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Vol. 17.]

TORONTO CANADA, THURSDAY, AUGUST 27, 1891.

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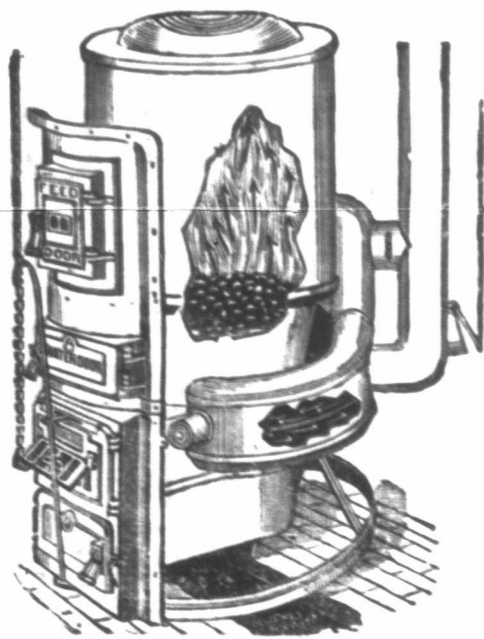
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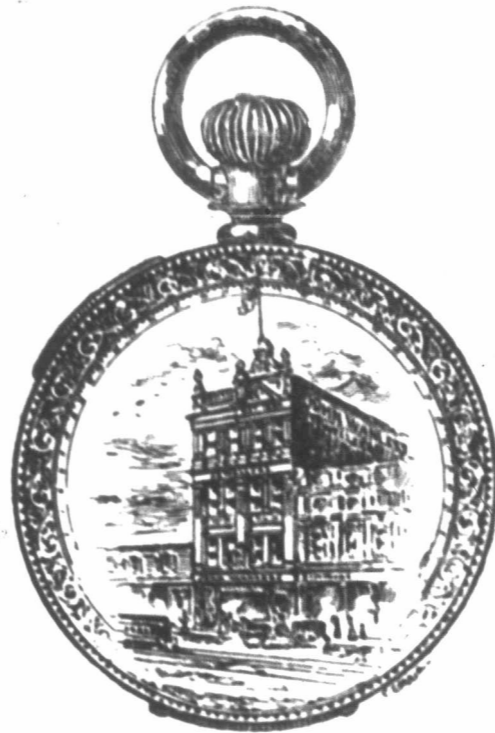
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COUNT CAMPBELLO'S movement for the reformation of the Italian Church is said to be characterized by an effort to preserve certain Catholic traditions. He refuses to allow his society to be uncatholicized or de-Italianized; but wishes to keep within the lines of loyalty to the primitive Church as well as his national Christianity.

DR. BARNARDO'S APPEAL has gone against him in the House of Lords. It has, therefore, been finally affirmed that the mother of an illegitimate child has a right to resume charge of it, and insist upon its religious education being such as she may prefer from time to time. In this case, the mother proposes to have the child brought up a Romanist.

CLASSICAL MUMMY-WRAPPS.—The astonishing and most important discovery has lately been made that some of the mummies in Eastern lands are enclosed in cases made out of the leaves (pressed into *papier mache*) of the books of various Greek writers, such as Plato and Euripides. This will be another fruitful source of information about pre-Christian times.

F. D. MAURICE AND BROAD CHURCH.—Father Huntington is out in a letter to the *New York Churchman* on this subject. He claims Mr. Maurice as a forerunner of Gore and others, and as an opponent rather than leader of the Broad Church School. His quotations from Maurice seem to bear out his theory very conclusively. Maurice might be best described as "Broad High."

THE POOR JEWS still furnish an anxious as well as interesting problem for philanthropists—how to help these wanderers without injuring our own. Driven from Russia, they are repelled at the German and Austrian frontiers at the point of the

bayonet. Even charitable and sympathetic England looks askance at their approach, and the world at large will have none of them.

PRIEST AND ORGANIST COMBINED.—The somewhat difficult feat of uniting these two functions has been performed for 18 years by Rev. E. Husband of St. Michael's, Folkestone. He has conducted 4,000 choir practices, 9,000 full services and 300 recitals. The key-board of his four manual organ has been so adjusted as to render the transitions between his two functions comparatively easy.

JOHN SERRIS' BEN ISRAEL gets a free notice from Bishop Anson of Qu'Appelle, whose name he has been using in support of his appeal for funds to aid the *Ancient Church of Malabar*. The Bishop says that what he has heard of Ben Israel is "anything but favourable." It is possible that the Malabar priest has more zeal than discretion, more energy than knowledge, in pushing his appeal.

A BAPTIST ON TITHES.—The talented Q.C., H.M. Bompas, while lately acting as an Assize commissioner in Wales, administered a severe reproof on account of the criminal acts of those dissenters who meet and organize for the purpose of withholding the just right of those to whom they owe tithes. Mr. Bompas, though a Baptist, has been consistent in advocacy of law and honesty in this matter.

THE SONS OF THE CLERGY SOCIETY have elected Lord Herschell lay Vice-President, in succession to the late Earl Powis. The first Vice-President, named in the charter founding this corporation in the reign of Charles II., was Sir Christopher Wren, the famous architect of St. Paul's Cathedral. The Archbishop of Canterbury is the President; but the Vice-Presidents have usually been legal dignitaries.

"WILD WOMEN" is the title of a series of articles just begun in the *Nineteenth Century* by Mrs. Lynn Linton. They promise to be the most valuable contribution of the age to the calm discussion of the vexed question of Women's Rights. The authoress takes the same line as we lately took in making *motherhood* the supreme business of women; and everything inimical to that is no real right.

THE ST. PAUL'S REREDOS CASE having received its final decision on appeal to the House of Lords, the "vexed question" of the effect of the Bishop's veto under the Public Worship Act may be regarded as settled at last. After two years of trial and argument, Bishop Temple's stand has been justified—a bishop can absolutely refuse to allow litigation to proceed, if he considers it vexatious or useless.

SIR JAMES STEPHEN AGAINST GAMBLING.—The veteran English judge has published an article, sort, sharp and decisive, on this question. He advocates stringent repression by force of law, following up sternly all the subterfuges of gambling agents, and filling up all the loop holes of existing legislation. It were well if all evasions of law were treated as insults to the law and punished accordingly.

FATHER HALL ON CHURCH UNITY.—In a recent address delivered before the "Church Unity

Society" of Pennsylvania, the eloquent Cowley Father says most justly and wisely, "every heresy has enshrined some truth which was in danger of being forgotten." Then he goes on to illustrate the inner force which gave rise and reason and power to Unitarianism, Quakerism, Presbyterianism, Congregationalism, &c.

THE CONSCIENCE CLAUSE.—A peculiar provision in the English national school system, which enables dissenters to withdraw their children during the period of instruction in religious matters, has been made the subject of much argument, as if it had not been adequately observed by the clergy and Church teachers. There is nothing, however, to prove this accusation, but rather the contrary.

THE BISHOP OF BRISBANE, Queensland, Australia, in his recent charge, had much to say in favour of Archbishop Benson's judgment as a ritual eirenicon. He says the judgment "stamps the practices in dispute as no longer of doubtful character, but as part of the ancient custom of the Church, and in no way connected with or symbolical of any shade of doctrine set aside at the Reformation as erroneous."

"THE LANGUAGE UNDERSTANDED.—"It is related of the recently deceased coachman of the Archbishop of Canterbury, that while serving Bishop Tait, the latter reproved him for *swearing* at "cabbies" during a block caused by a number of cabs. His reply was, "I heard you tell them ere gents as was ordained last Sunday, that if you don't speak to people in their own natural tongue, you will never get 'em to understand you!"

ST. OLAVE, JEWRY.—Many old Londoners now in Canada will be interested in hearing what has become of this famous old church, the site of which was lately sold for over \$100,000. The income of \$4,000 is to be divided among three poor and populous districts: one being New St. Olave in Stoke Newington, where also the proceeds of the old site are to be used in erecting the new church, vicarage and school of St. Olave.

THE ST. OSMUND SOCIETY, whose anniversary meeting was lately held at the Church House in London, originated a few years ago in a local guild of men in the parish of All Saints', Notting Hill. Its guiding principle has been that in Ritual matters England has no need to borrow from the dicta of the Roman Congregation of Rites, the traditional ceremonies of the British and Anglican Church being superior to foreign fancies.

MEMBERSHIP IN THE PROTESTANT EPISCOPAL CHURCH.—We infer from our exchanges that there is beginning to be felt a need of more strict definition on this subject in the United States. It is seen practically that mere baptism, however valid, is not sufficient safeguard against interlopers. Many dioceses are adopting strict tests of communion as the natural and proper course, as well as the traditional rule of the Holy Catholic Church.

PROFIT SHARING.—It has been stated at a *concio ad clerum* in Toronto, by Rev. John Carter, one of the editors of *The Economic Review* at Oxford, that no less than 50 extensive manufactories in Europe are conducted on the principle of distributing the

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extra profits among the employees. A large number of other concerns are worked on the employees co-operation plan. The Church clergy are very active in advocating these reforms in business.

ARCHBISHOP PLUNKETT OF DUBLIN seems to have put his foot in it rather badly, according to *The Guardian* and other English Church papers, by ordaining a deacon for the Reformed Church of Portugal, using the Portuguese Ordinal with variations. It is not clear that the Irish variations cured the faultiness of the Portuguese form. There is some fear of a Portuguese version of the Mexican fiasco called "The Church of Jesus."

CHILDREN'S EUCHARIST.—It is said that the children at St. Peter's, London Docks, prefer their 9 o'clock mass to any other service. The average attendance is about 300. The service, which lasts 50 minutes, is choral, organ but no choir, with numerous hymns. It is succeeded by a careful instruction in Church doctrines. There is also afternoon Sunday school, largely attended, but not so popular as the early service.

