

during the year and of the happy death and interesting burials of many of the 115 savages made children of the Church. He attributes much of the work done to the favour shown by heaven since the taking of the special vows referred to above. He records that the Indians seemed no longer vexed at the baptism of their sick children; for a while they had an idea that it was fatal to them, and now the more aged ones were beginning to wish to die Christians, and asking for baptism when they were sick, in order not to go down into the fires with which they were threatened.

“As a good house-wife out of divers fleeces weaves one piece of cloth, as a bee gatliers wax and honey out of many flowers and makes a new bundle of all,” so we have extracted what we present you from the works of these long-departed Fathers.

R. VASHON ROGERS.

CANADIAN LAW IN REGARD TO RESPONSIBILITY.

IF asked to write the saddest chapter in human history, one might fairly say that the cruel treatment of the insane, in times gone by, would furnish material for the subject. The Egyptians are said to have been gentle and forbearing in their treatment of madness, and from ancient medical writings it is learned that the Greeks had reasonable theories of the causes of mental defect, that is the Greeks who were furthest advanced in culture and science. Hippocrates was fully alive to the wonderful connection between body and mind, and realized the fact that insanity was not simply a divine visitation, but an outcome of bodily defect. The aesthetic culture and intellectual development of the Greeks gave way to the barbarism of the middle ages, and as can readily be understood, in the days of monasticism and religious asceticism, when the body was looked upon with contempt as being the lurking place of the devil, any rational theory of the causation of insanity had little chance to