

days, Ash Wednesday, festivals great and small, are well described. The junior book on the Church Catechism is put forth anonymously, and is very good, containing quite as much as young children should be asked to remember. The larger book, by Rev. T. G. McGonigle, is very complete and sufficiently full for the use of candidates for confirmation. In regard to the mysteries of the faith, its tone is moderate and judicious. For example, it condemns the Roman and Zwinglian views of the Eucharist, without attempting too minute definition of the Catholic doctrine. It is a book which all honest Churchmen may use with confidence.

MAGAZINES.—*Scribner's Magazine*, June, 1896.—The magazine is to the fore again, and "In the Balkans" is a remarkable piece of work. Mr. Henry Norman, who visited that peninsula, gives us an account of his journey, and in his narrative throws more light on the "Eastern Question" than any who have attempted the illumination of that obscured subject. Everybody should read it, especially the traducers of Mr. Gladstone. With "Sentimental Tommy," there is a full page engraving well conceived and admirably drawn by William Hatherell. The mimic drama of the rebels, however, lacks lucidity. It is all very clever, no doubt, but veiled to the ordinary reader. "The Evolution of the Trotting Horse," second paper.—This section of the subject is profusely illustrated with portraits of equine celebrities, and their no less famous owners, of whom there are some admirable engravings. "His College Life," consists of fourteen letters from a collegian to his parents and sweetheart during a period of four years. The letters are epistolary models, simple and unaffected, with some wisdom and philosophy between the lines. "Vailima Table Talk."—A continuation of Isabel Strong's delightful gossip of Stevenson and his friends at Samoa, accompanied by many charming photographs. From the magniloquent and hazy phraseology of much modern verse, it is pleasant to read the quaint sweet rhymes of three centuries ago, and "Marlowe's Passionate Shepherd," with an illustration by J. R. Waguelin, are refreshing. An exquisite piece of romanticism for frontispiece, painted by S. W. Van Schaick, and a capital story or two make up a rather famous number. The most interesting portion of this interesting number is "In the Balkans," by Mr. Henry Norman, who pours a flood of light on the Eastern Question. His chapters are of considerable political significance, and are valued accordingly. The usual excellence abounds in the other subjects and stories, "Sentimental Tommy," and the delightful table talk of the Stevenson household at Samoa, are attractive reading.

Harper's Magazine, June.—In this number "The German Struggle for Liberty," is concluded, and the writer may be congratulated on the completion of an authentic and unique piece of history. "A Visit to Athens" is well told and illustrated. While looking at these beautiful engravings, one involuntarily repeats Byron's

"Look on this spot, a nation's sepulchre."
"Abode of gods, whose shrines no longer burn."

"The Ouananiche and its Canadian Environment," with some charming photographs, will be greatly admired. "A Rebellious Heroine" and other tales, will gently enthrall the novel reader, and "The Battle of the Cells," being a disquisition on the behaviour of the white corpuscles of the blood, will be welcomed by those who are interested in physiological research.

Passion Flowers.—A sacred song by the Rev. J. Francis, B.D., Cayuga, Ont. There is elevation of thought and much refinement. It is not difficult, and its compass is suited to most voices. It is admirably adopted for Sunday-school soloists. Copies will be sent by the Rev. J. Francis, post-paid, for 26 cents. The proceeds will be devoted to the building fund of the new church at Cayuga.

The Expository Times for June is a very excellent number. Professor W. T. Davis continues his *Theology of the Psalms*, and Professor Sayce contributes some corrections and additions to his previous articles which are printed on a separate leaf. Professor Peake, of Manchester, hammers Dr. Baxter for his attack on Wellhausen, and although we are bound to hear the other side be-

fore we come to a final decision, we fancy that Dr. Baxter will have some difficulty in defending himself. The Great Text Commentary deals with one of the greatest, St. John iii. 16. Of course the suggestions made are generally obvious, but here they are also very good. The reviews are as good as usual, and some of them are now signed by their writers, who are men of eminence, instead of appearing as merely editorial. The notes of recent expositions are here, as generally, among the most interesting parts of the contents. The question of conditional immortality is taken up on occasion of a notice of Dr. Salmond's work by Mr. F. A. Freer, of Bristol. Many of the minor articles are useful and interesting.

THE MISSIONARY FIELD.

