

rivers which never reach the ocean, they dry up and disappear in the desert. We do not realize how much of our water supply is lost by clearing and increase of towns. It may be said that large bodies of water are returned to the rivers and lakes. That is quite true, but as yet without exception these are defiled by factory refuse, filth and sewage. This danger to health is increasing and we trust before the Commission is finally dissolved some minimum of cleanliness will be settled and made imperative on all cities, towns and factories using the waters of the lakes or their tributaries. It is, we fear, too soon to hope for any remedial legislation to increase the supply of water. But let those which pass our doors do so without defilement. In truth the world is only touching the fringe of the question: our lakes are drying up. The Caspian, Aral, Tchad, are following the fate of the Thibet and North African waters, and the sooner this is realized the better.

Crops.

Indications point to unusually large crops in Canada this year. This is a most pleasing outlook, not only to the cultivator of the land, but to the country at large as well. The foundation of prosperity in this, as in most other countries, is its agricultural produce. The toil of the farmer and its rich results are the most influential factors in the well-being of all classes in the community. The claims of what is called "labour" are constantly being dinned into the public ear. The work of the farmer, on the contrary, needs no such parade and self-commendation—it speaks for itself. Not only so, but in comparative length of daily labour we believe the farmer is in the main a much harder worker and works for a longer time each day—Sunday necessarily included—than the glib-tongued labour agitator and his associates. But in our desire to see our friend, the cultivator and producer, get fair play we are digressing. One word and we are done. If the farm is richly blessed this year see to it, friend, that the Church has its fair share as a fitting acknowledgement of the Divine blessing on yourself.

A Lost Heir.

A strange and pathetic episode in the history of the House of Gordon has accidentally been brought to notice by a paragraph in the report of the American Seaman's Friend Society. The eldest brother of the present Earl of Aberdeen suddenly disappeared. He was a youth of great promise and his action seemed incomprehensible. He had run away to sea, like many before him, before the age of steam. It was found that "George Gordon" had, after some time, qualified at Boston as a mate, but on his first voyage, after working up to that rank, had been swept overboard and lost in heavy weather. Among other acts of love the Dowager Countess in 1870 had given this Society one hundred libraries as a memorial of her lost son.

Seamen's Libraries.

About the time that Lady Aberdeen gave these libraries there grew up a determined effort to furnish libraries for fore-castle use. Some of these chests have had long lives. Forty years ago the now President Roosevelt, then a boy of ten, handed over to the clipper ship Rival one of such libraries. It has disappeared, but a chest load, which started on board ship two years before, in 1866, has just turned up, so it may be afloat yet in some part of the world. The American Seamen's Friend Society has records of its loan libraries now known to be afloat. These show that 618,400 volumes have been read by 442,230 seamen. More than a hundred and fifty chests of books have been reported as in use at United States life-saving stations. Each library is numbered and registered, and reports of its voyagings are now made to any one who may launch one by paying twenty dollars.

Fly Fishing.

June weather is good weather for the sport that delighted the heart of gentle Isaac Walton. To those who have not the means or time to indulge a day or two in this captivating recreation we commend the all too short contribution on the subject by W. Earl Hodgson to the Nineteenth Century for May. Mr. Hodgson is critical, argumentative, instructive and entertaining. "The more fish one catches," says the writer, "the more fresh glimpses one gains into the marvelously intricate system of natural laws by which the incidents of sport are regulated." Indeed after reading this most interesting article one is inclined to the belief that the average trout, of course we speak of the wild uncivilized rover, has more brains, in a much smaller space, than the average white who seeks to tempt him with an ill-judged lure. The story of the wingless "Saltoun" is a good one—better than most fish stories, because it has a strong flavour of probability.

Will Power.

Were it possible to get the average man to believe it to be true, that by constant endeavour, he can so increase the power of his will that in the course of a year or two he will have acquired a strength of mind and force of character that would at the outset have seemed to him incredible many a man would make the attempt. Of course, as John Foster intimates in a thoughtful essay, the prime requisite of success in any marked change in the habits of life is strength of character. It was strength of character that enabled the soldier Cobbett, as he marched to and fro on his sentry beat, to master the rules of English grammar. But even character can be strengthened by persistent effort. The will may be developed in the same way. The foundation of this great change may be well and surely laid by any one who has the courage, patience and determination to set about mastering his own mind and guiding and controlling its thoughts. At first it may act like an unruly colt and make frantic efforts to break away. In time, however, it will be brought under control by firm and unwavering discipline. Thus the unruly colt will be changed into a good general purpose horse to the great gain and delight of its owner.

