

Many of his friends protested against a clergyman (Rector of a London Church, St. Michael's, Chester Square, and Chaplain to the Queen) of such prominence participating in a mercantile concern of a speculative nature. The Canon retired in consequence of this expostulation: but in doing so, advertised the Company by his glowing personal testimonial to the worth of the medicine as a cure for throat and lung troubles. It now transpires that the young Canadian scientist (F. A. Roe) who owns the patent, cleared £11,000 in two years by judicious advertising—so he says publicly.

"SPIRITUAL" AND OTHER DEACONS.—We made an *obiter dictum* recently on the "extension of the diaconate" in a note upon the hierarchy of the Armenian Church. It was to the effect that most of those offices now discharged by lay "subordinate servants" were originally regarded as proper functions of the diaconate, which was sub-divided into grades according to the class of service rendered. The highest class consisted, of course, of those engaged in "things spiritual": the lowest grade, sextons and such like—between these such "helps" as assistant teachers, sidesmen, etc. It would be a reform on catholic and primitive lines, if our Levirate of sacristans, teachers, etc., were ordained as "deacons"—leaving our present "spiritual deacons" *in statu quo*.

"FROM SYDNEY TO SYDNEY."—Principal Adams of Lennoxville has an admirable article in a recent number of *The Week*, sketching for Canadian readers some interesting episodes in Australian history. A trip from Sydney, Cape Breton, to Sydney, New South Wales, is now possible to us, and we should cultivate our Southern brother-Britons through this Pacific bond. Sir Henry Parkes is the counterpart in many ways of Sir John Macdonald, and Australians are feeling for a plan of Confederation, here a *fait accompli*. The article closes with a pathetic appeal for Imperial unity and federation.

WISE MEN FROM THE WEST.—The Diocese of Huron has reason to be well pleased with the wise words of moderation uttered by their Bishop and Dean before the Prohibition Commission. *O si sic omnes!* Prohibition "is not based upon the principles on which God governs the world . . . its operation has not been favourable . . . it would not remedy the evils of drunkenness . . . the clergy generally stated the operation of the Scott Act was not beneficial . . . brewers and distillers should be compensated if the law were passed . . . high licenses would be more effective." Such advice is wholesome—being *temperate!*

CANADA—FIRST!

Our country seems to be in a fair way to distinguish itself among the nations of the earth. To so remarkable a degree is this already manifest that people begin to enquire how it is that a "mere colony" should be able to take such a high place in international competitions. It may be hard to explain, but the fact is patent—wherever there is international competition, Canada is found in the front rank. This was never so conspicuous and her superiority so emphatically pronounced and recognized as at the World's Fair in Chicago. Very few departments of the great exhibition fail to give the name of this Dominion a very high place—if not the very first. It has been evident to everyone there that Canada did not go there to be overawed by the numerical and quantitative superiority of her

overbearing neighbours in the great Republic. Even if her fate was to be set down and set aside—justly or unjustly—she was there to make a gallant struggle for first place. The name of our country has been well advertised in Chicago.

ATHLETICS

formed, perhaps, the first field upon which the strength and skill of her sons became conspicuous. The determined front shown at Chatauguay and Queenston Heights and Sandwich years ago was not to be shamed by inferior prowess in these latter days of the 19th century. The Canadian rifles at Wimbledon proclaimed Canada a foe not to be despised: Hanlan and O'Connor nailed the colours of their country to the mast for every contest or competition in which muscle and nerve were to meet in rivalry. Nor have the more sportive games and matches with bat and ball, battledore and lacrosse, etc., failed to tell the same story—of determined training and resolve to win, a "hero in the strife!" Is it worth while to enquire from what source we derive qualities of such singular excellence, fearless of all rivals in every field?

THE CLIMATE,

many will say, has most to do with it. There is probably much truth in this explanation. There is nothing enervating, nor is there anything depressing, in our summers and winters. They reach, no doubt, the very verge of extremes in heat and cold—but they do not go too far. The "native of the soil" is bronzed and weather-beaten, tough and hardy, with nerves of steel and muscles of iron. His acquaintance with the forests and rivers has made him active, keen, alert, vigorous, venturesome, cunning, inventive. Such education as he finds within reach erects upon such a firm and solid basis—*corpus sanum!*—a well balanced superstructure of intellectual acquirements. Every grain of knowledge, as it is acquired and appropriated, becomes utilized—his practical training leads him to enquire, What use can I make of this? So it is added to his armoury. The qualities first initiated by close contact with rugged nature in her wildest moods become transplanted to the soil of intellectual culture—*mens sana* is the result. No wonder that such men succeed. They are bound to win!

