

tion of the individual, for the efficient discharge of the duties of his calling in life. Especially is this the case in respect to that class of work which is done in the field or factory. Of recent years this serious defect has been sought to be remedied by an attempt to teach handicraft in the school, and agriculture in the college. The Right Hon. Jesse Collins, M.P., in his able book on "Land Reform" points out that though the country laborer in former days had "no book learning," his out-door life gave him knowledge and power of observation with regard to the crops, and begot "a shrewd common sense." In his opinion "the true educational method in rural schools" should have been, "to lay hold of and develop the inherent capacity in the children, and by appropriate teaching to train them in the knowledge of the how and the why of the natural objects by which they were surrounded. There is on the part of the young no natural antipathy to country life. On the contrary, their inborn tendency is to love it. That tendency could be developed and made lasting by a suitable system of education and training." Such a system should, of course, include the three "R's"—but should exclude all that waste of time, and mental dissipation, which so often begets in a country lad a false pride and perverted ambition; which in the end spoils a good farmer and makes an inferior shop man, or factory hand; and not seldom helps to swell the ranks of city drones or criminals.

Revised Version.

"The Revised Version has established itself as a kind of final court of appeal where doubtful points of translation may be decided," says the "Church of Ireland Gazette." "Why, when it has thus succeeded in gaining such a position, it does not go farther and come into general use can only be accounted for by saying that sentiment is sometimes stronger than truth. No one who knows anything about the matter will, for a moment, contend that the Authorized Version gives us a more accurate representation of what the sacred writers wrote than the Revised; but men cling to the English of the Authorized Version with a passionate love which is not always according to knowledge. Whether Revised Version will ultimately supplant Authorized Version, it would be impossible at present to say, but one thing is clear that no other version has appeared in the last twenty years which for a moment comes into competition with it. If we may not use the Revised Version at the lectern, we should like to see it lying on every pulpit desk in our Church."

Priest and People.

If our branch of the Church is to take its true place in this country it will have, in a very real sense, to set about adapting itself to the needs of all the people. It would be well, especially in view of the marvellous immigration in the North-West; were our Church-people to lay to heart the wise and outspoken thoughts of Bishop Gore, recently uttered on the duty of the Church to those of small or no means:—"If you begin to think about the first principles, you cannot help seeing that it must be acknowledged that the call of the spirit of God to the priesthood comes as well to those who have no means of their own, or whose parents have not the available capital, as to those who have; and plainly it is the duty of the Church to see to it that there should be access for people of all kinds and classes and degrees of wealth into the ministry if they have the vocation. As far as I know, at every period of history, that has been provided for to an extent that would surprise us until we became acquainted with the facts—in England, first in the monastic schools and then by means of the colleges at the Universities. There were a great many causes which led the Liberal movement of fifty years ago to throw open those endowments. Whether it might have been done more liberally I do not know; but it became evident that it was

impossible to retain the Universities for the exclusive use of the Church of England. I do not complain of these things; but so it came about that institutions which originally had been largely designed to lay open Holy Orders to the sons of those who had no means of their own were diverted to quite other purposes. Well, then, it only remains for us to do over again in our way and for our time what our forefathers did in their way and for their time. To me it is clear that the Church of England has suffered beyond all possibility of reckoning, through the clergy being so preponderatingly associated by their education and training with the upper classes. It is quite certain that if we are to listen either to the claim made upon us by what seems to be the purpose of God; or if we are to follow the line made evident to us by the general social indications, and to resume the place we claim as the Church of the people, then it is our business to do again what our forefathers did: to lay open the way to Holy Orders to those who have the marks of spiritual vocation, but have not the means to enable them to respond to that vocation." The Church is a spiritual body. It is a mark of worldliness to ignore or overlook the rights of the poorer brethren.

British Valour.