"A VERY COPPERY PLACE" is the term applied to Folkestone by one of its fishermen in conversation with Rev. E. Husband. And yet the Vicar seemed rather disappointed to find that when he asked for a *silver collection* from his fashionable congregation lately, the offerings consisted chiefly of penny pieces neatly folded in fine white note-paper. He regretted that he had "not yet learned how to live on the best white paper neatly folded."

HOW IT WORKS.—The advocates of profit sharing and co-operative interest claim that the resulting benefits are as follows: 1. The system is recognized at once as a practical application of the Golden Rule of the Gospel. 2. The process begets an atmosphere of mutual kindness between employers and employees. 3. This, together with self interest, produces better work, more of it, and larger profits to the advantage of all concerned. 4. Prosperity and happiness increased.

THE ANCIENT HITTITES are coming more and more into prominence on account of the archaeological discoveries. At Bulgar Maden in the Taurus, a remarkable (nearly 400 incised symbols) inscription has been found on a high, almost inaccessible rock, near the very ancient silver mines of that locality. It is supposed to be Hittite, and of great value. Explorers are on the lookout for a dual inscription, which would serve to interpret the Hittite symbols.

DEATH OF MR. ROBINSON OF THE NIGER.—The sad death of the devoted C.M.S. Secretary for the Niger mission has aroused much sympathy. He was one of a whole family of talented and devoted priests, sons of the late Rev. Geo. Robinson of St. Augustine's, Liverpool. Other brothers are Rev. J. A. Robinson of Cambridge University, Rev. C. H. Robinson of Truro Theological College, and Rev. A. W. Robinson, of All Hollow's, Barking. He had been working great reforms in African mission work.

MIDDLE-CLASS DISSENT IN THE COLONIES.—It is notorious that dissent flourishes chiefly among the tradespeople and shop keepers of Great Britain. To this state of things the Bishop of Nassau, in an able letter in the *Guardian* of 22nd July, attributes the prevalence and power of dissent in the colonies for this neglected class is the very one which emigrates largely and forms the wealthy ruling

element in colonial life. The Colonial Church is weighed down by English poverty, without the backing of English wealth.

FALLING FOUL OF RAINSFORD.—The eloquent rector of St. George's, New York, has got himself into new trouble by a sermon in which he does scant justice to his adopted mother—the Protestant Episcopal Church. This is the way the *New York Churchman*, endorsed by the *Living Church*, looks at it: "If every word he says were true, as nine-tenths of them are sheer perversions of the truth, the publication of them in such language and in such a spirit would be little to the credit of a clergyman whom the American Church has received and treated with boundless hospitality."

CHEAP LIBERALITY.

Since the propriety of the Massachusetts election to the Episcopate was questioned and challenged so strenuously in many quarters, and the chances of the election being confirmed were very uncertain for a while, the ebullitions of indignation on the part of so-called liberal men have become very amusing to those who take the trouble to look beyond their nose at principles and results. A very high-class American monthly has taken a very high tone in this babel of remonstrances—protesting in lofty terms against free thought of broad intellects being trammelled and confined by the circumscribed formularies of creeds and confessions. The drift of the article to which we refer—in which evidently the editor wades into water of unaccustomed depth for him—is to teach the superficial reader of his periodical that there ought to be absolutely no limits which infringe upon the free handling of forms and principles by such men as Phillips Brooks, MacCreary, and others who have lately been criticized as to orthodoxy by the several "law and order" organizations of the Christian bodies to which they belong.

BRING THE MATTER HOME

to such superficial writers, and what should we find? They are, in fact, airing their supposed liberality at the expense—not of themselves, but of other people. If we put the saddle on their own back they will wince quick enough. How long would a board of bank directors tolerate a manager, or official of any kind, who professed principles at variance with the principles upon which the institution was founded: who, for instance, did not respect the sacredness of the securities entrusted to this charge? Such a man would be considered unsafe. They would very soon put a check on his liberty of thought and action within the bank! He would be firmly—and not perhaps very gently—invited to take a position outside that institution. So of a subordinate officer on a ship: such persons are not allowed to exercise their free thought on the rules of navigation and naval subordination. As soon as they begin to express their original ideas in an obtrusive manner, they are very quickly court-martialed and dismissed, at least. Even a magazine or review has its rules and regulations which those persons must observe who wish to take part in its publication. Mr. Editor has very stringent lines of liberty for his "subs."

OTHER MEN'S LIBERTIES

are, in point of fact, ignored and contemned by such free and easy interference from outside the Churches. Have not Churches and religious societies a right to see that their fundamental principles are respected by those who wish to

retain their membership? Why should an official of an Episcopal Church be at liberty to impugn Episcopacy? Why should a Baptist minister be allowed to ridicule immersion and advocate infant affusion—while still a member of that body? Why should a Presbyterian elder have immunity, if he chooses, to declare the whole system of Calvinistic theology untenable? Yet these are the things which Churches and sects are blamed for regulating—their own regulations! Of course, the underlying sentiment of all such rubbish as we read on this line of liberty for thought is anarchy—nothing less. That is the virus which is working in the blood and poisoning the current of thought throughout this continent. Anarchy means, really, the right to interfere with the liberties of others, while preserving one's own intact and sacred—that is the reservation in the mind of all such anarchic writers and authors as we have been hearing so much from of late.

THE GOOD OLD CHURCH.

The other day we took as a companion the mid-summer number of that most beautiful of American monthlies, *The Century*, along with us for a bit of our annual holiday, "Sailing on the Summer Seas." In a very pretty and otherwise wholesome article entitled "The Clown and the Missionary," we met with a statement as follows, albeit only a variation of what one sees too often in newspapers and magazines. Says the author, "One effect of Puritanism or Protestantism has been to unfit it for many ministrations which the *old Church* still better or worse performs. This was *apropos* of a remark just made that "one does not find religion taking much interest in circus clowns and other sawdust performers." I am not accustomed to see religion flourish among any such class, except semi-occasionally in the case of Roman Catholics." The author notes, as an exception to this rule, how, in her story, a gentle, shabby little missionary from China gets hold of the clown who was his fellow passenger: the upshot being that the said clown joins the mission-staff as a helper—and goes out to China with the missionary on the supposition that though *not repudiating circus life* at all, still "they'll let me be a Christian *there*."

THIS IS ALL VERY PATHETIC;

but why should a circus clown not be able to profess and be received as a Christian in America or England as well as in a China mission? Above all, why should the so-called "Old Church" of Rome have a monopoly of such classes and characters? The answer arises naturally from the idea suggested by this author herself: *Puritanism*, so far as it has affected Protestantism, tends to raise artificial barriers here, there and everywhere, against sympathy with the humors and fancies and pleasures of natural humanity. The Puritan tendency is to stamp as sinful a multitude of indifferent things by a kind of conventional code of holiness, from the utter and senseless artificiality of which the common sense of human nature revolts. The Roman Communion, whatever be its faults, and they are many and grievous, has retained enough of primitive Catholicity among its traditions to generally refuse to recognize these artificial and conventional barriers: and so all these classes of life, ostracized by Puritanism, drift inevitably to the Roman Communion, or any other which, in this respect, holds like liberal principles towards the joys and pleasures of human life.

THE CATHOLIC CHURCH

has, however, other branches than that of Rome, more true to such wholesome Catholic feeling as this author appears to commend. The priests of the Church of England draw no artificial barriers, set up no conventional restrictions, to make sins out of innocent and harmless pleasures and pastimes. The priests of the Roman Church, on the other hand, are often found prescribing fancy rules—about ladies' dress especially—for the guidance of their flocks through the mazes of modern fashions and follies. Their good old Church does not seem to be "good" enough or "old" enough to know better. Nor does this otherwise intelligent authoress know enough to understand that the Roman Church is not *par excellence* the old Church: that there is at least one other Church, just as old, and, in this respect at least, just as good, if not better. "Old," after all, is a comparative term, and some Protestants are fond of using the term "good old Church of England" as a proper title of the Puritan deformity which went under that name so long. They do not know enough to see that she has lately revived to a sense of what she had lost—all, or nearly all, the beauty and true liberality of real "old Catholic" Christianity in life and ritual.

AGE AS A TEST OF RESPECTABILITY

is not a very trustworthy criterion, unless we pay regard to the precise *terminus ad quem*. There can be no question, of course, about the value of a Church founded in the first century; but out of that perfect antiquity, value is by no means exactly proportionate to age. Two handsome Saxons were once seen strutting about the aisles of St. Mary, Redcliffe (Bristol), claiming that that ancient fane properly belonged to "the ancient Faith," which they themselves affected. They were very much disgusted when asked if they were survivals of ancient Druidism. Yet they had invited the retort by their silly sentimentalism, by which they tried to dignify Romish Medievalism with Apostolic Christianity—assuming that because their Faith was "older" than the Reformation, it must therefore be superior: as if the dirty face is better than the face subsequently cleansed. With still less wisdom and propriety do some people assume that the state of things which existed (amid filth, and carelessness and slovenliness) in the Church of England 100 years or so ago, must, because older, be more venerable and respectable than the Church of England as it stands to-day, like the Holy City, "the joy of the whole earth," full of life, energy and beauty.

Home & Foreign Church Notes

FROM OUR OWN CORRESPONDENTS.

QUEBEC.

LENNOXVILLE.—*University and School of Bishop's College.*—The long vacation is now in session at Lennoxville. The school building is progressing rapidly and solidly. Unfortunately the tender for restoring the chapel was so much higher than the means at the disposal of the committee, that nothing has yet been done to restore the chapel. The corporation decided that it was best to press the building of the school first, so that the school might be ready to receive pupils in the autumn term. On the 30th May the Principal suggested to the corporation the urgency of raising a fund of \$15,000 to be divided between the school, the chapel and the divinity house, in the proportion of \$9,000, \$4,000, and \$2,000 respectively. This scheme is referred to in the *Church Guardian* of June 10th. Up to the time of writing (Aug. 20), towards the \$15,000 then stated as being required

about \$11,000 has already been promised. But unfortunately the wants of the chapel and school are much greater than the \$13,000 thought of on 30th May; and it now appears that \$14,000 will still be required to complete the school, the chapel and the divinity house. Any further contributions will be gladly received by the Principal, Bishop's College, Lennoxville, P.Q.