EAST AFRICA.—An interesting article appears in *Central Africa* on the effect on missionary work of the recent operations against Nyasa slave-raiders, written by Archdeacon Johnson, December 3rd, even before the successful attack upon Mlozi. He says: "Their campaigns this year have really made a difference to the condition of the country, and that, on the whole, decidedly for the better. The blows have fallen on strong evil-doers, people who were the source of the slave raids, and they have fallen on them where they were alone, or more or less alone, in their hill resorts, and so have not broken up friendly populations, and in the year large tracts have been left along the lake shores free from the fear of war. . . . It is palpable now to all eyes that the Commissioner's power can reach to the hills. What is the result? It is this. The Government offers estates, and all the help required, and calls on us to work just where the native populations have also a claim on us. I have had a long talk with the Commissioner, and his whole tone was most cordial and pressing. Great districts that last year and this were unsafe for a small armed force are now safe for all. The upper Shire is a great field, and with a small paddle-boat like the 'Dove,' the engineer-in-charge might see to the carriage of our goods, as well as see to work on the banks in the first stage of evangelization. Then what struck me as making such a difference to our work, where Government has a finger in the pie, was that the Commissioner himself seemed so struck by Mr. Sim's death, as himself to suggest working Kota Kota, and having the Europeans resident above if possible, inland at Mwazi's. This is a most important point, as hitherto I had understood the Government to wish for a clergyman or nothing; whereas now, I hope, they would welcome our work at Fort Johnson, and other places, in native hands, if (a very important 'if') there were white man's work behind. Remembering this, and beginning with native teachers at Fort Johnson early in January, when the 'Charles Janson' gets off the stocks, we want a qualified European to begin a new station in Sarafi's hill, and another on the west side, in Mwazi's hills. The steamer and native teachers ought, by God's help, gradually to work the east lobe of the lake up to Monkey Bay and Fort Maguire. Behind is Mtonia, where our dear Bishop Maples hoped to begin work soon. There we should want a European hill post; and so up the coast to where we already have a sample of this wider plan—viz., at Unangu, with Dr. Hine's growing station in the hills, and Mluluka on the lake shore. Roughly speaking, north of this we should have no call for mill stations, but opposite Mluluka, as the Commissioner suggested, Mwazi's country lies back of Kota Kota. So we want a priest and deacon, or a good layman, for Sarafi's east, for Mauni west of Fort Johnson; for Mtonia behind Fort Maguire, possibly the Fort Maguire itself; for Mwazi's, and Kota Kota. All these are in the British sphere, all centres of population. Then in the Portuguese sphere is Unangu with any amount of room for growth. Unangu growing and gradually united to Mtonia may see Mwembe as a daughter Church. We want—will not Dr. Hine say?—a priest and a layman for Unangu. The Germans, after much civility to us, have not done anything for the Gwangwaras behind them, so for completeness to the above I would add New Heligoland (Puulu) on the lake, and our murderous friends but not Hevuli, and Mlamilo north.

The German Missions have, I gathered, no idea of the extent of unoccupied country between Amelia Bay and their territory south; any operations of ours from Puulu to Mlamilo on the Rovuma ought not to interfere with their occupying Amelia Bay, and going to Hevuli; whilst surely representations in right quarters at home would prevent any apprehensions that we should give ourselves airs, or act otherwise than loyally to the German Government. But if anything like this is to be attempted, the steam paddle-boat I have spoken of is a necessity. Moreover, it is the only way to answer the question, 'Where is a healthy station?' All admit that no place which has been tried is permanently healthy. . . . Do people at home realize that most of the officers who have rushed up the Yao hills under Yao fire, have come here on a holiday, instead of going to England? Had any one seen the steamship 'Wissmann' in Likoma Harbour settle down in the pitch darkness of a tropical rain with one hundred Sikhs, more than one hundred Makua soldiers, as well as camp followers, just to pass the night, and be off first thing in the morning to war on November 28th; and realized that Colonel B. was on board very ill with the effects of jiggers, that Major Edwards was down with hæmaturia, and besides Dr. Poole, Lieutenant Smith, the captain of the 'Wissmann,' and two engineers were on board, in the space usually counted just sufficient for two passengers—would he not have wished that our invalid clergy felt it their only cure to go to the front, that Major Edwards realized that, fever or no fever, there are times when there can be no talk of leaving your men? All these, remember, were going to stand in front of well-directed guns fired from behind no contemptible stockades. Is it too much to think that we shall get volunteers at once of six priests, and six laymen, some deacons, perhaps, to take up the great centres which the British Commissioner himself points out to us—Zarafi, Mwazi, Kota Kota, Unangu? Let me add to the list a doctor, a schoolmaster, a printer, and we shall have some hope of seizing the opportunity which God has opened to us, through the putting down of the slave-trading chieftains in British Central Africa."

A letter from the Bishop of Zanzibar describes his visit to Newala, where he was surprised to find the hold Christianity had upon the people. "Of course there are plenty of failures and many relapses, but on the whole Christianity is the dominant power."

SOUTH AFRICA.—The *Times* quotes the following from the Bishop of Grahamstown's recent pastoral letter: "Every thoughtful person must fain acknowledge that in the present position and prospects of our country there is more than ordinary cause for grave consideration and serious reflection. Apart from the shadow of regret and apprehension thrown over the land by the recent political disturbance in the Transvaal, the very severe and prolonged drought, the plague of locusts, and the agricultural distress threatening, if, indeed, it is not already overwhelming, a large portion of our farming and native population, constitute in combination, at least for the districts of this diocese, a crisis, so far as my experience extends, of unparalleled anxiety. On some farms flocks of sheep have been reduced, within a few years, from thousands to one or two hundred; wheat and other cereal crops have entirely failed; cattle and ostriches have been killed off, and the hearts of many good and brave men have failed them as they have never done before. As one result of their troubles I have received notice from some parishes of the reduction by a quarter, or even one-third, of the already inadequate stipends of clergy, hitherto guaranteed. I need not further dwell upon facts which must in one way or another bring home to the consciousness of almost every dweller in this part of South Africa that there is at least reason for us to pause and consider the situation."

Russia's death rate is believed to be greatly increased by the practice of the peasants in plunging into the rivers after the blessing of the water at the feast of the Epiphany, Jan. 18th, in the belief that it has then the power to wash away their sins. The practice has long been forbidden at St. Petersburg.