

tory sorrow is not one whit less, or less mysterious than my old, quiet one."

The attempt, then, to ignore the supernatural is most unphilosophical. But we are so terribly afraid nowadays of being over-credulous. We should remember, however, that believing too much is not the only sign of a weak mind. We may show our mental incapacity by believing too little. A child, for instance, can only believe in the multiplication table as far as he has gone, and when he begins to be in doubt, it is not the table but his own mind which is in fault. He who regards a human being as a mere mass of nerves, he who maintains that there is nothing in nature but a mechanical combination of atoms, must be a very superficial thinker. The chemical analysis of a tear into oxygen, hydrogen, chlorine and sodium, is not a complete explanation of the mystery of grief; nor is the supernaturalness of nature disproved by the fact that it cannot be depicted upon the retina of the eye. It may be discovered by the mind; it may be felt by the heart. Let us search diligently until we find it. "When thou shalt seek the Lord thy God, thou shalt find Him, if thou shalt seek Him with thy whole heart."—*The Rev. Dr. Mommie.*

ANTIQUITY OF MAN.

"Where are the bones of these millions of men and women," which some scientists, like Professor Huxley, declared occupied the earth myriads of ages ago? Such a question is as unanswerable as another of the same sort in relation to what is commonly called "Darwinism,"—if, as some of you say, man is descended from an Ascidian by the process of evolution, how was the first baby mammal fed, if its immediate progenitor was a non-mammal? After a careful study of the evidence from the Egyptian and Cuneiform monuments, as well as every history of Egypt which has been published during the last twenty-five years, I am as confident as it is permitted man to be certain of anything in this uncertain world, that the earliest proof of man's existence on earth is to be seen in a tablet belonging to the Ashmolean Museum at Oxford. It belongs to a priest of the name of Snera in the reign of King Sent, one of the early kings belonging to Manetho's Second Dynasty, and may approximately be dated circa B.C. 2850. Champollion, the founder of Egyptology, thought there was no Egyptian monument older than circa B.C. 2200; but the subsequent discovery of the Turin Papyrus, of the reign of Ramessu the Great, and the New Tablet of Abydos of the reign of his father Pharaoh Seti I. (both of which are upwards of a thousand years prior to the time of the scribe Manetho), will convince any one who believes firmly that Moses wrote as he was moved by the Holy Ghost, that there is no proof of man's existence prior to the Noachian flood; and that there is no demonstrable evidence of that existence about 2,000 years before the Flood other than what is recorded in the law of Moses.—*Rev. Bourchier W. Savile, late Rector of Shillingford.*

THE ETHICAL VALUE OF A PAGAN RELIGION.

The test of ethical value in any religion is the kind of character it tends to produce. We will say character in two respects—average character and ideal character. The second should be noticed first, since the ideal character in any religion must powerfully influence average character. To some extent the ideal of character in a religion may be seen in that which is attributed to the deity that is worshipped. It should seem that the conception any people may have of what is best in humanity may always be inferred from what is regarded as proper to deity. The mythology of a people, in fact, indicates its apprehensions of what belongs to the highest being. The ideal of character is also seen in those whom pagan teaching and pagan literature set forth as ideal men. This is, especially the case where the ideal man is the teacher himself, standing to his disciples in much the same relation, perhaps, as Jesus of Nazareth to those

whom He taught. A conspicuous example is Buddha. Those who in these days and in enlightened lands so unaccountably show a tendency to accept the founder of the Buddhist faith as both an ideal teacher and an ideal man, must be strangely blinded. Let us take him just as the books picture him to us. The way in which he is represented as entering upon his career illustrates the fatal fallacy of his whole system. Does a man born to be the ruler of a people owe nothing to them? Is not his life-work provided for him in the very fact of being so born? Then Buddha had other ties; ties with wife and child; ties with the father and the mother whose only son and heir he was. Is it, after all, such a charming thing in him that he casts off all these and goes roaming over the world a barefooted beggar, preaching his gospel of *nirvana*? The story can be told in poetry so as to be very pleasing; but apply to it those tests which are afforded in the hard facts of human life and human duty, and what does it all become? The ideal Buddha affords in his own person is one which, if it were to be used in this world for other than poetical purposes, would take men everywhere out of their spheres of duty and service; would make all manly virtues a crime; would change the world's workers into pining, whimpering ascetics; would make religion itself a mask for selfishness, and morality the carcass of a dead dog. Buddha's boast was, "I am no man's servant." Jesus said, "If any man would be great among you, let him be the servant of all."—*Dr. F. A. Smith, in "The Old Testament Student."*

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

QUEBEC.

In Memoriam.—*Charles Ready.*—The Church in the Diocese of Quebec, and especially in the Parish of Richmond and Melbourne, has sustained a heavy loss in the decease of Colonel Ready, of Maplehurst, Melbourne. Very rarely is one so sincerely and universally loved: very rarely is one so sincerely and universally mourned. The gentlest, kindest, most considerate of men, a brave officer; a sincere and intelligent Christian, a true warmhearted son of the Church of England, the very soul of honour and truth, the very type, in a word, of an English Christian gentleman.—your readers would wish to have some particulars of such a life as this.