The following notice has been issued by the Principal, August, 1891:

University and School of Bishop's College, Lennoxville, Session 1891-92.—Your kind attention is called to the fact that the Matriculation Examination will begin on Tuesday, Sept. 15th, at 9 a.m. On the result of this examination will be given to the first candidate: Reid Scholarship of \$80 a year for three years. To the second: A Free Tuition of \$50, renewable for three years on certain conditions. Two-thirds aggregate necessary for these. Students are taken in the Preparatory Department before matriculation. Special tutor, the Rev. N. P. Yates, B.A. For Calendar apply to the Rev. Principal Adams, D.C.L. Total College dues under \$200 a year. College lectures begin Sept. 17. School re-opens Sept. 12. Apply to H. J. H. Petry, Head Master.

ONTARIO.

MERRICKVILLE.—Previous to the departure of the Rev. R. L. M. Houston, M. A., from Merrickville to take charge of the Rectory of Matilda (Iroquois), the congregation of Trinity Church assembled in large numbers at the rectory, and presented Mr. and Mrs. Houston with the following address accompanied with a purse of \$80:

"This assemblage of your parishioners on the eve of your departure for a new field of Church work, feel that they cannot permit you to leave for your new home without some expression of their regard, some token of their gratitude for your extraordinary exertions in behalf of this parish during the past ten years.

"We feel that the work performed has been almost marvellous, and must have been accomplished by the most untiring energy and self-sacrifice. We fully recognise that the same qualifications and determination you have so freely used for the advancement of this parish, would in many of the other fields of work have placed you at the head of most honourable and lucrative professions, and we feel that nothing we can now embody in this brief address can convey more than a slight idea of how much your labours leave us your debtor. When we remember that in those few years the parish has been redeemed from a position of a Mission depending upon outside aid, and that position further advanced until we are now one of the largest contributors to the Mission Fund in the Diocese; also that a very large addition to our Church property has been made, and what is of more vital importance, the membership of the Church in every part of the parish has been largely increased—when we consider the past, and the present happy and agreeable working of the various congregations throughout the parish, hand in hand with their faithful and ever kind clergyman, we can not but feel that in your departure we have to submit to a very great loss, such a loss as we find hard to express. We would also take this occasion to convey to Mrs. Houston our heartfelt thanks for the many hours of hard work so freely given at all times to any and every part of the numerous duties of the parish, and most especially for the rare musical talent so gratuitously bestowed upon our choir. We ask your acceptance of this purse as a further slight token of our appreciation of both your own and Mrs. Houston's labour in our parish, and we trust you will in your new field have the blessings of health and prosperity, and that a long and useful life is before you. Wishing yourself and family every happiness, we bid you an affectionate farewell."

Signed on behalf of the congregation.

J. T. DEPENCIER, }
R. W. WATCHORN, } Churchwardens.

Mr. Houston returned thanks for the many kind expressions of esteem, and for the substantial acknowledgment of his and Mrs. Houston's labours in the parish of Merrickville.

BEACHBURG.—The cause of the Church and of pure religion in this neighbourhood has suffered a very heavy loss in the removal from the diocese of the Rev. C. O. Anderson, for nearly four years, and until recently, our pastor. Mr. Anderson came to this mission as a deacon, and laboured with much zeal and success to build up and extend the Church. Through his exertions the mission was subdivided and a new headquarters established at Cobden, giving us now two thriving missions where but one existed when he came amongst us. He very greatly

improved the church property, as well as materially reducing the debt. He was known far and near throughout the deanery as a fearless speaker and writer in defence of the Church, and as a preacher he could hardly have had many superiors in the diocese. His removal to the States is a loss to the Canadian Church. But the call came, unsought and unexpected. It was to an important parish in Chicago. His friends said it was his duty to accept. Thus another of our Canadian sons, who gave promise of realizing the highest expectations of his friends, has been suffered to cross the border and enter the ranks of our sister Church, while here in Canada we are in dire need of such men to man the tower and defend the arsenal in the chief centres from which spring assaults upon the faith. It is one of the defects of our administration that such a leakage of our best men is possible. The sooner a remedy is found and applied the better will it be for the Church in Canada. Our new clergyman, Rev. Mr. Charlton, has been most cordially welcomed and has entered upon his work with much ardour.

COBDEN.—The Rev. I. Arthur Shaw, who a few months ago came here as the successor to Rev. Wm. King, has succeeded in enlisting the co-operation of his parishioners in the matter of building a parsonage, and tenders for the work are now being called for. A parsonage was perhaps the greatest want of this mission, and Mr. Shaw is to be congratulated on the success with which his labours of a few months have been rewarded.

EGANVILLE.—Our new clergyman, Rev. A. Saddington, is doing an excellent work in this district. He is alive to the necessity of seeing the people a good deal, and the result is larger congregations and increased interest in Church work. He has recently begun several classes for confirmation in preparation for the visit of the Bishop in the fall.

PEMBROKE.—We don't very often appear in your diocesan column, but we are here nevertheless, and very much alive. We sometimes feel, as we read your paper, and note the absence of news from many of the parishes and missions in this diocese, that it is a mistake not to make more use of our Church paper. Many of our laity, particularly in rural districts, are encouraged by seeing their parish now and then mentioned in the paper. The Rev. Mr. Read, our present rector, began to grapple with a very big question after he had been with us a few months. It was no less than the erection of a new church, while we had never thought but what our old one was all that could be desired. But now it is getting too small, and it is certainly out of the way. Mr. Read has most successfully launched his new scheme, and once launched it has many adherents. Indeed it has been unanimously endorsed. An excellent lot in a central locality has been purchased. Five years was given in which to pay the price, \$1,000. But one year has elapsed and two-thirds of the amount is paid. We now begin to see our new church in the not dim or distant future, and it will be a church of which we need not be ashamed. Peace, harmony and good will prevail in the parish.

PETAWAWA.—A visitor of three years ago would not now recognize this village from which the mission takes its name. Then it was but one of several outposts in the huge Upper Ottawa mission, and a new outpost at that, with its little church just being built, and about to enjoy the services twice in the month. Now the visitor finds himself ushered into a commodious house, the outpost having assumed the dignity of headquarters, and looking about he sees admirably laid out gardens and fields, where three years ago he saw a dense forest. Ten or twelve acres have been secured, and these are designed to produce the hay for the horses. Proceeding to the church he observes a marked change. The plain little church has been dignified by the opening out of a spacious sanctuary, with all the appointments that are claimed to be so conducive to reverence and devotion to public worship. These beautiful ornaments, curtains, dossal, frontals, cross, carpet, &c., are gifts sent out by the priest's friends in England. The visitor is told of a new church being built some six miles out, but has not time to inspect it. It will be opened in a few weeks, and no doubt the *CHURCHMAN* will have an account of it. A great deal of work is carried on from this centre. There are six congregations, one of them involving a drive of fifty miles there and return. The priest, who is also rural dean of the district, keeps actively employed two or three lay readers. They have their own quarters in the mission house, and take regular duty every Sunday, alternating with the priest and thus keeping up uninterrupted services at all the stations. It is an excellent scheme, successfully inaugurated by Mr. Bliss when he took up the cause

of the Church in this section nine years ago, and is capable of enlargement to any extent, always provided a suitable man is at the head. It is worthy of note, however, that of fifteen men employed by Mr. Bliss in his associate mission system, twelve were from England. The paucity of native candidates for orders is a very grave reflection on the Canadian Church. The difficulty is not far to seek, and its discussion in your columns might be productive of much good. Two more churches are projected in this mission. We look forward to seeing them in the near future.

RENFREW.—The Rev. Mr. Quartermaine is doing excellent work here both in the town and parts adjacent. He is very active, and faithful in keeping appointments. At one point he is rebuilding a church, where he has gathered a deserted and scattered congregation. In a few weeks you will doubtless hear of the opening services in the new building.

CALABOGIE.—This is the name of a new mission on the line of the K. & P. Ry., about twenty miles from Renfrew. It has now for the first time a resident clergyman, although for several years the priest at Renfrew has given occasional services here and superintended the work of temporary lay readers. In May last the mission board made provision for a resident missionary, and the bishop outlined the boundaries of an entirely new mission. It contains six townships of about 450 square miles. An excellent choice has been made in the Rev. C. T. Lewis as first missionary. Mr. Lewis has been in Canada for over two years, and has become thoroughly Canadianized. He was selected by the Bishop in England for work in Canada, and was sent out to the Petawawa mission for training in Canadian mission work, and in May last he was presented to the Bishop for ordination. He proceeded immediately to his new field of labour, and after a careful inspection reports much to encourage, though the work will be very hard. Services have been opened at five points, the most distant being 60 miles from headquarters, and the roads something beyond description. At Calabogie, where services have been held for some time in a room, Mr. Lewis has without loss of time gone into the brick and mortar business, having undertaken the erection of a church. It is not to be an expensive structure, and local help to almost half the cost is already secured. The Bishop's commissary, Archdeacon Lauder, has given his hearty approbation to the appeal Mr. Lewis is making for extraneous aid, and Rural Dean Bliss, with whom Mr. Lewis has been working for the past two years, and in whose deanery Calabogie is situated, writes to say "he commends in the warmest manner possible the appeal of the Calabogie missionary, and expresses the hope that all true lovers of the mission cause will extend a helping hand to this new mission." The address of the missionary is Barry Vale P.O., Calabogie, Ont.

TORONTO.

St. James' Cathedral.—A special meeting of the Brotherhood of St. Andrew was held in the school-house of this church, on the 12th August, for the purpose of admitting Mr. Edward Earl into the ranks of the Brotherhood before his departure from Toronto, the Rev. H. J. Winterbourne, A.M., presiding. Mr. Earl, who is a native of Dublin, Ireland, left Toronto last week to engage in mission work in the mining district about Sudbury, in the diocese of Algoma. From the excellent credentials which Mr. Earl holds from the Archbishop of Dublin, the Rev. Canon Dumoulin, D.C.L., the Rev. Prof. Wynne, D.D., and other eminent church dignitaries, we have no doubt his future work will be very successful.

