

A WORD FOR ENGLISH FRIENDS.

IT is a familiar and usually an amusing experience to old country settlers, in Canada, to receive letters and messages from "Home," which reveal an ignorance in regard to this continent which they cannot condemn without self-reproach. Even well educated and travelled Europeans are sadly lacking in knowledge regarding our country. It seems impossible to realise certain geographical facts without personal observation of them. Lest we should be unjustly hard upon our friends in the old world, we admit that, however wide may be the gap of their ignorance on such matters, it is fully equalled, often greatly exceeded, by the defective knowledge of the old land which characterizes those who have not passed some prolonged period of their life on the soil of Britain. Our magnificent distances and water stretches create a certain habit of observation and judgment, which renders it a matter of difficulty for the native Canadian to clearly realise the geographical phenomena of a "tight little island" like England or Ireland, just as those born and bred in a land where the sea is in sight, both Eastward and Westward, in the innermost parts, are a long time in Canada before they get accustomed to the long range of our distances.

The troubles in the North-west are agitating the hearts of the relatives and friends of those who, in the eastern provinces, Ontario, Quebec, Nova Scotia and New Brunswick, are as far from the conflict as those in England are from the Soudan! But we admit that it is a very natural anxiety for English people to have in regard to their friends in the North-west. There are thousands in Ontario and Quebec who regard, for instance, Winnipeg or Brandon as dangerously near the rebels. We cannot wonder at people in the old land then being in great alarm as to the settlers in Manitoba. Still less can we wonder at persons who were intending to emigrate to the North-west, that is to Manitoba, which is the best known Province of that enormous region; we say we cannot wonder at such persons being so alarmed by the troubles in the more western district, as to abandon their intention to emigrate there, or at least postpone their removal. As the DOMINION CHURCHMAN is read in many English homes, from the Tweed to the English Channel, and constantly quoted in English newspapers, we take the opportunity, we indeed regard it as a duty, to assure those who have loved relatives or respected friends in the North-west, that the rebellion is confined to a very distant region. So distant, indeed, from the older parts of Canada is the disturbed district, that it has taken over three weeks for troops from Ontario to reach the scene of the troubles, although they were carried the main distance by a railway! But to give double assurance to this, we give below, and beg, particularly, our English contemporaries, the Guardian and other Church newspapers, to quote the following Resolution, passed, on the 13th April, by the Legislative Assembly of Manitoba, sitting at Winnipeg. It is as follows:

"That whereas, it is believed that the present troubles in the North-west are affecting immigration to Manitoba, this House desires to place on record the fact that there is not the slightest disturbance in Manitoba, and as the existing trouble is confined to the districts of Alberta and Saskatchewan, along the north branch of the Saskatchewan river, some hundred miles north-west of the settled portion of Manitoba, therefore all who contemplate coming to Manitoba this spring can do so with the most perfect security."

We may add that we shall be glad to give any information to our English friends in regard to the location of settlers in whom they are interested, while the ordinary channels of communication are not in working condition. But we repeat, so far as Manitoba is concerned, there is not the slightest ground for anxiety, or reason for delaying settlement because of the troubles in the far, far West. As to Ontario, there is no spot on this earth where life and property are more secure; "Peace with plenty crowned," is the blessed lot of this noble Province, so also is it true of every portion of old Canada, and so in a very short time, with God's blessing, will it be as eminently true of this magnificent country from the Atlantic to the Pacific.

A PLEA FOR CHILDREN.

BY A SCOTTISH CHURCHMAN.

NOT for the waifs and strays who run about our streets, happy or miserable as it may be in rags and tatters, not for the children of heathenism, starving for the Bread of Life,—it is not for these, needy though they be, that I venture to speak, but for our own, the carefully nurtured, protected children of the higher classes, the children growing up in our midst to be the men and women of the near future.

I have to lay it down that numbers of these cherished little ones are in one way scarcely better off than the heathen. In this way—that, whilst their bodies and brains are tended and trained to their utmost capacities, the finest part of them, their *souls*, is utterly neglected—left without discipline, without food, without spiritual education. We are content to leave the very essence of the wondrous creation to find its development by any chance impulses!

When the fact is stated in this naked way we are inclined to disagree—at any rate to say it is exaggerated. Is it so? If we begin to think of the families we know, do we not find some illustration? Not in all, thank God. There are parents who are fully alive to the needs of the little bodies and souls given over to them. Provision is made for the whole nature, for the health and growth of the immortal as well as for the lower human part. But are there not parents who either do not recognise the spiritual needs of their children, or who, through actual ignorance, or worse—indifference, pass them entirely over, and make no more definite provision for them than if they did not exist?

I maintain that it is simply idle to bring up a child without any regard for his soul and then to expect him to "turn out well," as it is called, and something more than idle to expect him to be a Churchman. Happy indeed, common sense would say, if he has any religious belief, any religious practice at all.

Is it not of such neglected material that "advanced thinkers," free thinkers, and all the unhappy race of sceptics are made? There is no necessity that the parents themselves should be unbelievers. Their share is only to convince their children that their creed does not affect their lives. That is quite sufficient.

If family prayers exist, the children are expected to appear at what is to them too often, but not necessarily, a dreary function. They are taken to church on Sunday mornings and the rest of the day is given up to utter dullness. It is required of the governess that she shall instruct her charges in the Church Catechism; and duly, when the children are well on in their teens, the heads of the schools where they are being educated, are told that they are to be confirmed when the Bishop comes. After that rite, they are expected, when at home at least, to go to Holy Communion at intervals,—three or four times a year will do.

Having reached this point, the parents feel that they have done all that can be required of them—the fact being, that, from first to last, the whole spiritual teaching has been absolutely untouched by the father, the mother, or the clergyman,—each one, in his several capacity, the God-given teacher of childhood. People are paid to take this holy office off the hands of the parents that they may attend to the higher claims of society.

Well, the seed is sown, or, to be accurate, is left unsown. Be sure the ground is not empty. Where there is not tillage and good crops there will be weeds. What are the results? Can we be surprised, though the parents may be, that, as soon as the boy is his own master, he finds a nothing within to keep him back from giving himself, body and soul, to "pleasure." Well is it if that word does not take in such amusements as degrade him even in the eyes of a very indulgent world. And the girl? Custom and opinion probably keep her course well within the correct lines, but what about the inner life? what about the beautiful soul which God has given whereby each may come within touch of Himself? Alas, it has lost its childhood's innocence without attaining the purity and strength of Christian womanhood. It knows no form of happiness beyond that round of amusements and social engagements for which the body and its various powers have been preparing for years. Into these, therefore, she plunges without any safeguard beyond public opinion and the canons of good taste.

The years go on, and she is lost in that gulf of worldliness which is the suicide of the soul. And the father and mother say to each other, "How strange that with Jack's advantages, and after all the money we spent upon him, he should have done so badly, and that Edith should be so selfish and extravagant! Certainly it can be through no no fault on *our*