

and nothing more. In the space of six weeks \$400 was raised for the Boer sick and wounded, while in the same time over £15,000 was raised in that island for the needs of the families of the Irish soldiers in South Africa.

Rites and Ceremonies.

One result of the Archbishops' "opinion," as to the ceremonial use of incense, has been to draw attention to the proper meaning of these words. Rites refer to the words of the service itself; ceremonies to the mode of conducting the service. But the name of ritualist has arisen to distinguish a class who have rendered themselves conspicuous, not for the rites or the service, but for the ceremonies introduced or revived during the rites.

Support of Missionary Dioceses.

We referred recently to the fact that the diocese of Quebec had almost entirely ceased to draw support from the venerable English societies, but for our fast developing country, and newer and poorer districts, such help is necessary, and received with gratitude. At the general meeting of the S.P.C.K. in London, on Tuesday, 5th December, the Bishop of Saskatchewan and Calgary, in a brief address, thanked the society for all that it had done to assist him in his work, both as missionary and as bishop, during the past years in Canada. Not only for the help, but for the manner of giving, which had always been kindly and gracious, he was glad to have the great pleasure and privilege of addressing them. He had two dioceses under his charge, Saskatchewan and Calgary, each of which was administered separately. The tide of immigration had set in very strongly, and he was in England, against his own personal wish, by the unanimous wish of the Provincial Synod, which was so impressed by the necessity of having a separate Bishop for Calgary, and had sent him to try to complete the Endowment Fund. The Bishop mentioned that not only were English, Welsh, Scotch, and Irish pouring into the area under his jurisdiction, but also a large number of Norwegians, and others from Europe. Referring particularly to the help given by the society, the Bishop said that it had been very helpful in the work of Christianizing the Indians. Of 5,000 Cree Indians in the diocese of Saskatchewan, 3,000 were members of the Church of England. There were excellent congregations entirely of these Indians. The society has aided the Indian boarding school at Pegin reserve. They had four reserves. There had been considerable progress among the Blackfoot Indians, and when he last visited their reserve, he was able to accept two Indians for ordination, who would be entirely supported by their fellow-Christians.

The Real and the Ideal.

There is no road to the attainment of the ideal except by a bold and successful dealing with the real. Goethe's wisdom was nowhere more strikingly revealed than in his insistence upon the truth that the ideal is simply the fulfillment of the real, and that no one can successfully illustrate or develop the ideal

who does not do it by expansion and development of the real. The men and women who succeed on planes so high as to body forth in their own lives the ideal to their fellows, succeed because they take resolute and firm hold of the opportunities which present themselves, and of the tools which lie at hand. They are never dreamers, loiterers, or spectators. They never wait for a better time. They are never idle pessimists deploring the degeneracy of the age in which they live. They make the most of their time and get the best out of it, and, like Caspar Biarra, in Longfellow's poem, finally carve beautiful things out of fagots. As there is in every rude block of marble a statue awaiting the voice of the imagination to call it from its sleep, so there are in all hard conditions the possibilities of noble achievements waiting for those who have the faith, the courage, and the insight to perceive that the hour is ripe and that the deed can be done.

Revision of the Apostles' Creed.

It is announced, says the Living Church, that the Rev. Mr. Sheldon, of Topeka, Kansas, author of "In His Steps," is about to revise the Apostles' Creed. The ostensible purpose is to render it more intelligible to his people. There is something almost amusing in this. It certainly suggests questions as to the intelligence of the people with whom he is working. It is hard to imagine how great truths could be more simply expressed than in this Creed, as it has come down to us from the early ages. We fear some wrong is done to the citizens of a progressive city in a progressive State by the assumption that they are incapable of understanding it. The suspicion arises that something more than simplicity is aimed at in the projected new version.

1900.

By the merciful providence of our God and Father, we have crossed the threshold of another year—and that year the last of the Nineteenth Century, and that Century almost the most eventful Century in the history of the human race. And here we may as well settle a question which has been disputed to an extent hardly intelligible—namely, whether the year 1900 is to be reckoned the last of the 19th Century or the first of the 20th. Beyond all question it is the last of the 19th, as a slight consideration will show. Let us begin at the beginning of the first Century. The first year of that Century was Year One, and the last year of that Century was Year One Hundred, and so on. The second Century begins with year 101 and ends with year 200, and so on from Century to Century, until we come to the latest, which began with the year 1801, and ends with the year 1900—the year on which we have now entered. All this is quite simple, and the difficulty has arisen, we suppose, from persons not at first understanding how years belonging to the Nineteenth Century should begin with "eighteen hundred." This, we hope, we have here made quite intelligible. The year

which has now come to an end, 1899, has been in many ways a very eventful one. Even our own peaceful Canada has not been without incidents of importance. There was the completion and opening of the splendid City Hall of the City of Toronto, a building which will stand for centuries as a monument of the enterprise and taste of the citizens. Still more significant has been the outburst of patriotism and loyalty to the Empire, which has sent a thousand men, the flower of our people, to do battle for the common cause of our race and of human civilization. And here it is necessary that we should pause for a moment that we may assure ourselves on this point. There can be no doubt that Great Britain is now engaged in one of the most serious conflicts that she has known for many years. We abstain from comparisons which could give no real assistance to an understanding of the matter. If, however, the gravity of the situation is as we have represented it, then it is most necessary that we should satisfy ourselves of the absolute justice of the cause which we have espoused; and of this we have no doubt, and we will spend a few lines in order to satisfy our readers on this point. It is hardly possible to put the subject more clearly and convincingly than it has been done by Mr. Balfour, who, at once answers the slanders of those who impute a selfish motive to our people, and sets forth the positive reasons for the war. Their critics abroad, he says, told them, the main-spring of their action was the acquisition of gold-fields. Such people knew nothing of our colonial system. No doubt we had an indirect interest in good government everywhere, for it made commerce prosper; but Great Britain imposed no taxes on her colonies for the benefit of the Mother Country. Other critics of the same class attributed the policy of the Government to the influence of South African capitalists. What they were doing was to the interest of the English workman as much as of the capitalist. Did the people who used this argument realize what this meant, that the Transvaal Government had so iniquitously used its powers to strangle a legitimate industry, that it was for the advantage of the industry, for the time being, its workers should be swept to the four winds of heaven, that its mines should be shut up, and that it should be finally saddled with a heavy charge in consequence of the war, because there was some chance of their being ultimately put under a good administration? They were told by the Irish members that the Outlander grievances were nothing in particular; therefore presumably less than the grievances of Irishmen. But Irishmen enjoyed the right of public meeting, when public meeting did not degenerate into the means of promoting crime; Roman Catholics could and did hold office; Irishmen were not, as he thought, overtaxed, and, even if they were, they had their voice in the spending of the money raised, they had full representation in Parliament, they had a complete system of elementary and secondary education, and that largely at English expense. Not one of these privileges was possessed by Outlanders. As regards