It seems strange that long years after the happening of some notable historical event some graphic record of it should come to light and receive publication. The following letter written by Lord Tredegar, giving his personal experience in the charge of the Light Brigade at Balaclava, reads as though the event had happened yesterday:—"We, the Light Brigade, were drawn up at the other end of the valley, facing their position, distant about three-quarters of a mile, waiting, I had imagined, for infantry to come to our support, when suddenly an aide-de-camp (poor Nolan) galloped up with an order, 'The Light Brigade will attack; the 17th and 13th will advance supported by the 8th and 11th and 4th.' Knowing the strength of their position and our want of proper support, I felt it was a critical moment, but, grasping our horses by the head, away we went. We had not gone many yards before we were under fire of the first heavy battery on our left, the first shot of which killed poor Nolan, a splinter going right through his heart, and his horse carried him back to us. . . . On we went, the pace increasing, amidst the thickest shower of shell, shot, grape, canister, and minie, from front and flanks—horses and men dropping by scores every yard. The whistling and cracking of shells was beyond all description. Under this we went for three-quarters of a mile, the enemy's guns firing in front of us until we were within a yard and a half of them. Just as I came close to one it went off, and, naturally, round went my horse. I turned him round and put him at it again, and got through, the cavalry retreating the other side. Not more than a dozen of the 17th and the same number of the 13th were to be seen, so we turned to come back, knowing we could not hold the guns we had taken. The 8th, 4th, and 11th followed us in, and suffered nearly as much as ourselves. We saw the enemy between us and home, and at them we went. I cut down one fellow as he ran one of my fellows through with a lance, and, digging my spurs in my horse's sides, he went at it as he has often gone at the big fences in Monmouthshire. I got through them with only a few lance pokes, which I managed to parry, but the number of men had diminished. We had to retire through a shower of minie bullets, and we reformed in rear of the Heavy Brigade. I numbered off 32 men. We went into action 145 in the morning. The 13th lost more, and the other three about half their number. Our mess was sadly shortened—of seven only two remained sound; one was killed, the others wounded. The worst of the whole thing was that the enemy still retained possession of the ground, and they are now forming

entrenchments. Much mistaken if they think we are going to attack them." War is indeed regretful. But the valour and patriotism of brave men sustained by the sense of duty who risk their lives at the call of their country will always receive the admiration of their fellow-men.

"The Majesty of the People."

A recent magazine contains extracts from certain letters and diaries of the time, giving an account among other matters of the inauguration of President Andrew Jackson, 1829. In one letter the writer after speaking of the simplicity and impressiveness of the ceremony, says, "Had the spectacle closed here, even Europeans must have acknowledged that a free people, collected in their might, silent and tranquil, restrained solely by a moral power, without a shadow around of military force, was majesty rising to sublimity, and far surpassing the majesty of kings and princes, surrounded with armies glittering with gold." Later, in the same letter, after describing the invasion of the president's house by an overwhelming and disorderly mob, from which the "majesty of the people" had entirely disappeared, and which had not been provided against as only "ladies and gentlemen had been expected at the Levée, not, the people en masse," she adds, with the startling significance of prediction,— "But it was the people's day and the people's president, and the people would rule. God grant that one day or other, the people do not put down all rule and rulers. I fear, enlightened Freemen as they are, they will be found, as they have been found in all ages and countries where they get the power in their hands, that of all tyrants, they are the most ferocious, cruel and despotic." Curious to read to-day in the light of the less than hundred years since the words were written.

Increase of Episcopate.

Chancellor Lias has been writing on this subject. Though his opinions have direct reference to the Church in England, they are well worth considering by Churchmen in Canada. Especially when we think of the geographical extent of our dioceses and our rapidly increasing population. "The real truth," says the Chancellor, "is that in the lapse of ages we have lost sight of the true functions of the Bishop. We have come to regard him as the Commander-in-Chief, or at best as general of division, instead of as the colonel of the regiment, whose duty it is to lead his troops into action. There ought to be enough Bishops to make it possible that they should be personally well acquainted with all their clergy, with all the churchwardens and leading laity of their dioceses. The Diocesan Conferences would then be really representative of diocesan feeling, whereas at present the area of the diocese is so large that the management of the Conference falls into the hands of officials or wire-pullers, while the clergy, some of whom may live in places 120 miles apart from one another, are personally unknown to each other; and this want of knowledge begets want of sympathy. Restore the Catholic—of course, I mean by that much-abused word the general-idea of the Bishops, and you have converted a cumbrous and unmanageable contrivance into a handy and useful machine. But we are told—generally, I am afraid, by those who have been fortunate enough to have attained high office—that were we to raise the number of Bishops, as I believe we ought to do, to 100, we should be in serious danger of getting inferior men. It is possible that, in the present dearth of candidates for Holy Orders, danger may possibly lurk here in the future. But we are happily dealing with the present. And as one who has some 60 years' experience of the Church I venture to assert that I remember no time during that period when the Church of England was unable to furnish 70 or 80 clergy as competent for the office of Bishops as any of those who attained it, of course with some remarkable and easily remembered exceptions."