Charles Ready was the son of Major General John Ready, a gentleman very well known in Canada in his day as first Private Secretary to the Duke of Richmond (whose godson and namesake Charles Ready was) while Governor General of Canada, afterwards Lt. Governor of Prince Edward Island, and finally Governor of the Isle of Man. Charles Ready spent a good part of his boyhood in Quebec, where he was a pupil at the well known school of the Rev. R. R. Burrage. He entered the army in due course, and served with his Regiment, the 71st Highland Light Infantry, in Canada for many years, and also on the Staff of General Gore. Having a talent for engineering, and being a very clever draughtsman, he was selected with two other officers, at the close of the Rebellion of 1837-'38, to make a survey of all the Roads in the South-Eastern parts of Lower Canada for military purposes, the Military Authorities having been much embarrassed during the insurrection by a want of any proper map or plan of the roads of the country. In 1852, Colonel Ready married Ellen, elder daughter of Sir Francis Hincks, and never it may be safely said, was there a happier marriage. Soon after this Colonel Ready was despatched with his regiment to the Crimea, where he served throughout the campaign. Commanding his regiment, and acting as Brigadier General of the British Troops in the occupation and defence of Kertch by the Allied Forces.—At the close of the Crimean war, Colonel Ready sold out for the purpose of joining Sir Francis Hincks, then Governor of Barbadoes, as his private secretary; subsequently also he went with Sir Francis in the same capacity to Demarara. Between these two periods, Col. Ready was for a time Administrator of the Government of Canada:—On leaving the West Indies, Colonel Ready settled for a time in the Isle of Man; but in 1871 he removed with his family to Canada, and purchased the beautiful property in the outskirts of Melbourne Village, known as Maplehurst. Here Colonel and Mrs Ready at once threw themselves heartily into the work of the church; and for the seventeen years of their residence in Melbourne it may be safely said there was no work of religion or charity carried on in connection with the Church of England of which these two humble, gentle, faithful Christians were not the heart and soul. In the Sun-

day school, the Parish Guild, in the Ladies' Missionary Union, in the Women's Auxiliary, their earnest but unobtrusive influence was felt. There are indeed very few parishes (would it were universally as in Richmond and Melbourne) where the difficult problem of uniting all classes in kindly sympathy with one another, indeed the writer knows none where this social problem, which seems the very curse of the Church of England, has been solved as in that Parish. And all will bear the writer out in saying that this happy result was in a large measure due to the true-hearted sympathy and loving wisdom, the deep sense of our common brotherhood in Christ, which animated and emanated from the family of Maplehurst. This beautiful and happy round of life was interrupted last autumn by an illness which in the end proved fatal, and in consequence of which his medical adviser required Colonel Ready to remove from Maplehurst to some place where he could have medical aid within near call. He therefore came to Lennoxville, where his health improved, and for a time it was hoped he might recover. But then came a relapse; and after many weeks of severe suffering, borne with wonderful patience and fortitude and religious trust and resignation, on Sunday night last he sank quietly to rest. "So He giveth His beloved sleep." He was buried in the graveyard of St. Ann's Church, Richmond, by the side of his eldest son, all classes of the community attending to testify their sympathy with the mourning family and their respect and affection for one whom no one could know even slightly without loving him. Colonel Ready, almost from his first coming to Melbourne, represented that large and important parish in the Synod of Quebec, and for nearly the same length of time he represented the Diocese in the Provincial Synod. The deceased gentleman leaves behind him, besides Mrs Ready, four children, two sons and two daughters. The elder son, Mr. John Ready, is the manager of the Sherbrooke Agency of the Merchants Bank. The other children are young. Colonel Ready was in his seventy-sixth year, but was so youthful in heart and bearing that no one would have believed it. He had lived out a long life, of unspotted honour, fidelity, charity, goodness, all founded upon a true religious faith in the great principles of Christianity. Surely, the true strength of the Church of England lies in the possession of many such sons! Lennoxville, 3rd May, 1888.

LENNOXVILLE.—A retreat for the Anglican clergy of this diocese has been appointed to be held at Bishop's College, commencing on September 4th. The retreat is to be conducted by Rev. Provost Body, of Trinity College, Toronto, assisted by the Principal of Bishop's College, Lennoxville.

QUEBEC.—*Personal.*—The Right Rev. Dr. Hills, Metropolitan of British Columbia, sailed by *S.S. Parisian* on June 28th, to attend the Lambeth Conference. This was his first trip across the Continent by the C.P.R., and he seemed highly pleased with the scenery &c., en route. When he first went to his Diocese in 1859 he had to make part of the journey overland, and he certainly finds a grand improvement in the means of travelling in Canada now.

BISHOP'S COLLEGE.—The Annual Convocation was held on June 28th, when the following degrees were conferred, viz., D.C.R.; Dr. Geo. Stewart F.R.G.S., F. Monitzambeth, M.D., F.R.S.S., and Rev. John Langtry, Prolocutor of the Lower House of the Provincial Synod. D.D. *Jure dignitatis*; Very Rev. Dean Norman, Quebec, D.D. *ad eundem*, Rev. Dr. J. G. Norton, Rector of Montreal, and Rev. Dr. Henderson, Trinity College, Dublin, of Montreal; B.D., (in course) Rev. F. L. Stephenson, of Brockville, Ont.

Mr. C. R. Hamilton, son of the Lord Bishop of Niagara, who has been attending Keble College, Oxford, for the past three years, is expected to return to Canada this fall, and will be ordained shortly after his arrival.

QUEBEC.—*Compton Ladies' College.*—The formal closing of the above college took place on the 14th inst. and was very pleasant and interesting. The large school room, which was beautifully decorated, was filled to overflowing. Among others were present the Rev. Dr. Adams, Principal of Bishop's College School, Lennoxville, the Rev. Canon Foster, M.A., the Rev. G. H. Parker, and various guests from Quebec and other distant places. A letter from the Ven. Archdeacon Roe was read, offering two prizes for the ensuing year, one for English Church History, and one for Bible History. Very creditable specimens of painting and drawing by the pupils were on view in the school room.

The following programme was successfully carried out:—