HURON.

AYLMER.—At a representative meeting of the members of the church, held in the house of the Reverend T. E. Sanders on the eve of the 17th inst., the following address and presentation was presented to Mr. G. Card, student in charge of the parish:

DEAR SIR.—We, the undersigned members of the Anglo-Catholic Church in Aylmer, before you leave, wish to acquaint you that your stay amongst us has been most pleasant, profitable and satisfactory in every way, more particularly in the manner you have conducted yourself ministerially. It was necessary on the departure of the Incumbent on sick leave, that a clergyman or lay-reader should be appointed to officiate here. It pleased those in authority to appoint you to this charge, and we congratulate ourselves that the choice fell on you. In your ministerial duties you have surpassed many older men in the work; you have preached the "Faith as it is in Jesus;" you have visited those in sickness and distress to their comfort, and your parochial visits to the people in town and country have been highly valued; by these visits you have brought out the Church saying,

"the house-going parson makes the church-going people." The congregation of Trinity Church, we believe, have greatly benefited by your presence spiritually, which we hope will be evidenced by a new walk in life. Our trust is that your health and life may be spared, that it may please the Master to make you a chosen vessel to declare the Word of Salvation to those you are commissioned to bear it to. The congregation of Trinity Church, Aylmer, being desirous of expressing some token of gratitude to you for your services during your sojourn among us, and deeming that a purse would assist you in procuring the necessary books for your college life, we ask your acceptance of the same, receiving it in the spirit in which it is given, the spirit of love. It gives us much pleasure in offering the purse for your acceptance. Your faithful friends of the congregation of Trinity Church, Aylmer, Ont.

Dated this 17th day of August, 1891.

Mr. Card, although completely taken by surprise, feelingly replied. He thanked the congregation of Trinity Church for their kindly worded address and generous gift. He said that he had come to Aylmer not from any desire to win position or distinction, that he had entered into the work feeling most keenly his weakness and inability, but trusting in the power of God and filled with an earnest purpose to extend Christ's Kingdom and upbuild His Church. He referred to the pleasure it gave him to be present at the seventy-fourth anniversary of the Rev. Mr. Sanders' birthday. He said that young men would do well to so regulate their lives that in time they also might attain the honoured place which Mr. Sanders holds.

ALGOMA.

ILFRACOMBE.—The annual picnic of Christ Church Sunday School was held on the lake shore on Thursday, Aug. 13. Service was held in the church at 11 a.m. by the Rev. L. Sinclair, incumbent. Miss Bessie Brown, of Novar, presided at the organ, and Mr. John Tipper, choir master of St. John the Baptist's Church in Ravenscliffe, led the singing. The junior members of Ravenscliffe church choir were also present, having been brought by Mr. Tipper. Their help in the musical part of the service was very attractive. The weather was favourable and all seemed to enjoy the visit to Ilfracombe.

British and Foreign.

The Hook Memorial at Leeds, which has cost nearly £50,000, is (*Truth* says) to be formally opened in October by the new Archbishop of York.

A recent judgment of the Court of Appeal has decided that a child born in France is a Frenchman, if his mother was born in France, though the father may be an alien by birth.

The diocese of Adelaide is at present suffering from want of clergy, a very general want throughout Australia. The Bishop's chaplain, Rev. B. C. Stephenson, is in England trying to make arrangements for the emigration here of suitable men for the work of the ministry.

Summary of statistics from the journal of convention of Florida. Baptisms—infant, 642, adult, 110, total, 752; confirmed, 406; communicants, 4,086; marriages, 190; burials, 523; Sunday school teachers, 310; scholars, 2,686; value of church property, \$882,876.05; total of contribution, \$65,816.17.

NEW ZEALAND.—The Rev. J. T. Hulme Beasley writes from Wellington, New Zealand, to the *Stockport Advertiser*:—"I was ordained in the year 1883, and was for two years curate of Cheadle, Cheshire. In January, 1890, I was received into the Roman Catholic Church. I have now returned to the Communion of the Church of England."

On Saturday, at the Palace Chapel, Llandaff, the Rev. Josiah Thomas, late Calvinistic Methodist Minister, and the Rev. Samuel Griffiths, late Independent minister, were admitted by the Bishop into the communion of the Church. Mr. Thomas will work as a lay-reader in the parish of Bettwys and Mr. Griffiths in that of Llangynywd.

The Chatham Islands form part of the diocese of Christchurch, New Zealand, although they lie 500 miles from the mainland. Bishop Julius lately visited them and caused quite a sensation among the islanders, who presented an address of welcome, expressing their great pleasure at the Bishop's visit. Twelve candidates were confirmed, and a church at Te One was consecrated.

The Pope has now signified his approval of the exhibition of the Holy Coat of Treves, and has sanctioned the forgiveness of the sins of the pilgrims. The documents conveying the Pope's decision on these matters were taken last week from Rome to Treves. Three steamers, each conveying 900 pilgrims, will, it is announced, come from America. There will be numerous special trains from all parts of the Continent.

AN INTERESTING DISCOVERY.—The Vicar of Prescott has just found an ancient font which was used in Prescott parish church for a thousand years. He discovered it in Roby churchyard, and the vicar of that parish having renounced any claim to it, it has been restored to the Prescott church. It is simply a block of sandstone, roughly shaped and hollowed out, but is by far the oldest relic now existing of the first church built on the "Prescot-hill."

SOUTH AFRICA.—We are informed that the Bishop of Maritzburg, whose resignation we recently announced, will, on his arrival in England, assist one of the Bishops in his work. Dr. Macrorie has not revealed the name of the Bishop in question. Dr. Macrorie frankly told the Synod that he was aware of the feeling that a change in the personality of the chief pastor of the diocese would tend to heal the unhappy divisions among English Church people in Natal.

The committee of the Church Missionary Society have decided that the new memorial church to Bishop Hannington and Bishop Parker shall be forthwith erected, in Mombasa, not in Frere Town. For while Mombasa will yearly become more populous and important, Frere Town will naturally by degrees recede, now that there is no likelihood of any large addition of freed slaves. It is trusted that the recent changes will have almost entirely stopped the sea traffic in slaves.

"Lord Plunket, the Archbishop of Dublin, when he appeared in the House of Commons as a spectator, attracted," the correspondent of the *Dublin Evening Mail* says, "much attention. His Grace is described as a fine type of the Irish ecclesiastic, gentle and unassuming, with intellectual force, associated with much refinement. The Archbishop listened with much pleasure to the praises showered on Mr. Balfour for his successful efforts to relieve distress in Ireland."

Some time ago Bishop Huntington, of the Diocese of Central New York, asked that, in view of the fact of his advanced years, some measures of relief might be taken for him. He is now seventy-two years old, and he finds that he is unable to discharge all of his present duties. After considering the matter, the Standing Committee report against dividing the diocese or electing an assistant Bishop. They advise, however, several steps to lighten the Bishop's labour, one of which is to give him a chaplain or secretary.

The Papacy of the Laity receives strange illustrations in some of the wealthier London parishes. I have just heard of a case where a rich layman, who had secured the disuse of the eastward position in a suburban church, threatening the churchwardens with the withdrawal of his subscriptions unless the incumbent abandoned it, has proceeded to abolish the use of the Invocation before the sermon. In the latter case a handsome gift of £500 to the incumbent was accompanied by a request that in future a collect might be said before the sermon.—*Ex.*

The Bishop of Winchester (Dr. Thorold) made his first official visit to the Island of Guernsey, on Monday, July 13th, where, in the town church (St. Peter-Port), he confirmed 206 candidates, presented by the records of six parishes on that island. In his excellent and practical address to the candidates, full of good advice, he particularly dwelt upon the formation of friendships. He also strongly advised them daily to repeat, as he himself was in the habit, that beautiful Confirmation prayer: "Defend, O Lord," etc., every day on waking.

The following paragraph is taken from the *English Churchman*:—"The Church of England Council in Natal (a legally constituted body) have elected as Bishop the Rev. W. Ayerst, M. A., founder and principal of Ayerst Hall, Cambridge, to fill the see of Natal, which has been for many years vacant. Mr. Ayerst now only waits his consecration by the Archbishop of Canterbury to take his place at the head of affairs, thereby healing a wound which has been long felt by the members of the Church of England in Natal." To which we may add that if Mr. Ayerst waits as long as Sir George Cox has waited, we may hear of

yet another election by "the Church of England Council in Natal."

Summary of statistics of the diocese of Mississippi:—Whole number of clergy, 32; candidates for Holy Orders, 2; parishes in union with council, 33; organized missions, 17; unorganized missions, 27; churches and chapels, 56; parish buildings, 4; rectories, 21; baptisms during the year, infants, 228, adults, 39; confirmed during the year, 232; confirmed persons reported, 3,446; communicants up to date, 3,066; marriages reported, 85; burials reported, 165; Sunday school teachers, 270; scholars, 5,027; total contributions reported, \$45,028.94; value of church property reported, \$328,155.

The Rev. Canon Grainger, D.D. (M. R. I. A.), of Broughshane, has just made a munificent gift to the Belfast Corporation for the Public Museum in the Free Library. It consists of his splendid collection of British and Foreign antiquities. The collection is one of the largest and most valuable in the country, and was inspected a few years ago by the Royal Historical and Archaeological Association of Ireland, on the occasion of their visit to Ballymena and neighbourhood. Unfortunately the generous donor is suffering from an illness which must eventually prove fatal, and has decided to part with his museum during his lifetime. It is said that it will be necessary to build an addition to the Free Library buildings in order to properly accommodate the antiquities.

