

are familiar with his graphic and graceful prose, and charming verse, may remember the tribute written of another in one of his beautiful sonnets, which is singularly applicable to himself:—

"A brave and gentle soul, a noble mind,
Pure, constant, generous, modest and refined,
With simple duty for its only aim."

The Archbishop of Sidney.

It is not with a desire to criticise, mainly from the wish to obtain information, that we refer to certain aspects of the consecration of Archbishop Wright. This solemn ceremony took place with all proper impressiveness in St. Paul's Cathedral, London, on the Feast of St. Bartholomew, the Archbishop of Canterbury consecrating. The King's mandate was read, but the Archbishop did not take the oath of obedience, being himself a Metropolitan. These are our difficulties, perhaps some reader can enlighten us. Why is the King's mandate necessary in the case of an Australian primate? Then whether a mandate was necessary or not, was it proper that the Australian Metropolitan should be consecrated in England? Assuming that such extra territorial action by the Archbishop of Canterbury was in order, would it not have been wiser, more decorous, more gratifying to Australian feeling that the ceremony should have taken place in the Cathedral at Sidney by the Archbishops and Bishops under the Southern Cross.

The Author of "Alice."

Canon Cowley-Brown has been reading a most interesting paper of reminiscences before the Edinburgh Clerical Association. The following extract gives a delightful reference to the famous author of "Alice In Wonderland":—"The other remarkable contemporary to whom I have referred, though known, I might say, the world over as the author of 'Alice in Wonderland,' was a great deal more than the writer of one of the most original stories in the English language. He was a mathematician of no mean attainments. There is a story that the late Queen was so delighted with 'Alice,' that she requested that the next book by the same author might be sent to her. Accordingly a treatise on conic sections or some other equally abstruse mathematical work by the Rev. C. L. Dodgson was forwarded to her. In those days the undergraduates dined together in batches of about half-a-dozen at the various tables in the hall. In Dodgson's 'Mess,' as it was called, was Dr. Pusey's young son Philip whose crippled frame enshrined a pure soul and a cultivated intellect. It was indeed a triumph of mind over matter, or want of matter. A cripple from his birth, deformed, stone deaf, he not only managed to take his degree, but travelled as far as Mount Athos in the search of manuscripts. The features of another of our number have been immortalised in 'The Hatter,' who figures in the 'Mad Teaparty' in the inimitable story. None of us, however, who sat out all our terms at the same table with him managed to discover the peculiar humour that possessed our eminent contemporary Dodgson. We looked on him as a rising mathematician, nothing more. He seldom spoke and the slight impediment in his speech was not conducive to conversation. One day, however, he asked me to go for a walk with him. Our conversation happening to turn upon art, he said if I would come back with him to his rooms he would show me some drawings by Tenniel. They were in pencil, on small squares of paper, and were originals of the illustrations in 'Alice.' He then confided to me that he was writing a book. A few days after, he, like Lord Byron, woke one morning to find himself famous."

Woman's Work.

In a little town in Western Ontario the writer was spending Sunday and learned that the preacher on that day in a church belonging to

one of the other Christian bodies was a lady, who seems to be more or less continuously engaged in such work. This case is not by any means a rare one, and when such cases arise, the question springs up in many minds, is it right for women to act as public preachers in churches? St. Paul more than once seems to say they ought to keep silence. See 1 Cor. 14:34; 1 Tim. 2:12. But then the further question arises, are these directions binding on every church, or were they only intended for the churches in Corinth and Ephesus? This question came up in the Sunday School lesson for September 12th, where we read of Philip's four daughters prophesying. (Acts 21:9). What was an Old Testament prophetess? What was the precise position of Miriam, Deborah and Huldah? What was the precise position of a New Testament deaconess? What are we to learn from the risen Lord first appearing to Mary Magdalene and charging her to bring the tidings to His brethren? These are some of the questions that belong to the consideration of this problem, and we leave them for consideration, merely remarking that the mention of Philip's four daughters in our Sunday School course brings this question forward and invites a careful discussion of the whole case.

Missionary Enterprise.

