come up to the standard his companions have fixed for him, but will be classed among those lacking common sense; and likely the classification will be correct. Nine out of ten of life's failures are brought about by lack of this quality. "To get understanding" (which is nothing else than the ability to use wisely the knowledge we possess) is only to get common sense. The fact that men who have the widest range of knowledge, are by no means the men with the most common sense, should lead us to consider the wide difference between wisdom and knowledge; and in matters of education, instead of laying so much stress upon the acquirement of facts and incidents, it would be well to teach the growing mind to consider the

causes which lead up to these facts and incidents; and that cause and effect are the same, through all ages.

Humanity never changes, its passions and desires are in the beginning, when Eve longed for knowledge and ate the apple; when Cain envied the acceptance of his brother's sacrifice and murder followed; when "Paris" and "Helen" turned the world upside down for love; when the Louis's sowed idleness and folly, and the harvest was the French revolution; when Charles, more unstable than Reuben, vacillated and deceived until the patience of a nation became exhausted, and a Cromwell sat upon the throne of England. Common sense protects a man from foolish acts. A woman of common sense, an Elizabeth, guides a nation through crises and makes prosperity, a foolish Charles brings about calamity; a Plato three hundred years before Christ was born teaches Christian doctrine; a Voltaire seventeen hundred years after the birth of Christ teaches Christianity an imposture. Mankind ever the same, good before God was taught (original good), bad after years of Christian teaching (original sin), and so wags the world away through all the centuries. Understanding and folly, side by side—"Wisdom is the principal thing", but alas, we do not get wisdom, nor do we "get understanding." F. S.

CHURCH OF ENGLAND SISTERHOOD, TORONTO.

It may be of interest to some of the King's Daughters to hear a little about woman's work as done by the Church of England Sisterhood in Toronto. Twelve years ago the Sisters of St. John the Divine began "In His name" their work of self dedication with but two members; so blessed has been their labors that they now number about thirty. Their first year in that poor district where the Mission House was opened at 71 Robinson street, they distributed 735 dinners, 400 in their houses, 335 carried to sick who were not able to come. A free dispensary was also conducted, and clothing supplied to mothers gratuitously. The next year, 1885, when the rebellion broke out in the North-west, the Sisters went to Moosejaw and took charge of the hospital for wounded volunteers, and their services there are remembered by many with heartfelt gratitude, and to their many friends it is a great pleasure to know that the Government presented them with a grant of land and the Saskatchewan medal, in recognition of their valuable services.

On their return they opened a surgical hospital for women on Euclid

Avenue, since which time their work and members have so much increased that the new hospital on Major street was a necessity; and besides their hospital work they have opened a home for the aged at 169 and 171 John Street, where men and women in old age and reduced circumstances may spend the closing years of their life, and where lonely people may find companionship and tender care. Two Sisters also live and work amongst the poor in Seaton village. This Mission House is in Follis Avenue. There they hold mother's meetings, sewing schools, invalid dinners, where a doctor is always in attendance, the sisters making up the prescriptions, etc. Also there is a Fuel and Clothing Club. In St. John's House, Major Street, there is a church work room, where very beautiful embroidery is done, also orders may be sent for supplies, banners, crossacks, etc. Nor is this all, the Bishop Bethune College, Oshawa, a school for girls is also conducted by the Sisters of St. John the Divine, where they have over forty boarders, the fees are from \$40 to \$50. In St. John's Hospital, Major Street, for the diseases of women, there are two endowed beds for free patients, a ward of ten beds where \$3 per week is charged, also semi-private wards where the charge is \$6 to \$7 per week, a bed is endowed for a gentlewoman in reduced circumstances. Private rooms at from \$7 to \$15 per week, sixteen beds have been added and are all in constant demand.

The Superior is a most gifted woman, and her personal charms and quiet persuasiveness make it impossible to say no to her. Besides the Sisters she has a band of associates numbering 150, who pledge themselves to help on this grand work by doing something definite each year for it such as helping in the embroidery room or in the Mission House.

The dress of the Sisters is distinctive. This little incident which happened to The Superior may help to illustrate the necessity for such. A poor unfortunate had to be taken in a cab to the general Hospital. The Superior dismissed the cab, deciding to return by the cars; unfortunately it was after twelve when she was able to leave, and the cars had stopped running. However, she decided to walk, and going along Queen Street when it began to rain. Walking quietly, she heard a step behind her, and a man said, "Madame, will you accept my umbrella? I know you have been out on some errand of mercy."

I must before closing, say a few words about the beautiful chapel, with its lofty ceiling and restful coloring, so quiet and peaceful, away from the noise of busy life, where one may rest and meditate in the quest of God's temple.

B. S. M. H.