PERSIA.—Writing to the *Daily News* Canon MacColl expresses himself incredulous as to Miss Greenfield's conversion to Islam:—"The Turkish Government puts a premium on the abduction and forcible conversion of Christian maidens. Any Mussulman who does this meritorious service is rewarded by perpetual exemption from military service. The *modus operandi* is as follows:—The abducted girl is jealously guarded from the opportunity of declaring her mind freely. If persuasion does not make her yield, she is threatened with death. If that proves ineffectual she is sentenced to be deflowered. Miss Greenfield made her profession of faith in Islam under the terror of either of these dreadful alternatives. She was still practically in the power of her captors, and evidently repeated the formula dictated to her on pain of death or dishonour."

THE VATICAN DECREE OF INFALLIBILITY.—It is twenty-one years since the Vatican Council first voted (July 13, 1870) on the dogma of infallibility. Of 671 members of the council, 451 voted in the affirmative; 88 voted in the negative; 62 voted *Placet, juxta modum*, that is, that they would vote for it if it were seriously modified; 70, who were irreconcilably opposed to it, abstained, for different reasons, from voting. Thus the vote stood 451 to 220—a two-thirds majority. But the numerical majority was deceptive, since the weight of intellectual and spiritual authority was largely with the minority: and besides, it was the minority which really represented the great body of the Church. Thus, the five archbishops of Paris, Breslau, Cologne, Vienna and Cambrai, whose flocks together aggregated 7,800,000 Roman Catholics, were outvoted more than 12 to 1 by the 62 bishops of the Papal States, whose people numbered only 700,000, and more than 20 to 1 by the hundred and odd titular bishops who had no people at all! Altogether the Roman Catholics represented by the majority of the council numbered only about 64,000,000, among whom many were opposed to the dogma and few cared anything about it; while the minority represented more than 108,000,000, of whom very few indeed believed the dogma, and fewer still desired its promulgation by the council. Moreover it is admitted that no council can be regarded as ecumenical in which the Eastern Churches are not represented; and no decree of a council can be of ecumenical authority in which the Eastern Churches do not concur. Some Roman Catholic theologians may maintain that the East was sufficiently represented at the Vatican by the uniat bishops of various rites who were present; but if that assumption were to be admitted—as indeed it cannot, unless great Churches can be properly represented by a few schismatics—still, even so, the East did not concur in the vote described, since a majority of the uniat bishops voted with the minority of the council. By every rule of ecclesiastical antiquity the nominal two-thirds vote on the dogma of infallibility, which was cast on July 13, 1870, was completely destitute of authority.—*Churchman*.

INDIA.—An American clergyman who is travelling in Ceylon, makes the following remarks in a letter to our contemporary, the *Living Church*, in regard to the craftiness of the Buddhists in making visitors to their temples appear to worship heathen relics: "There were too many stories floating about of how travellers' curiosity and thoughtlessness had brought them to 'pay their devotions to Buddha's tooth,' to

encourage a Christian to enter the temple. There were some rumors, too, of tricks played by the yellow-robed, mild-mannered, guileless-looking monks, whereby some who would shrink from honouring even a genuine relic of Buddha, were beguiled into what Buddhists deem the worship of the doubtful tooth. One told me of how he had been handed a flower, as if to admire it. Of course he took it. On returning it to his guide, the man laid it on the silver table before the tooth's shrine; and as the visitor's name was known, that flower was preserved as being 'the offering to Buddha's tooth made by' So-and-So. Whether or not that is exceptional, I don't know. But certain is it that the work of our missionaries in Ceylon is harder now than it was a few years ago. This is not the only reason why the work of Christianising the people becomes increasingly difficult. Exaggerated echoes are heard in the east of the operations of the Theosophical Society, and such strange rumors reach the ears of the natives of the views of Madame Blavatsky, Colonel Olcott, Mrs. Besant, Sir Edwin Arnold, and others, that they are ready to believe that the Western world is about to abandon Christianity for Buddhism! So deeply have these impressions sunk into the minds of the credulous natives that they are ready to believe any ridiculous tales. The clergyman to whom we have already referred says: "There are many poor Cingalese who are sure that Queen Victoria is now a Buddhist at heart, but without 'courage of her convictions!' They argue thus: "Did she not send her son, the Prince of Wales, half round the world in order that he might pay his devotions to Buddha's tooth? Did she not send the heir-presumptive, the Duke of Clarence, and others of the Royal family, to say their prayers and make their offering at the shrine? Did she not send out a recent Governor to encourage us Buddhists in every way he could, having our holy days observed by all, so far as he could? Ah, there can be no doubt as to what she is at heart!"

IRELAND.—The Girl's Friendly Society is making vigorous efforts to extend its work in Ireland. A series of meetings in connection with the Society is being held in the united diocese of Dublin, Glendalough, and Kildare. Miss Hawksley, president of the Rochester Diocesan Council of the G.F.S., has come over to act as a special deputation. This lady is an extremely able and valuable advocate. She has been actively engaged in the work of the Society from its foundation in 1875, and is well qualified to speak of its past brilliant record, and what it is capable of doing as a factor in parochial organization. In the diocese of Ossory, Ferns, and Leighlin very successful meetings have just been held. The importance of this Society as a means of promoting the moral and spiritual welfare of its members and associates cannot be over-estimated. The Archbishop of Dublin takes a great interest in its work. The work of the Church of Ireland Spiritual Aid Society deserves to be better known than it is. Although it is small, it is doing an excellent work in enabling incumbents to get additional help, which is often much needed. Last year the grants made amounted to 291l., which was an increase of 61l. on the previous year. The religious troubles at Arklow are not yet ended. On Sunday week last there was much excitement in the town. The police are alleged to be acting more harshly than hitherto in their method of harrising Mr. Hallows and his brother clergy. Whether or not this be the case, the clergy took a stand against the way in which they were being treated. One of them, Mr. Harrison, seized one of the lamp-posts on the thoroughfare, and although as many as sixteen policemen gathered around him to make him abandon his hold, they failed to effect their object. The Bible was, however, torn out of his hands, and the leaves fell in showers around one of the squares. His congregation were hustled about the streets, their umbrellas broken, their brooches torn out, and one of them received a black eye in the scuffle that took place. During the evening service in the church Mr. Harrison broke down several times. In the absence of the incumbent (Mr. Hallows) he was obliged to preach, but the violence he had undergone rendered him almost unable for the task. The dedication and unveiling of the splendid memorial windows which have been erected in the Cathedral, Lisburn, in memory of the late Sir Richard Wallace, Bart., took place on Monday last week in presence of a large congregation. The windows are a most brilliant addition to the Cathedral. The Bishop of Down and Connor and Dromore was unable to be present owing to an engagement. There was, however, a large attendance of the clergy. The sermon was preached by the Dean of Armagh.

Mission Notes.

The Rev. Canon Widdicombe, from the Diocese of Bloemfontein, says that the Missions in that diocese owed their very existence to the S. P. Society. He began Missionary work in Basutoland in 1876, having previously been stationed at Thaba 'Nchu. Basutoland is about five or six thousand feet above the

sea, between Natal and the Orange Free State. It became attached to the diocese of Bloemfontein in consequence of a promise made many years before to the Chief Moshesh by Bishop Gray. In 1876 the Society provided means for two Missionaries, and the Bishop of Bloemfontein sent Mr. Widdicombe to the northern part of the country and Mr. Stenson to the south. There were no Christians at all in Basutoland except those connected with the French Protestant and French Roman Catholic Missions, and they were chiefly in the central districts of the country. In Mr. Widdicombe's neighbourhood all were heathen. He was accompanied by Mr. Lacy, and asked permission of the chief, the son of Moshesh, to establish the Mission. This chief (who was a stout man, 6 feet 3 inches high, with sixty wives) received him well, reproached him for not having come before, allowed him to settle where he chose, and gave orders that all care and respect should be shown to the Missionaries. The spot chosen was between the Thlotse and Caledon rivers; all around it on the mountain slopes were innumerable heathen villages, for there are no large towns in Basutoland. Mr. Widdicombe, after having fetched his goods from his former home, returned and waited for huts to be erected for him. During three months he and Mr. Lacy lived in the open air, as they had no tents. They were interviewed by the Basutos all day long. At length six huts were erected, a school was started, and by degrees converts were gathered in. Then the Mission suffered the great loss of Mr. Lacy's death by drowning. The Rev. R. K. Champenowne and Mr. Reading were sent, and in the next year another Mission was opened at Sekubu. In 1880 the Basuto rebellion broke out. It was a terrible conflict, which cost the Colonial Government four million pounds. The Christian Basutos were on the side of law and order, and were marked for destruction. The Mission buildings too were destroyed. The rebellion was followed by an inter-tribal war. It was not until the end of 1885 that the Mission was properly re-organized, and was then practically a new one. Thlotse Heights became the centre for the loyal people. All through the troubles no Sunday had passed without a celebration of the Holy Communion and an afternoon service. Canon Widdicombe described a visit to the Mission of General Gordon, who came as a peace-maker. When he was leaving, after telling of his sympathy with the Mission, they went together into the ruined chapel and prayed. Years afterwards, when the news of Gordon's death reached Basutoland, the chief wept. When quiet returned permanent buildings were erected, and the Mission prospered. But it suffered by the death of Mr. Champenowne. Within ten years four of the Missionaries died. Yet there has been great progress, and there are now large congregations, numerous catechumens, and on all sides fresh outstations being planted. In the whole of Basutoland there are only about 300 whites among 250,000 blacks.

Correspondence.

All Letters containing personal allusions will appear over the signature of the writer.

We do not hold ourselves responsible for the opinions of our correspondents.

N. B.—If any one has a good thought, or a Christian sentiment, or has facts, or deductions from facts, useful to the Church, and to Churchmen, we would solicit their statement in brief and concise letters in this department.

Church Membership.

SIR,—Your correspondent "H" is curiously illogical; he does not seem to be able to grasp the difference between self-excommunication (which is excommunication *de facto*, as long as the disability is allowed to continue) and formal excommunication by the Church, where the disability is controlled from outside and continues as long as the Church's sentence holds. The Church has put no bar as to burial rites against the self-excommunicated; she assumes their repentance in *articulo mortis*.

