

national life. British North American Acts and Imperial federation ever increasing the efficiency of our institutions and adapting them to the ever new conditions and exigencies, world-wide as are its world, embracing new homes. This, then, is our Canadian life, with which our Canadian literature must keep step and be its tongue.

How then can we develop this literature?

First, we can provide the conditions of its existence and development by our educational institutions, so teaching our literary, constitutional and social history, and imparting such knowledge of our laws and their obligations, and the public duties of our Canadian citizenship, that this intellectual, moral and social life of our children as developed in our schools shall have its roots and take its sentiments from our Canadian nationality and no other.

This national life, as developed in one of New York's industrial schools, might well be introduced in some such manner with good effect here. In this school the pupil who is head of the class is allowed to carry the flag at the head of the procession into the school-room. Arrived there, and standing by the teacher's desk, he holds the flag aloft while the assembled children repeat in concert: "We turn our faces to the flag as the sunflower turns its face to the sun." Then, with uplifted hand, as in salute, "We give our heads, our hearts, to our country," and then, with a shout that can be heard round the square, rings out: "One country, one language, one flag!" Who can estimate the value of such a lesson as this, or wonder that those so taught would not willingly die for the honour of the flag!

Could we not in Canada adopt some such form in our schools, using, of course, our own patriotic salutation? Remembering the enthusiasm with which our Ontario schools responded to the call of a leading Toronto daily for the best essay on the "Use of the Flag," we are sure there would be no lack of schools willing to try this form of reward of merit, if so authorized.

This training of the schools must enter into the life blood of our childhood—be endeared and hallowed by all the sacred associations of our home life. Canadian mothers at the children's hour must sing to them our patriotic songs, tell them as they gather at their knees the stories of our heroes, teach them as they pray, the added suffrage, "God bless our Queen and Empire, and keep me loyal."

Canadian fathers must set aglow the imagination and hearts of their sons with the heroism, devotion, and self-sacrifice of Canadian United Empire Loyalists, read to them the gem-like histories of the Lundy Lane and such like series, till they live over again, in their boy life, the Homeric age of Canada. This done, our Canadian press must be made and kept a fitting organ and outlet for this national sentiment and conviction, nurtured in our homes and trained in our schools.

The development of our Canadian life will furnish the great topics of discussion, and our national training will give the impulse and keenness of interest, and secure the nobleness and intelligence of the writers.

Such seems to me the field and the seed for

the growth of our national literature that shall blossom and bear fruit worthy of our British Empire and Canadian land.

ST. AUGUSTINE IN ENGLAND.

By the Bishop of Stepney.

About the time of Augustine's arrival, in 597, the general position of the several races in this island, in regard to Christianity, was roughly as follows: The Britons, who had been Christians for a long time (certainly for 400 years, and probably in some parts of the island a good deal more than that), had been driven out of the eastern and central parts of the districts now called England, and occupied the south-west, west and north-west. Tradition makes the British Bishops of London and York among the last to fly westward, and places the date of their flight very few years before Augustine's arrival. It is certain that Wilfrith was able, in or about the year 675, to identify the sacred sites in West Yorkshire deserted by the Britons when they fled before the sword of the Angles. There is no evidence that the Britons at any time took any part in Christianizing the English invaders; the evidence is all the other way.

The English were pagan in all parts which they occupied. But when Augustine came to Kent, he found Christianity known and practised in the capital city. The King had had for years a Christian Queen, the daughter of the Frankish King at Paris, and the Queen had had a Christian Bishop performing Christian services for her in a church preserved from British times. Thus the first seed of the conversion of the English was sown by the Church of Gaul. Further, the Kentish men had made applications to Gaul for a supply of Christian teachers, but their appeals had been neglected. Things were evidently ripe for a general change of religion, and it came rapidly. The success of Augustine in Kent was great and permanent. In all other parts his work was a failure.

In the year 597, a week after the baptism of Ethelbert of Kent, Columba died. That means that his work of spreading the knowledge of Christ in Scotland was finished just at the time when Augustine's work in England began. Columba's foundations at Iona and on the mainland of Scotland were thus prepared for the reception, a few years later, of the fugitive princes Oswald and his brothers, when Edwin drove them out in 616, and possessed himself of the northern as well as the southern parts of Northumbria. There Oswald and his brothers became Christians. We may fairly presume that they were converted before Edwin himself was—that is, that the Bernician branch of the Royal Family of Northumbria was converted by the Scotie Church from Iona before the Deiran branch was converted by Paulinus from Canterbury.