BLOOD AND RACE,

we may be sure, have a good deal to do with the general result. The Celto-Saxon or Anglo-British race hands down to posterity a magnificent constitution of mind and body, sending its scions far and wide over the world to discover, observe, appropriate, improve and "replenish the earth and subdue it." It is not their physique only which gives them pre-eminence, but a certain excellence of mental calibre going with it, as a jewel in its setting. It is this mental constitution which dominates material nature, from the occupied tenement of the individual soul to the very confines of the globe. Nor is it simply the capacity for getting or acquiring, but still more the knack of *keeping*—the grip of Britons capable of "holding their own"—which distinguishes the race or strain. To this element in our national life—the chief one by a long way—we doubtless owe, by the process of heredity, much of the admirable results which are recognized as "Canadian." *Animum non mutant!*

"NOBLESSE OBLIGE."

With such ancestry, the inhabitants of this young country may well feel bound to yield superiority easily to no other nation in any department of achievement. Very nice to win a cricket match

or a race with oars: very fine to get *half* the World's Fair prizes for live stock, or 95 per cent. of marks for a gigantic cheese—these, however, are but "straws" which show how the wind sets in this quarter. The arena of Fine Arts and Literature, and the province of Belles Lettres, are probably the hardest to invade and conquer: but they too are bound to give way before advancing columns of young men and women. Education is gaining a position of transcendent importance amongst us, and the fact must tell ere long upon the record of Canadian achievements. "Steady, honest, industrious, persevering, energetic, fearless, alert, and vigorous"—the whole world will yield these terms of character to the Canadian employee even now. It only remains that there should be added such other terms as "tasteful, refined, poetic, polished, elegant." They are already in the near distance—within easy reach.

CHURCH WORK TO DO

there is also: for education is not, after all, the climax. Natural virtues are well in their way, but they need to be reinforced by the powerful aid of theological virtues. The climax, as well as the foundation, of national prosperity, must be deeply coloured by the religious instinct of the Celto-Saxon Church. The Anglo-British race has its own characteristic, ingrained, inherited, religious principle: its own peculiar and proper type of Christianity. We do not need to borrow either from Rome or from Alexandria: we need only to be true to our heritage—our national traditions, clear and distinct since the day that Theodore of Tarsus organized the Mother Church in its national character as its first recognized primate. It is well that our young men and maidens should study our Church history and traditional ritual, so that they may do their part well in moulding the destinies of the young giant called "Canada."

THE JUBILEE OF ST. JOHN'S CHURCH, AND REV. CANON OSLER, YORK MILLS.

The early days of St. John's parish carry us back to a time when the site of the present city of Toronto was a dense uncleared forest. In the summer of 1812, Rev. John Strachan became Rector of St. James' Church, York, which had a population of about 1,000 and possessed three brick houses, and began a missionary service once a month in a small log-house near the present church. In 1816, this log-house was replaced by an oblong frame building, erected on three acres of land given by Mr. Joseph Sheppard and wife for a church and burying ground, Mr. Seneca Ketchum being another promoter of the new place of worship. The corner stone was laid by Governor York, and Mr. Strachan preached to a large number of persons. A silver medal was deposited in the stone bearing on the adverse "Francis Gore, Esq., Lieut.-Gov., 1816," and on the reverse "56th of George IV."

In 1824, York Mills was placed under the charge of a missionary: and in 1830, Rev. Chas Matthews, of Upper Canada College, became the clergyman there, and after ten years service was succeeded by Rev. J. H. M. Bartlett, who was made Rector of this new rectory, the second in the township of York, in 1840, by Dr. Strachan, who had been consecrated Bishop in 1839. In 1841 a rectory was built, and in 1843 the corner stone of the present church was laid. The Bishop, with his chaplain, Rev. H. J. Grasset, took his place within the communion rails; Rev. A. Sanson read the morning prayer, and Rev. Dr. Beaven, of the University of King's College, preached. The Bishop at this service administered the rite of Confirmation to Rev. A. Townley and A. Sanson, and to Messrs. Leach and Ritchie, all four having been brought into the Church from other communions—Mr. Leach being the Presbyterian minister of York Mills, and both himself and Mr. Ritchie being candidates for Holy Orders.