

moderate, though he could be stern enough with opposition in his Northern Synod, and made no concealment of his staunchly Protestant attitude. But he was no narrow bigot, no mere partisan; and of the less-known incidents in modern church history, none is more interesting and even pathetic, than the account of the increasing though hopeless efforts of Archbishop Thomson, acting in concert with his friend, Bishop Fraser of Manchester, to save the unfortunate Mr. Green of Miles Platting from the consequences of his own fanaticism, and the unscrupulous tactics of his party.

As a scholar or contributor to theological literature, the late Archbishop will hardly take a conspicuous place, although his treatise on the '*Laws of Thought*,' is, and will long remain a standard introduction to logic. His share in the "Speaker's Commentary," marks his honest effort to bring English people abreast of the knowledge of the time with respect to problems of Biblical criticism, and though the work as a whole, is hardly a permanent addition to English theology, it includes many excellent parts, such as the Commentary of Westcott on St. John, of Evans on the Corinthians, and of Gifford on the Romans.

When we pass to the career of his successor, we descend for a long time to far lower latitudes in the ecclesiastical world. A curacy in Ireland, the incumbency of a proprietary Chapel in Bath, even the appointment to a similar sphere in London, were hardly the prizes to which he aspired, and when he returned to Ireland as Rector of Enniskillen, few would have dared to prophesy that this exit was a prelude to later advancement. A deanery followed indeed, but Irish deaneries are many, and valuable chiefly in their historical associations. At last came the opportunity: the crisis of the Irish Church approached, and Mr. Disraeli felt that the debating power of his party in the House of Lords would be strengthened by an Irishman. So the diocese of Peterborough, vacant, was bestowed on Dr. Magee. The great debate came, the new bishop made a speech which revealed an orator of the first rank. Like John Bright, Bishop Magee knew the priceless advantage of speaking seldom, and only on great occasions. To critics who blamed the appointment on other grounds, his excellent management of his diocese was a sufficient answer. He wisely sought the aid of Dr. Westcott, as his Examining Chaplain, and was fortunate in having few difficult cases or impracticable men in his mainly rural diocese. In opinions he has never withdrawn from the strong protestant utterances of his earlier years; fully respecting the older school of historic High Churchmen, he has been sufficiently outspoken with regard to the newer school, their ulterior aims, and their methods of policy. A man who now has left behind him the landmark of "three score years and ten" will bring to the great responsibilities of his new position, a ripe experience not lacking, in his case, a sufficient amount of energy.

It would be ungracious to consider whether a still better appointment might have been made. It is enough to recognise that Archbishop Magee will not fall behind the dignity and requirements of his position; that many of his predecessors have been less capable of filling it adequately, and that in the present day, when economic and social questions, no

less than those concerned with theology, come before the public conscience, it is well that the great officers of the Church should include among their number those endowed with keen knowledge of the world, and aptitude for vigorous and persuasive exhortation. No member of the English Universities will grudge this somewhat tardy compliment to the sister University of Dublin, among whose sons the Salmon, Reichels, and Lees, might well have claimed earlier recognition; and every loyal member of our Church will offer his prayer that the new Primate may receive God's blessing in his arduous work, that he may, "with all faithful diligence, banish and drive away all erroneous and strange doctrine," and that he will "maintain and set forward quietness, love, and peace among all men."\*

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\*Book of Common Prayer—Form of consecrating an Archbishop.

### THE GAME OF CURLING.

My experience of the game of Curling dates from the year 1882. Previous to that time I was aware that there was such a game, but in my mind it was associated with brooms, stones, and Scotchmen, and altogether it seemed to me a most foolish and incomprehensible proceeding.

Entering a curling rink for the first time I saw a sheet of ice divided into two equal portions by a ridge of frozen snow. On each portion were eight men with brooms in their hands, who appeared to be laboring under great excitement, judging by their gesticulations and shouts. The first words I could distinguish were, "Now, sir, just crack an egg on the back of that one." I looked in vain for the egg. No doubt it was cracked, for after the player had sent up his stone I heard shouts of "Well played! man, but you're a great curler." The next command was "just take a wick off that stone." This was before the days of electric lights here, and I supposed it had some reference to lighting the lamps for it was beginning to get dark, but I found on inquiry it meant to strike one stone so as to glance off and strike another. Being naturally of an inquiring turn of mind, I began asking questions about the game and ended by getting quite interested, so much so that shortly afterwards I was elected a member of St. Andrew's Curling Club.

There is little doubt but that the game originated in Scotland, and by a process of evolution passed from the stage when it was played with rough hewn stones with holes for the finger and thumb, to its present state with all its accessories of polished stones with silver-mounted handles, and elaborate rules for its government. From Scotland the game has gone with the ubiquitous Scotchman to every part of the globe where there is a chance of getting ice, but in no country has it taken such a firm root as in Canada, where the conditions are so favorable to its success as a winter game.

Briefly, the game consists of two circles of fourteen feet in diameter marked on the ice, the centres of which are