Whether Mr. Preston's strictures on Missionary work in Japan be accepted or rejected they cannot be ignored. They are the outcome of observation on the ground, by a politician, it is true. But by a man of affairs of unusual shrewdness and capacity. Disagree with him if you will. It cannot, however, be denied that he has had far better means of observing results and forming conclusions from than most people in this country. We would be slow to attribute lack of religious zeal on the part of any young man who devotes his life to the missionary cause. But zeal is only one of the many factors requisite for the successful discharge of one's duty as a missionary to a people of the extraordinary ambition, enterprise, and intellectual capabilities of the Japanese. To teach such a people any of the arts of civilized life, or of modern warfare, would call for unusual learning, experience, capacity to teach, and special knowledge of the language, habits and character of the people to be taught as well as the zeal above referred to. Why there should be a lower standard when the subject to be taught is the all-important one-religion we are at loss to understand. Lower the standard and you will lower the results. Zeal without efficiency is a good thing misplaced, but combine the two and you will have not merely the good seed, but ground well cultivated, seed well sown, and in due time a harvest of which no man need be ashamed.

The Trend of College Life.

The Rev. Dr. William H. P. Faunce, President of Brown University, has delivered an instructive address on the often asked question, "does the 'American' college course in liberal arts tend to unfit men for practical life." It would be unfair to copy it, and we have found it impossible to condense it. All interested should obtain and read it. The history of and the changes in college life are carefully considered, and among his conclusions the president finds the chief failure of the college to-day is in teaching students the zest and joy of serious, persevering, intellectual labor. The kindergarten has been projected upward, and we have made life in college more comfortable and amusing, just at the time when life outside the college has become more alert, exacting, and relentless. If this glaring deficiency can be remedied we may believe that the college is fairly successful in giving its graduates knowledge of men, soundness of judgment, capacity for loyalty, and ideals of work. No college can foresee what calling its students will ultimately pursue. * * * But the American college can

give such men that largeness of outlook and soundness of ideal which are the most practical things in the world. However unreal the atmosphere of the college in the past, it is every day becoming more vitally—even perilously—merged in the life around it.

Deer Forests.

A stock subject for denunciation of recent years has been the deer forests in Scotland. With a view of disseminating if possible a knowledge of the real facts, the Duke of Athol recently invited the leading radical and socialistic societies in Scotland to send representatives to go through his tracts, selecting as far as possible, men with a practical knowledge. His offer was accepted and some ten appeared at the appointed time and place, one of them being a man whose qualifications included a three years' term of farming in the North-West of Canada. Athol was a great Highland chief. There is a story of a boy who while fishing in one of the Rannoch lochs brought up a rusty sword which was at once hailed as confirming a legend of a meeting between Athol and Lochiel to settle a boundary dispute, who as evidence of agreement hurled their claymores into the dark waters. But times changed. In 1715 Athol was supposed to have 5,000 fighting clansmen, but in the 45 the number had fallen to less than half, the clan as such was unsettled, and the regiment which his brother led for Prince Charlie was rated as Lowland, showing that even then the arable land was being held under lease. The result of the present excursion was to show the visitors that these deer forests were quite unfertile, and that the climate precluded cultivation. On the other hand more was got from the rocks by herds of deer than by sheep, and more people employed, well housed, paid and pensioned than could have been by any other use of the mountains.

Food Supply.

More than once, or twice, have we deprecated in these columns the desertion of the farm by the young men and women who flock to the cities and help to glut the labour market at the centres and diminish the food supply from the farm. And now comes Mr. J. J. Hill with an address to the American Bankers' Association in which these warning words occur:—"The idea that we feed the world is being corrected; and unless we can increase the agricultural population and their product, the question of a source of food supply at home will soon supersede the question of a market for our products abroad." We are strongly of opinion that our zeal for education is largely to blame for the lack of proper proportion in the products of the State. Special efforts should be made in Canada to remedy this fault. Agricultural colleges should be supported. Farmers should send their sons to these colleges in preference to all others. Life on the farm should be improved in all those ways, whether they be domestic, social, or intellectual, that are calculated to attract, interest and retain the young people. The status of farm life should be elevated. Let the young people be taught to look beyond the daily toil to the yearly outcome, more fully to realize the honour and dignity of steadfast productive labour, more thoroughly to appreciate, at its true worth, the incalculable economic value of the farm to the State, and over and above all let religion have due course—by family prayer, study of God's Word, regular attendance at Sunday School and Church, and through the consequent elevating and purifying the standards of life let the farmer's home and occupation stand out in bolder relief—as not only the source and centre of material but of spiritual life as well to the nation of which they are the prop and mainstay. Were farmers more generally to justify their faith in themselves, and their work, by a greater faith in their Creator—the Giver of every good result their labour achieves—