From 627 to 633 Christianity was established in Northumbria from Canterbury. Then it was overwhelmed by the Britons. Oswald and his brothers in turn drove out the Britons and made the land English and Christian again. By their friendships and alliances with other sovereigns they introduced Christianity to almost the whole of the remaining parts of England other than Kent and East Anglia, and the whole of their Christianizing work was done by those who had brought them to Christ—the Scotie school of Columba.

East Anglia was converted by Felix, a prelate from Burgundy. Wessex was first taught by Birinus, who was consecrated at Genoa. The Scotie Oswald was fortunately at the king's court at the time, marrying the King's daughter, and his influence was conclusive. He became sponsor to the king, and joined him in the first grant of land to

the Church in Wessex. The East Saxons of London apostatized in 616, and were won back to Christianity forty years later by Cedd, the second Bishop of English London, who was consecrated by Finan, of the Scotie Church, at Lindisfarne. Sussex was not Christianized till long after the Roman mission had died out in the person of Honorius."—London Guardian.

REVIEWS.

Harper's Magazine for July contains the second paper by T. P. O'Connor on the Celebrities of the House of Commons with illustrations by Paul Renouard. Lord Salisbury, Mr. Labouchere and other well-known Englishmen are well portrayed. White Man's Africa, by Poultney Bigelow, describes Natal as a colonial paradise. The Kentuckians, a new novel by Jno. Fox, jr., is commenced in this number. A graphic account of Sheridan's famous ride, by one of his aides-de-camp, Major Forsyth, now General Forsyth, with illustrations by Zogbaum. Wm. Dean Howells contributes a short paper on "The Modern American Mood." The first article on the Century's Progress in Physics, by Dr. Henry Smith Williams, and the Military Academy, by Capt. Jas. Parker, U.S.A., go to make up a very entertaining number.

Scribner's Magazine for July is of special interest to Canadians, containing as it does a well-written and illustrated article on John Cabot, by the Marquis of Dufferin and Ava, chairman of the committee of the Cabot celebration. The illustrations are all from original documents, autograph letters, ancient maps, etc. Everyone who has followed C. D. Gibson through London will be sorry to hear that this month completes his illustrated papers. Although a little out of season, "Cavendish" discusses the latest whist fads, and gives them little ground to stand on. Articles on university life are rather the fad now, and Henry E. Howland writes on Undergraduate Life at Yale. Modern Business Buildings, by Steffens. Wm. Morris, the poet and craftsman, by Walter Crane, and some short stories and poems complete the number.

The Arena.—Henry Clewes, the great banker, and John Clark Redpath, the Arena editor, write on the Citadel of the Money Power in this month's Arena. Hon. Hugh H. Lusk, ex-member of the New Zealand Legislature, contributes an article on The Single Tax in Operation. Many other well-known writers and thinkers contribute to this number, making it one of the strongest ever published under the new management.

The new book, entitled "Victoria Sixty Years a Queen," a sketch of her life and times, by Richard T. Lanfield, librarian, Public Library, Hamilton, with an introduction by Hon. G. W. Ross, Minister of Education for Ontario, has already received much and favourable comment from a reading public. Mr. Lanfield brings to this work much careful research, presented in well-chosen words, and the book bids fair to be one of the most popular works of the Victorian Jubilee year. Already there is a great demand for the book. It contains over 500 pages, well printed in good, clear type, and is well illustrated throughout. The authorized picture of her Majesty is particularly good, prettily set in a gold circle with diamond-shaped lines. The whole book is well gotten up and will form an attractive addition to any drawing-room table. Written from a Churchman's point of view, though in no way biased by it, it should be in every Sunday school library in our land, as well as in our Public school libraries.

—Read the Bible thoughtfully and carefully and you will find a blessing and a comfort that careless reading can never bring.

The following Jerusalem.—A is seen in the cor year, nineteen h Judaism. With church. Mr. Ke' change in the St of German pray brew prayers and is a great success more widely use they seem to pr than in German them in his ov House of Indus ried on. The the work of inf men has gone f says: "There among the you acquisition of spirit of the Cl among them a peace and harn from some of working in otl are quite f stream of their boys. and I wish," accommodatio school is well the accommod set of boys. a working amon them turn out of the boys h Industry as b In the Girls' bers than eve become Chris fully trained. practice of w careful work we trust that the Lord." day and dail tion to Arab has also atte Waiting roo room and Another in missionary ments. H year to col pecially Sil road, know frequently. ite Jews is days, when many oppo with them synagogues lowing rep tendance the first th was an av Mrs. Lydi ployed in just finish tory, which have been Jeremiah, by heart: cies in th have gone the attent has been tions." ing the r ing cases some I v girl aske to her ar of the I children