He further makes an unreasonable parallel between communicating and voting, whereas the only true parallel possible would be between communicating and *qualifying* for the franchise, or between exercising the rights of Church membership and voting. What is done in the case of voters, *i. e.*, those who exercise the privileges of qualified citizens, responsible members of the body politic? They are entered on the roll as they become qualified; they are excluded from or left off the roll when they neglect or cease to be qualified. They may be on this year, they may be off next year, and then on again the year after; according as the proper officers record their franchise condition. So the Church has her roll of communicants; those who are on it are in good standing, others are disqualified, or at least unqualified—at first by age, afterwards (when of age) by disobedience. See Canon 112. In Brice's "Law

relating to public worship" page 266. Dr. A. S. Stephens is quoted to this effect: "These rubrics in conjunction with Stat. 1, Ed. VI. c., are very important, because if any be baptized and confirmed, or ready and desirous to be confirmed, he has then (unless he labour under a disqualification, &c.) a legal right to be admitted to the Holy Communion, and when admitted to the Holy Communion he becomes, *eo instanti*, whatever his previous religious tenets may have been, a member of the United Church of England and Ireland." Possibly these learned legal authorities may prove of more weight in H.'s eyes than the direct argument from Scripture and rubric, upon which I have hitherto laid chief stress.

There is a broad and necessary distinction between a nominal member of the Holy Catholic Church by baptism, and an actual member of the Church of England, or any other section of the Church Catholic.

SMILAX.

Summer Holiday in the Mediterranean of Canada.

SIR,—According to promise, I now send you a brief account of my tour: The Bay of Chaleurs, 95 miles long and 21 miles wide, is so protected from the ocean storms by the various islands in the Gulf of St. Lawrence, as to make it almost an inland sea—called the Mediterranean of Canada. I arrived at Dalhousie at the head of the Bay of Chaleurs, on the New Brunswick side, the beginning of July, where after spending a few days visiting old friends, I took the steamer for Carlton, Maria, New Richmond, New Carlisle, Paspebiac, and Port Daniel, a distance of eighty miles. The coast line is glorious, here ragged and frowning, cliffs and crags and fretted rocks adorned with fantastic fringes and festoons of sea weeds; there smiling fields sloping to the pebbly sandy beaches, or little woody thickets skirting the sea, valleys decked with verdure and clothed with ripening grain, picturesque and romantic for the most ardent worshipper of nature. Viewed from the deck of the steamer, the Bay shore appears indescribably beautiful. At Chigouac I met the Ven. Dr. Roe, Archdeacon of Quebec, an old acquaintance of nearly thirty years standing. The Archdeacon has resigned his Professorship of Divinity at Lennoxville College, retaining his Archdeaconry. He has been appointed commissioner of the Mission Board for organizing new missions and preaching in destitute places in the diocese. The Archdeacon has spent his holidays in the Bay of Chaleurs for the last thirteen years, where he has been the Isaac Walton of the bay, enjoying himself fishing, &c. Here I also met the Rev. Mr. Webster, incumbent of New Carlisle, and the Rev. Mr. Norwood, incumbent of Chigouac and Port Daniel.

There seems to be a slow exodus of some of the Canadian clergy to the United States. The incumbent of Dalhousie and Campbellton has recently migrated there. The clergyman at Chigouac, in a week or two, removes to Nova Scotia, and it is said the mission of Carlisle will soon be vacated. I preached and administered the Holy Communion to large congregations. The Bay of Port Daniel is very beautiful. The lofty headland called Port Daniel Mountain, is a mass of limestone. At its base nature sleeps in her primeval state, giving back the roar of the ocean that is eternally echoing in its wave worn caves. The brow of the mountain is well wooded and partly cultivated. It commands an extensive prospect over sea and shore, and a varied panorama of the beautiful bay of Port Daniel meets the eye. From here there is a large export of limestone to Prince Edward Island. On the south side of Malbay, fossil plants have been met with, and a small seam of coal, with carbonaceous shale measuring together three inches. Petroleum has been discovered at Douglstown, Silver Brook, Gaspé Basin and other places. In the conglomerate rocks along the coast are found green jasper and agates. Twenty-eight years ago I took a geological ramble along the coast, but it would occupy too much space in your paper to give even an outline of it. It was, however, published in the *Quebec Chronicle* at that time. I was everywhere received with demonstrations of joy and gladness, not only by the Church of England people, but also by Presbyterians and Roman Catholics. There are no Methodists, Baptists or Congregationalists here, but recently the Plymouth Brethren have come in. There is no part of Canada where the people are so respectful to their clergy. The reader will pardon my vanity and egotism which appears to streak this communication.

The charm of a summer day with the bright invigorating air of these shores is something inexpressible. Here the scenery is grand, romantic and beautiful, picturesquely diversified with green fertile valleys, craggy cliffs and hills of slight acclivity. The whole coast is delightful, it is essentially a place for invalids. The walks and drives are many and charming. There are glens sloping down to the sea, and each has a beauty of its own; from many points there are exquisite little sea pictures.

Lord Stanley has a summer residence at New Richmond, where he spends a few weeks on a fishing excursion. This spring the Governor-General and Lady Stanley, with suite, were on a fishing excursion there. His Royal Highness, Prince George of Wales, in command of H.M.S. *Thrush*, was the guest of the vice-regal party. There are club-houses along the Matepédia and Restigouche rivers, which are inhabited during the fishing season by the wives, daughters and friends of the club men, from all parts of the United States. They often remove from the clubhouses, taking their boats, canoes, &c., and camp out. When it rains, all remain in the house, when reading, dancing, games, theatricals and other diversions are resorted to. I spent a few hours with Mr. Bond, who with his family came here from Savannah, Georgia. He was well acquainted with an intimate friend of mine, the Right Rev. Dr. Beckwith, late Bishop of Georgia. Some years ago the Hon. Dr. Robitaille, ex-Governor of Quebec, built a fine residence between Paspebiac and Carlisle, where he resides with his family during the summer months. As he is an old acquaintance, I sometimes call and discuss with him the signs of the times and the situation of affairs, &c.

The Restigouche, the Nouvelle, the Grand Caspédia, the Little Caspédia, the Bonaventure and other rivers, all abounding with fish, the angler finds hundreds of salmon in the pools of these rivers.

The records of the old Roman Catholic church of Carlton stretch back into the past for over two hundred years. Here some of the Acadians found shelter, who were expatriated from Nova Scotia by the English Government.

A statue of St. Anne has been placed on the top of St. Ann's Mountain, two miles from Percé. A shrine eleven feet high has been erected, and on the 24th July the Bishop of Rimouski blessed it. Twenty priests took part in the ceremony with the bishop. There were thirty god-fathers and thirty god-mothers, each of whom paid from five to twenty-four dollars. There was a large number of people present. Three thousand dollars were taken up. It is intended to erect a church there. Another great celebration will be held there on the 15th of August. It is intended to be a similar institution to that of St. Anne at Beauport, about thirty miles below Quebec, where miraculous cures of the lame, the halt, and the blind are said to be made. The shrine of St. Anne at Beauport contains a relic of her in a piece of her finger, so I suppose the shrine at St. Ann's Mountain in the Bay of Chaleur, will contain a relic. St. Anne is the patroness of the Province of Quebec. Seven or eight years ago I visited the church of St. Anne at Beauport. I gave a report of my visit in the *Telegram* at that time.

My last stopping place in the Bay of Chaleur was at the residence of the Rev. Father Gagnon, parish priest of Port Daniel, where I was treated in the most courteous and hospitable manner.

August 15th.

PHILIP TOCQUE.

Organizing Secretary.

SIR,—Having been appointed organizing secretary for the diocese of Nova Scotia, kindly allow me space to explain, for the information of your readers in this diocese, the nature of my work, and the object of my visits to the various parishes. It is:—

1. The inculcation of systematic and proportionate giving to God.
2. The establishing, where possible, branches of The society of the Treasury of God.
3. The dissemination of information in reference to the needs of the diocese and of such Church Schemes as are deserving of general support, and to which their contributions may best be devoted.

For this purpose I shall visit the different parishes as early as possible, when I shall take the opportunity of explaining and advocating more fully the needs and work of the diocese.

Halifax, Aug. 15th, 1891.

W. J. ANCIENT.

Bishop Ryle and his Critics.

SIR,—On laying down the *CANADIAN CHURCHMAN* after reading Dr. Wicksteed's letter on 'Bishop Ryle and his Critics,' I took up the *London Guardian*, which had just been left by the postman, and on opening it my eye fell on the following, which is taken from the *Record*, and is a stranger commentary on the Dr.'s and the Bishop's fears regarding the Papal Church swallowing us up: "At an influential Roman Catholic conference in Wigan last Saturday week, Father Powell proved, by figures which he declared there was no gainsaying, that ever since Elizabeth ascended the throne had the prospects of the Catholic (Roman) Church been darker in England. In most parts of the country the Church was not only losing numbers relatively but absolutely. Liverpool was the only diocese in the country which showed an increase of Catholics (Roman), and even there not proportionately to the increase of population."

Aug. 20, 1891.

ONTARIO.

Once Again.

