

inclined to think that there is more truth even than humor in Rose Leyburn's story in "Robert Elsmere," of the Bishop who had such a love for novel-reading that he was reduced at last to stealing the servant's "Family Herald" out of the kitchen cupboard.

In current literature the religious novel is becoming more frequent and more popular. On first thoughts, one is inclined to wonder how such subjects as the authenticity of the Pentateuch, the genuineness of the Book of Daniel, Materialism, Rationalism, and the numerous other -isms of the day, can be made the groundwork of an interesting plot. But when one considers that fortunately religion has the greatest hold on man's life, that the beliefs of man are the dearest and most important of his possessions, one can readily see how the spectacle of a mind rent by perplexity, and of a soul tormented by fever, offers such a field for the imaginative and descriptive powers, that a practised novelist is not slow to take advantage of it. Undoubtedly novels of this description are having an influence on the thought of ordinary readers. A writer, in wishing to carry his point, is led to use every means in his power to gain the conviction of his constituents. He naturally will not adhere to legitimate argument; but, in order to enlist sympathy and interest, will endeavour to excite strong emotions as an aid to his appeals to the intellect. We have instances of these means being used in the recent parcel of religious novels that have lately been issued. In "Robert Elsmere," "John Ward, Preacher," "Caswell," and "The New Antigone," the emotions are played upon to accomplish the author's aims.

There are instances, too, where actual misrepresentation, whether through ignorance or on purpose, has been employed to aid the argument, while suggestion, innuendo and covert ridicule add to the effect.

In the case of books of this nature it is well for the reader to make sure that the author is a fit judge and authority on such questions, before allowing oneself to be swayed by his works. While the effect of this class of literature may be temporarily felt, it will do no lasting injury to accepted beliefs and to the Historic faith—"a faith (in the words of the Dean of Windsor) which has weathered the assault of eighteen stormy centuries, and which is gaining every year a firmer, because a more reasonable, hold upon the intelligence and affection of mankind."

DION.

THE AMERICAN CANOE ASSOCIATION.

BY A PROMINENT CANOEIST.

Once more we are on our way to the canoeists' great Mecca, the American Canoe Association Meet. How our blood leaps with excitement and pleasure as on this lovely August morning we stand upon the hurricane deck of the steamer which is conveying us, canoe and all, down the beautiful St. Lawrence. At last the day which we have

waited a whole year for has arrived, and, as we have seen our canoe and kit safely stowed away below, there is nothing to do but enjoy the delicious breeze, which, springing up, spreads like a blush over the calm surface of the glorious river, just kissed by the rising sun. But if one were to dwell upon the beauties of the St. Lawrence, and on those of Lakes Champlain and George, he would not arrive at the meet till after all the races have been sailed.

As the American Canoe Association is comparatively unknown to the readers of the REVIEW, a brief summary of its history will not be out of place here.

In August of 1880 about thirty canoeists, among whom were several Canadians, assembled at Lorna Island, in Lake St. George, and founded the American Canoe Association, which now numbers upwards of 1,500 members. The leader of this little band, in fact the father of the Association, was that celebrated canoeist, N. H. Bishop, now American Consul at Rome. For three consecutive years, 1880, 1881, and 1882, the canoeists met at Lake George. In 1883 they came to Canada, and met at Stony Lake. The glimpse they caught of the St. Lawrence on their way thither, must have fascinated them, for in 1884 the surface of Eel Bay was dotted with the white sails of 200 canoes. Grindstone Island proved to be such a splendid site that for the two following years, 1885 and 1886, the camps were located there. In 1887 Lake Champlain was chosen, and this year the old nest was feathered again, and the mountains which rise from the very edge of the famous Lake George flung back the echoes of the canoeists' jolly camp-fire songs.

The meet of 1886 saw the defeat of the two English canoeists who came over to try conclusions with the American sailors. Their canoes, rigs, and methods of sailing were proved to be greatly inferior to the American ideas. On their return one of them designed and built a canoe on the American plan, and in 1887 she won all the English races. This year her plucky owner again came to America, but only to be beaten as badly as before.

Of course the great event of the Meet is the Regatta, which is held on the first four days of the last week, and attracts crowds of spectators. As there are between twenty-five and thirty events on the programme, a canoe of almost any dimensions can enter at least half-a-dozen races. The most important race is the sailing race for the American Canoe Association Silver Trophy, now held by the "Eclipse," of the Brooklyn Canoe Club. This race is open only to the first fifteen boats in the trial race, which is sailed the day before, and the man who wins it is considered the champion sailor of the American Canoe Association for the year. He holds the cup for that time, and receives a flag with the year of winning marked upon it. There is also a paddling trophy, now held by "Narka," of the Springfield Canoe Club, which is raced for and held under the same conditions as the sailing trophy. Among the other events are the novices' race, open only to members who have not sailed a canoe prior