

His experiences seem to have comprehended nearly all departments of "unskilled labor," and included among other things, hotel porter, farm laborer, lumberman, factory hand, ostler, odd jobber, and miner. At times he experienced severe privations, and more than once slept out in the streets of Chicago, and once or twice in the police station. He made a close personal acquaintance with cold and hunger, and tramped hundreds of weary miles across mountain, prairie and rough country roads, often sleeping in barns, etc.

The book is exceedingly well written, and the attitude of the writer towards religion is evidently that of a devout and orthodox believer. From much of his language we might imagine him to be a churchman.

One fact his experience unmistakably establish is the comparative ease with which employment in the rural districts as contrasted with the cities, is obtainable. No one in the country apparently remains unemployed but by his own choice or fault, while in Chicago on the other hand vast masses of people willing and eager to work drag out a miserable existence, scarcely more human than that of the pariah dog that lives by chance scraps and offal.

"Back to the land," here as in England and I may add in Canada,

would seem to form the main solution of the "labor problem." As long as people herd together in the great centres, in cut-throat competition for employment, there is bound to be suffering of a kind and extent that almost makes one despair for the future of our civilization and race.

Another remarkable book of a different type is "David Harum." There has been nothing like it since Halliburton's Clockmaker, which in construction, raciness, and absolute fidelity to life it very closely resembles. Like it I predict it will become a classic. "David Harum," like "Sam Slick," is not a person, he is a type. We never met a man exactly like him, but we never met a "Downeast Yankee" in our lives who hadn't something of Sam Slick or David Harum about him.

TALKS ABOUT THE PRAYER BOOK.

After the Psalms comes the First Lesson. The word "lesson" here means a "reading." These selected "readings" are so arranged that the whole Bible, *i. e.* both Old and New Testaments, is gone through in the course of the year. When I say, "gone through," I don't mean of course that the whole Bible is read through, but a continuous course or chain of readings is followed, which gives a synopsis of Bible history and teaching.