SIR.—The Ven. William McMurray, Archdeacon of Niagara, and now 82 years of age, accompanied by his wife, visited the Shingwauk Home, Sault Ste. Marie, at the end of last month. It was a most interesting visit. The aged missionary came to visit once more the scenes of his first labours nearly sixty years ago, to look upon the piles of new buildings, frame, brick, and stone, for the site of his old camping-ground, and grasp the hand once more of such as might remain of his old Indian converts, whom, more than half a century ago, he had converted from heathenism and received into the Church by holy baptism. On the Saturday we drove down to Garden River, fourteen miles by the road, and a wretched road it was—bad holes and breakages in nearly all the corduroy bridges—and part of the way it was raining, but nothing would deter the Archdeacon from going; he must go and search for himself the remnants of his once loved and dearly attached flock. The Indians were unprepared for the visit, and unfortunately most of them were away, the only ones found during the short two hours that we were able to stay being Uskin and Meneseno (younger sons of the old chief, Shingwaukoon, who was baptized by Dr. McMurray, and died in 1856), and John Pine, son of, and Jane, widow of, the late chief, Augustin Shingwauk, who died December, 1890, and who was also a son of Shingwaukoon. The old widow woman, Jane, was herself fully 80 years of age, and she was greatly affected at meeting her beloved pastor after more than fifty years absence. Although so few of the Indians could be seen during the short visit, the news that *Nezhewahwahuhmoon* (lone lightning), as the Indians used to call the Archdeacon, had arrived, spread like wild fire, and the next day (Sunday), as we were sitting on the verandah at the Shingwauk at half past ten in the morning, the first bell just ringing for service, the great gate at the end of the drive opened, and in a few minutes more the Shingwauk grounds were literally swarming with Indians, men, women, and children, all in their best Sunday attire. Nearly the whole of Garden River seemed to have turned out, and all had come, some by steambot, others in small boats, to welcome once more the friend whose name they all held in such high honour and loved so dearly. Chief Buhkwujiginene, now 70 years of age, his hair just turning grey, came up on the verandah, and stood for more than a minute shaking with both hands those of the venerable missionary, who fifty-eight years before had baptized him and nursed him through a serious illness, and then the Archdeacon went down among them all and shook hands with old and young. Then all trooped over to the chapel, chairs were placed down the central aisle, and with the Indian boys and Indian girls, there must have been quite two hundred present. The Venerable Archdeacon spoke very earnestly and kindly to them, and after the service Chief Buhkwujiginene was invited to give an address, and then there was a general handshaking all around before we left the chapel.

Not the least interesting of the events which took place on that very interesting Sunday was at the evening chapel afterwards, when all the Garden River Indians had gone back to their homes. There was an old Indian woman who, accompanied by a grand child, had arrived late. After the service I saw Dr. McMurray speak to her, and she was holding his hand and looking up wonderingly into his face. Then she turned to me and said in Indian, "I was told that William McMurray was here." "Yes," I said to her, "that is William McMurray." Then the poor old creature threw herself at his feet, and grasping his hands in both of hers, kissed them and cried over them, crying, "William McMurray, William McMurray." I thought, as I saw this, surely life is worth living, if only thus to gain the love and affection of these poor, despised people.

E. F. W.

Notes and Queries.

SIR,—In your issue of July 16 1891, which has just come under my notice, I find a very extraordinary statement under the head of "Forward Methodists." Will you kindly tell one of your readers in the United States what need there is for an Act of Parliament to enable Methodists or any other body than the Church of England to do anything which to them seemeth good? Even if a Methodist Episcopal Church should be started, reversing the common order of things, from the United States, would anybody interfere, or would any interference avail? After the Bishop of Rome has sent Bishops into England, could anybody besides be hindered?

LEX.

Ans.—The crucial point in the vexed question which the English Methodists have to face, is that they cannot be *different* from what they were described to be or known to be at the time of their foundation

without the sanction of the laws of the land to warrant them in retaining their property. Sects can change as much as they like, in creed and otherwise, but in doing so they lose title to their inheritance; unless they take the precaution to obtain an Act of Parliament, their proprietary rights can be successfully attached by a person or society of persons representing more faithfully the original proprietors of chapels, schools, manse, &c. It is simply a question of identity or heirship.

Sunday School Lesson.

14th Sunday after Trinity. August 30, 1891.

HOLY COMMUNION—PRAYER OF HUMBLE ACCESS
AND PRAYER OF CONSECRATION.

The portion of the Communion Service which has already been treated of in our lessons is to be regarded as a preparation for the Prayer of Consecration, which brings us as close to God and the mysteries of the world unseen as is possible during our earthly life. No one can know God as he is (Heb. ii. 20) and approach Him, without a feeling of reverent awe and deep humility. This sentiment expressed by the centurion. (St. Luke vii. 6). We have the same in the hymn, "I am not worthy, Holy Lord." It is what every devout communicant will sincerely echo in this part of the service. No more fitting words could be found for the lips of a penitent sinner drawing near to receive God's highest blessings than those which compose the "Prayer of Humble Access." "We are not worthy so much as to gather up the crumbs under Thy table." (Comp. St. Matt. xv. 27.) But we cannot refuse the loving invitation of a merciful God. We therefore pray that we may "so eat," etc., (that is with faith and penitence) "that our sinful bodies may be cleansed" etc., and "that we may evermore" etc., (St. John vi. 56).

THE PRAYER OF CONSECRATION.

After the alms were presented the priest placed upon the Holy Table *Bread and Wine*. These are called the "Holy Elements." They have already been offered to God; they are now to be made still more sacred, as the means by which we are to partake of the Body and Blood of Christ. This is the meaning and object of the *Prayer of Consecration*. In this Prayer we have

1. *A solemn remembrance of Christ's sacrifice.* The death of Christ is the central fact of the Gospel. On the Cross He offered Himself for us. It was the only sacrifice that could save us (Acts iv. 12). A "sacrifice" is an offering ("oblation") of one life for another; a *satisfaction* is the payment in full of a debt. The *sacrifice*, etc., was full, because nothing can be added to it; perfect because Christ had finished His work.

2. *The meaning of institution.* The Holy Communion is a memorial of Christ's death (1 Cor. xi. 26), the way He has Himself given us of pleading His death before the Father. His faithful disciples are constantly to do this "until His coming again."

3. *The words of Consecration.* Note that what is now done is the same thing, accompanied by the same words, that our Lord did when the Holy Communion was first administered by Him (St. Matt. xxvi. 26, 27). He takes the bread, blesses it, breaks it. He takes the cup, blesses it, and gives it to His disciples. So does God's priest do by the authority God has given him to do in the name of Christ. We do not question how these "creatures" (created things) become to us who receive them in faith the Body and Blood of Christ. It is enough for us that He has said "This is My Body" and "This is My Blood." We bow before Him who is present in His own Sacrament, and pray with all our earnestness that we may receive Him into our humbled and believing hearts.

While none but a priest of God's Church may consecrate the Holy Elements, or administer the Holy Communion, the congregation are to say "Amen" at the end of the Consecration prayer, and thus to take their part in the solemn act. (The priesthood of the whole Church, and therefore of the laity, is taught in 1 St. Pet. ii. 5, 25.)

Family Reading.

Wild Indian Boys.—How they are Turned into Educated Gentlemen.

BY SYDNEY REID.

A great institution that stands in the wilderness between Lakes Huron and Superior—The boys don't like it at first, but they soon get over that—Lots of fun in the dusky youngsters, but "no pure deviltry" and no quarrelling and fighting.

"Gimme you mutton!"

The speaker of these extraordinary words was a little Indian boy aged probably twelve years. He was clad in a uniform of strong serviceable gray cloth consisting of a neat fitting tunic, tipped at the shoulders and cuffs and throat with red, and a well cut pair of trousers with a small red stripe in them; on his head was a jaunty black cap with a strong glazed peak; on his feet were a pair of well made shoes highly polished.

A ruddy glow shone through his copper coloured cheek, his face and form were plump, his teeth were dazzlingly white, his eye was bright, intelligent and full of mischief, his hair was cut short and smartly brushed. Taken on the whole, he was such a boy as no white parent would have been ashamed to own.

The person spoken to was another Indian boy of about the same age, but of very different appearance. His head looked as if it had been recently shaved, and though his face, hands and neck showed evident signs of scrubbing, there were areas of surface in them where years of neglect and rolling in the dirt of his native wigwam had worn grime in so well that it appeared to have become a part of the skin. His clothes were good, but he wore them horribly, one end of his collar was loose, his tie had strayed from its moorings, one trouser leg was turned up and the other was turned down. Besides, his eye was wild and roving and full of suspicion. Anybody familiar with the people to whom he belonged, the Chippewas of the upper great lakes, could tell at a glance that he was a "wild Indian" just suffering from his first contact with civilization.

Again the bright looking uniformed boy said "Gimme you mutton."

The wild Indian looked hastily around and saw that he had been backed into an angle of stone wall, from which he could not escape without facing his persecutor. He looked at him sullenly therefore, and said in a low voice:

"Wah, ish!"

"O-o-o," said the other, "dat two times you talk it Injun, gimme two mutton."

This time the wild Indian braced up to face the music. Looking at his opponent defiantly, he shook his head and said emphatically, "No, sah!"

"Oh no! Look out! me bulla slong. Trow you down bulla hawd!"

The wild Indian half turned his back, curled his lip, and said with as good an imitation of contempt as he could muster, "isha!"

In a moment the uniformed boy had seized him and thrown him on his back. In another moment he had inserted his hand in the wild Indian's trouser pocket and drawn forth a handful of buttons. From these he selected three. The others he gave back to his prostrate antagonist, saying, "you talk it Injun tree times, gimme tree mutton, Mr. Wilson I say it."

Then he put the three buttons in his own vest pocket, arose with dignity, and sauntered away whistling a melody from Pinafore. The other boy got up from the ground slowly, looking cross and puzzled, and walked down to the bank of a great river that flowed near by. There he stood silent, cross and lonely, watching the white sailed boats and the busy tugs and steamers.

The scene which I have endeavoured to describe above took place in the playground of the Shingwauk Home, an institution designed to take all the wild Chippewa boys it can get and turn them into civilized and educated men. A stranger looking upon the scene would have thought he had witnessed a piece of hazing, but in that he would have been greatly mistaken. The Indian boys have very little "pure cussedness" in them. They don't haze or bully or fight, but are very good-natured and affectionate with each other, though they are none the less manly on that account. The uniformed boy was merely enforcing a rule of the institution, which prescribes that any pupil caught talking in the Indian language must give up a button for each offence to the boy who has detected him. What the buttons are good for will appear later on in this article.

