

en to strike a warning note. And every nerve specialist can give many a sad instance of the truth of his warning words.—“There is danger when the fatigue of one day's labour is not eliminated before the next day's work is begun. The effects may then be cumulative, the tissues may be in a continued state of depression, the end may be disastrous.”

Opinions of Philosophers.

“There is always a danger in following the thinker of the moment as the final exponent of Truth, and Christians should not be as ready as they are in accepting popular philosophy as the support of their creeds,” says an able writer. “Before me,” he continues, “lies the posthumous work of Professor James, whose writings have exercised the greatest influence—largely of a destructive character—on Anglo-Saxon thinkers. Here is his faith ladder:—
 ‘1. There is nothing absurd in a certain view of the world being true, nothing self-contradictory. 2. It might have been true under certain conditions. 3. It may be true even now. 4. It is fit to be true. 5. It ought to be true. 6. It must be true. 7. It shall be true, at any rate for me.’ Here we have pure subjectivity in religion again, and it is this subjectivity in religion and ethics which must be fought against if we are to have anything like a religion for humanity.” Of one thing we may be certain—that the honest, earnest Christian will in the school of life have so thoroughly proved the truth of Christian principles, and the power of Christian faith that he will not easily be led astray by the intellectual theories of the latest philosopher—it matters not how cleverly they are stated, and how plausible they are made to appear. Chaff may appear to be wheat—until you have handled and tasted it.

A Fish Pond in Bermuda.

Our fellow subjects in Bermuda have determined upon a novel and interesting experiment. It consists in closing the narrow entrance to Harrington Sound which expands on running inland three miles by about two in breadth, like a Highland loch or some Norway fiords. The dam is to be of copper net-wire and the holes in the coral below the water line are to be plugged up and prevent the escape of the fish to the ocean. There are over a hundred species of fish in this great preserve from sharks downwards, and it is proposed to experiment with fish like the tarpon of Florida. Fishing is to be restricted to license holders and the sympathies and aid of residents are to be gained by giving them licenses at lower rates than visitors. It is to be hoped that by such precautions more success will be obtained than is possible in Ontario. A better spirit than this old poaching one is springing up and it is to be hoped that the old three-mile limit will disappear and international arrangements be made for the protection and increase of fisheries such as has been happily arranged for the seals.

Whence Comes Mysticism?

“Mysticism is one of the most widely diffused movements of the time, but is it an essentially Celtic movement?” is the question asked in an interesting editorial in the Church of Ireland Gazette. “Surely the mystics have been men and women of all ages and all lands intent on finding a direct way to God. Thomas Carlyle shared the mystic impulse; and Celtic enthusiasts at once ascribe it to the Celtic blood in his veins. Carlyle himself was content to ascribe it to his German studies. This indeed raises another question. Where do the Germans derive their mysticism? For some of the most important names in the mystical movement are German. France has her Gerson; Italy, her Catherine of Siena; Sweden, her Bridget; England, her Walter Hilton and Lady Julian; and Germany was the home of a great mystical brotherhood. Novalis belonged to this wonderful brotherhood, and he was not a Celt. Goethe is not wholly mundane. Whence come the ethereal qualities in his poetry? The ethereal qualities of English poetry, we hear, are due to the Celtic strain? Are such qualities in German poetry due to the same influence. Above all, we are face to face with one pregnant question. German poetry is Teutonic, and French Celtic. Why is German poetry richer in ethereal qualities than French?” No one nation,

country or climate can claim mysticism as its own peculiar possession. It is shared in a greater or lesser degree by each and all. Wherever there is an individual strong in imagination, keen in perception of natural influences, unusually sensitive and reflective—you have the framework of the mystic.

Polygamy.

A writer in the Times has been referring to the Home Office enquiry into the charges against the Mormon missionaries in England, and he refers to the view of many people that though the United States law still prohibits their polygamy—they covertly practise it. He says that some years ago he “visited Salt Lake City and naturally endeavoured to ascertain whether the tales he had heard regarding the open practice of polygamy were correct. It was impossible, however, to obtain trustworthy information; ‘Gentiles’ who had lived in the city for years had no exact knowledge, or, what seemed more probable, did not wish to risk the loss of business connections by divulging uncomfortable facts to a passing stranger. The younger Mormons, however, many of whom were cultured men, were more communicative. They did not, of course, deny that the men who had made polygamous marriages since the manifesto of 1890, which declared them unnecessary to salvation, still maintained their numerous households. Nor did they deny that a few polygamous marriages still took place. ‘Perhaps a dozen in a year,’ said one informant, who had been educated at Yale.

Life's Story.