Instructive Evidence.

Not before it was needed the two Houses of Parliament in London have appointed a joint committee to hear evidence as to lotteries and indecent advertisements. Mr. Dunning, the eminent chief constable of Liverpool, said the police did not take notice of small charitable lotteries in connection with bazaars, etc., unless they were advertised or tickets sold on the streets. He thought the Post Office did not do all that lay in its power to prevent lottery circulars being sent round. The Liverpool police had taken action to prevent the publication of draws, nominally charitable but generally swindles. At times the bounds of decency were passed in reporting divorce and other cases, especially by drawing attention to questionable evidence. Mr. Russell Allen, proprietor of the Manchester Evening News, who also represented six other leading North of England papers, gave evidence of the craze for Limericks which grew out of another type of competition. He instanced the case of a man whose checkered career he traced, who, when utterly bankrupt, started a small sporting paper in London and commenced to issue coupons. In one year he had paid over forty-six thousand pounds and claimed he had paid over a million sterling in prizes. Being prosecuted he had taken his business abroad, being unable to continue his methods in England. On the whole our own press is well conducted, but it will be useful to watch the legislation in England consequent on the report of this committee and to see that it is re-enacted by our Legislature.

THE VOTE ON THE HYMN BOOK'S NAME.

We wish every one to send in their vote on the new Hymn Book as soon possible. The following is the vote to date:—

- The Church Hymn Book—97.
- The Canadian Church Hymnal—49.
- Anglican Hymn Book—44.
- The Church Hymnal—32.
- Anglican Church Hymnal—24.
- The Hymnal of the Church of England in Canada—24.
- The Book of Common Praise—21.
- Anglican Church Hymns—9.
- Church Hymns—6.
- Canadian Church Hymns—5.
- The Hymnal—4.
- Hymns New and Old—3.
- Hymns of the Church—2.
- The Canadian Catholic Hymnal—1.
- Anglican Hymnal—1.

CLERICAL AFFECTATION.

A certain degree of affectation, or what may strictly pass by that name is, we suppose, inevitable in public men in their public appearances. The man who "plays a part" can never be perfectly "natural," and it is not expected of him. The only perfectly "natural" man is the savage, and even he is only relatively so, for savagery has its fixed conventions. Nor is perfect naturalness possible or expected in the social functions of private life. But there is affectation and affectation. There is the affectation which is only another name for the decency and dignity demanded of all men in their intercourse with the public, which is in reality a tribute of respect which they owe to collective humanity and there is moreover the affectation which simply consists in the suppression of personal singularities, the affectation of unobtrusiveness and self-effacement. All of which, whether in public or private life we are bound to practice, and without which, if such a thing be conceivable in civilized society, we degenerate into cranks and bores. But again there is the affectation that is a matter of deliberate pretence and sham, which involves studied deception, and which instead of being a tribute to the feelings of others, is practiced with exactly the opposite object of unduly exalting ourselves at other's expense. Of this kind of false affectation there are many varieties. There is the affectation of pomposity, the affectation of unconventionality or "naturalness," the affectation of indifference, the affectation of superior mindedness, etc., etc. To bring the matter home to ourselves, it may be asked, are the clergy of the Church of England, as a class, specially addicted to this failing. Some perhaps would be inclined to readily answer in the affirmative, others again might deny it. Without pronouncing decisively on the subject as to the special weakness of Anglican parsons as compared with the clergy of other denominations it must be admitted that, however, the case may stand relatively certain kinds of affectation are fairly widespread among our clergy, and are often disagreeably noticeable. In some respects there is perhaps a special temptation along this line in the case of Anglican clergymen. They belong to a Church which stands for certain well recognized traditions of order, decency and dignity; virtues which very readily and very easily lend themselves to imitation and unconscious caricature. For this is just exactly what affectation is. It is unconscious caricature. Hundreds of our clergy to-day are, therefore, with the best of intentions and in perfect unconsciousness and innocence, caricaturing their Mother Church by the assumption of certain characteristics, which is impressive and commanding in those to whom they rightly belong, are rendered paltry and ridiculous in their own persons, and often become absolutely repulsive. The one especial respect in which our clergy