It may seem strange but it is nevertheless the fact that those who are ignorant of truth are most open to the assaults of error. The safest bulwark against the temptation to lead an immoral, impure life is a thorough grounding in early life in the precepts of virtue and purity and the experimental knowledge of the resultant strength and abiding joy that come to those who consistently practise them. It is a crying shame that so many children are permitted to grow up in ignorance of the story of life and are left ignorant and unprepared to encounter the subtle and seductive temptations of impurity that are bound to come their way. One cannot be too thankful for the brave philanthropic men and women who with skill, tact and knowledge are devoting themselves to remedying this old standing and desperate need. Lunatic asylums, prisons and the columns of the daily press furnish innumerable instances of the result of neglect and ignorance in early life of this vital subject. We have commended the works of Mr. Stall and we commend especially to mothers “The Moral Problem of the Children” by Mrs. Woodallen Chapman, of New York City.

Bishop's Duties.

A well-known Bampton lecturer, Archdeacon Peile, was the preacher at the recent consecration of the Bishop of Southwark. It is said of the address that like one by the late Bishop Moberly, delivered under somewhat similar circumstances, it dealt with the devout character and uplifting influence of a true Episcopate. And of the varying nature of the duties of the office brought about by the constantly changing circumstances of life. “To-day,” said the candid and outspoken Archdeacon, “it is tedious, trifling work, open to criticism, complicated by the possession of a large income which public opinion diverts to many other causes, more or less useful. What ought to be the joy of achievement turns to drudgery. Letter-writing, attending meetings, dealing with committees, handling finance—who can be satisfied with these things? God has given and is giving men grace to spend themselves thus in His service.” After the sermon another clergyman with singular power and appropriateness urged that the chief aim and end of the Episcopal office was of a spiritual character and that the worldly rewards and responsibilities that accrued to it were by no means to be regarded in the same light.

Membership Without Obligation.

This is a striking phrase, and it is the chief burden of Canon Hobhouse's Bampton lecture of 1909 on “The World and the Church.” Worldliness and indifference to religion are woefully prevalent. Church

membership ought to mean regular attendance at church, decent Christian living, and willingness to do Christian work. Too often it means nothing. The whole conception of church membership must be toned up. The Christian vows are plain enough—reverence, believe, obey—and if obedience is wanting church membership becomes an empty formality. It ought to be made impossible for a church warden to be absent from his church a month. A man ought to be ashamed to accept office as a member of a missionary committee or a delegate to Synod or a church warden or a sidesman if he is not regular in his attendance and upright in his life.

Sudden Death.

Appalling and inexpressibly sad as the death dealing fire in the Porcupine district has been, it has given the warm heart and open hand an extraordinary opportunity. Not a moment should be wasted in rushing food, clothing, money, to those who so sorely need them. But whilst sympathy and generosity should be unstintedly outpoured, a warning word is necessary. Let the direction and distribution be in the hands of tried men of energy and business capacity. It is a sad fact that there are dishonest and unscrupulous men who hasten to avail themselves on such occasions of any opportunity for plunder, and there are, as well, men of kind hearts and free hands who are utterly lacking in method and judgment. Both sufferer and giver should be safeguarded against the subtle wiles of the unscrupulous and the improvident wastefulness of the good-natured incapable.

INDIAN CATECHIST APPEAL.

Previously acknowledged \$10.00
 “From two who care” 2.00

IMMEDIATE HELP.

Our sympathies and our money have gone out freely to our countrymen in the north of Ontario who have lost so much by the forest fires. We are apt to be satisfied with that and to forget that the immediate help is by no means the aid which such a calamity demands from those who love God and His Church. Therefore we specially commend to our readers the following appeal by the Bishop of Moosonee, only adding that the two losses which he mentions are only two out of a number of cases which he has to endeavour to assist.

Appeal.

Our nice, well-finished and neatly furnished Church, Parish Hall and dwelling house, at Cochrane, were completely destroyed by the disastrous fire that visited the town on July 11th. The contents, including a new organ, bell, stove and other furnishings of the Church; furniture, stoves, etc., of the dwelling house and Hall, with all the personal effects of the missionary, Mr. P. C. Howard, were all destroyed. The total loss is \$2,800, to cover which we have only \$1,200 insurance. The Parish Hall had still a debt of several hundred dollars on it, and had no insurance. We must rebuild as soon as possible. We cannot expect our Church people in Cochrane to help, as they are all without exception completely burned out, and will have a struggle to rebuild themselves. Who will help us to rebuild?

JOHN G. MOOSONEE.

Bishop of Moosonee.

P.S.—I have just heard that the Church at Golden City and Church tent at Pearl Lake were also destroyed. Would you be kind enough to receive, acknowledge and forward contributions to me at above address? Any contributions sent direct to me I will notify you of so that they can all be acknowledged. Hoping you can help in this pressing matter. Yours sincerely,

Chapleau, Ont.

JOHN G. MOOSONEE.

OUR HYMN BOOK NOT OURS.

We trust our readers sympathized with Mr. James Edmund Jones and his (and our) disappointment over the working of an arrangement which, it now