The Home is a big stone building situated about three miles from the town of Sault Ste. Marie, Canada. The river alluded to is the Ste. Marie river, the great highway between lakes Huron and Superior. The "Mr. Wilson" mentioned by the Indian boy is the Rev. E. F. Wilson, who founded the institution in 1878. He is the son of the late Bishop Wilson of Calcutta, and has inherited the missionary instinct. He came to Sault Ste. Marie from England in 1870, and was greatly interested in the Chippewa Indians, whom he found living on the reserve at Garden River, ten miles from Sault Ste. Marie. It did not take him long to extend his interest to their wild brethren on the Manitoulin Islands and the north shores of Lakes Huron and Superior. Their condition was as good as the paternal government of Canada could make it, but they were, taken on the whole, a lazy, worthless set, who took kindly only to the vices of civilization, and held its virtues of industry and providence in absolute contempt. They lived miserably, earning pre-

carious subsistences by picking berries, cutting wood, making maple syrup and sugar and catching fish. Some seasons they had plenty of food, and were reckless and wasteful. Other seasons they got so close to the verge of starvation that they had to eat their ponies and dogs. Mr. Wilson went among the Indians at Garden River, and learned their language. Then he wrote and printed a Chippewa English dictionary, and translated for his dusky flock the New Testament and a large number of hymns. The more he studied the question of how to benefit these people, the more convinced he became that the boys must be taken away when young, and kept in a training school where they would get an ordinary English education, and where they could also learn trades and be fitted to go out in the world and earn their living like white men. No such institution as this existed, and he therefore determined to create it. He got old Chief Shingwauk (Little Pine), and took him over to England to tell the folks there what was wanted. The Chief, who was the leading Indian of the Garden River Reserve, was very weak in his English, but he could make powerful speeches in Chippewa, and Mr. Wilson could translate them. Mr. Wilson had plenty of friends in London, and these rallied round him at the big meetings held there, and soon the project was assured financial success. Large donations were made to the building fund, and many individuals undertook to support one or more boys in the contemplated institution. With plenty of money in his pocket, Mr. Wilson went back with Chief Shingwauk to Garden River. He told the Indians there what he wanted to do, and asked them to help. They were enthusiastic and worked hard at getting out logs and timber for a big house, which was finished very soon. It was called the Shingwauk Home for Indian boys and girls. Hardly had it been built when it was burnt with everything in it. Mr. Wilson's friends came to the front again, and their liberality made him determine to build in stone this time. He did, and the great building which now bears the name of the Shingwauk Home is the result of his work. Short as was the period of its existence at Garden River, it was long enough to convince Mr. Wilson that it was necessary for the success of his institution that it should be located at a distance away from the Reserve, for the parent Indians came to it each day in troops, and boys were constant in truancy. Therefore he bought 100 acres of land just three miles away from the village of Sault Ste. Marie, and built upon that. He found plenty of difficulties in carrying on the work, but had an abundance of patience to meet them with. He discovered that a joint boarding school for Indian boys and girls wouldn't work, so he built the Wawanosh Home for Indian girls, situated four miles away from the Shingwauk Home. He found next that he had great difficulty in keeping his boys, so he introduced the uniform spoken of, taking good care to confer it on the youngsters as a mark of special favour and distinction, and he also made the parents of his boys sign agreements by which they conditioned to leave their youngsters in the Shingwauk Home for five years.

The last stipulation was by no means an easy one to obtain. Indian parents are very fond of their children and let them do pretty much as they like, and they could not stand the agonizing appeals the boys set up when they found that they were expected to be clean, orderly and studious. It needed all the eloquence of which Mr. Wilson was capable in Chippewa, and all the aid that Chief Shingwauk and his subordinate, Chief Buhkwujjenene, could give him to keep the parents' courage screwed up to such a pitch as would prevent them from becoming accessories to their children's truancy and desertion, although the boys were allowed to go home at Christmas and midsummer for holidays that corresponded in duration with those which the children in Toronto schools enjoy.

The lives of the Indian boys in the wigwams of their parents were endless holidays. Fishing and hunting and making sugar were lucrative sources of amusement, and these were their only forms of work. Nothing with them, in their wigwam lives, was too important to postpone, or entirely neglect, if it suited their whims. They were as free to enjoy the sunshine as the birds and squirrels; they were as free to plunge in the river and dive or swim about, or romp and splash, as the ducks and fish are; they were as free to rove the woods in search of sweet nuts and berries and other sylvan dainties, as the rabbits. They did as they liked every day and all day long.

Surely every boy and man can sympathise with them in their sorrow when the Shingwauk Home was opened; and they were forced to go to it under pressure from the chiefs and missionaries. The change was sudden and perplexing. All was routine, system, order and cleanliness; there were lessons to learn and tasks to perform. The Home at first seemed a very dismal place, and if ever a man needed patience and tact Mr. Wilson needed it then in keeping his pupils. The white people of Sault Ste. Marie who knew Indian character best prophesied complete failure in-

side of six months. They said that Mr. Wilson was a visionary who had been reading Fenimore Cooper's novels, and had swallowed his misconception of the Noble Red Man. They had a good deal of fun at the expense of Mr. Wilson during the first six months of the Shingwauk Home's existence. It had to struggle, and its struggles could be made ludicrous to minds which did not see the import of the work attempted.

Only one man held the institution on its feet, and his was a hard battle. English interest had to be kept alive, Canadian interest had to be stirred up, discontented boys had to be reconciled, chief and parents had to be kept in line. It took more tact and diplomacy to do this than Bismark needs in managing the German Empire. Mr. Wilson was all patience, helpfulness, charity, kindness, love and care to them. He saw the port for which he was steering with wonderful clearness, and he clung to the helm with still more tenacity. He wanted to win confidence and love that he might mould the characters of his boys, and he has done it.

No obstacles turned this man aside for a moment, no difficulties daunted him. He first conquered himself, and then everything else that intervened to prevent his accomplishment of the work to which he had devoted his life. It is safe to say that that work is a complete success. The Shingwauk Home is now an institution that takes wild and lazy young Chippewa Indians who cannot speak a word of English, and turns them out at the end of five years gentlemanly and civilized young men, skilled in reading, writing and arithmetic, able to keep accounts, and well up in the mysteries of some trade.

I conducted the printing office at the institution for three years, and have the kindest remembrance of the boys who worked for me. They were easy to manage, quick to learn, patient, industrious and cheerful. Printers will understand how quickly they advanced when I declare that Joseph Kahgaug, aged eighteen, in a year and a half could set long primer type at the rate of 1000 ems per hour, and that Wm. Sahgucheway, aged nineteen, made almost as much progress in nine months. They read difficult manuscript easily and their proofs were remarkably clean. They obeyed faithfully, and though as full of fun as any boys I ever met, they never joked while at their work. They would do as much work if left alone as they would if any one in authority was watching them, and they were not by any means mere automatons, for they had plenty of typographical taste in job work. I never saw two boys of higher promise learning a trade. I had other younger Indian boys working for me, and found them compare very favorably with white boys as far as industry, obedience, intelligence, honesty and truthfulness go, and I know that the tailor, the blacksmith, the shoemaker, the tinsmith and the farmer also found their boys clever, hardworking and steady.

I have often had reason to admire the tact, wisdom and foresight with which the Home is governed. No boy is ever whipped or slapped. Mr. Wilson is full of stratagems that serve his purpose much better than violence. I think the manner in which he gets over the tendency of new boys to talk Indian is peculiarly clever. Every Saturday afternoon he gives out a certain number of buttons to the boys. A new boy who knows very little English gets twenty button one who is a little more advanced gets ten, and another five, and so on till it comes to the boys who have been at the Home for a year and more. They get no buttons at all. During the week that ensues the boys watch each other closely, and if one catches another speaking in Indian he is privileged to demand a button from him. At the end of the week the buttons are presented to Mr. Wilson by each boy in turn. He gives five nuts for every button. Among white boys this practice might give rise to quarrels and ill feeling and tale-bearing, but it certainly does not in the Shingwauk Home. The youngsters get a great deal of fun out of it, and make it a matter of the keenest competition without ever losing their temper.

The new boys who come to the institution now are not lonely long. They find the atmosphere pleasant and they are allowed plenty of liberty till they become used to the place. The officers of the school are young Indian men; goodnatured; hardworking and studious, but full of life and fun; very zealous for the welfare of Mr. Wilson and the school, but very tender of the younger boys. I am proud to say I know some of them intimately. John and Joseph Esquiman, Joseph Kahgaug and William Sahgucheway have all held the position of captain of the school. They are really noble fellows; I never heard of one of them doing anything that a man should be ashamed of. I saw them under all circumstances for three years, and if they had had any meanness in them I would have certainly found it out. Wm. Sahgucheway had a face that was bright as sunshine. There was no namby-pamby about him at all; he was brave and athletic, a splendid hand at all kinds of sports, yet possessing one of the kindest and sweetest of dispositions. William is dead now; he contracted a heavy cold and went to join his little brother Elijah, of whom he was very fond.

These Indian boys are extremely susceptible to lung troubles, and consumption is astonishingly prevalent among them. This is very largely due to their own and their parents' carelessness and ignorance. In the sugar camps, for instance, they tramp about all day in snow and slush knee deep; at night they lie down on a bed of spruce boughs in their wet clothes. They neglect colds and coughs till it is too late to treat them successfully. All missionaries who go among them should be healers of the bodies as well as of the souls. Mr. Wilson studied as physician and surgeon at a celebrated London hospital (St. Bartholemew's) before he entered the ministry, and his medical learning serves him excellently now. He has an extensive free practice among the Indians on the Garden River Reserve, as well as among his own boys. This fact of course greatly increases his prestige and influence. It would do some of those people who say that the only good Indian is a dead one, a great deal of good to pay a visit to the Shingwauk Home, unless they preferred to cling to their prejudices in defiance of facts. They would find that the 80 boys who are now being educated in the institution are a very promising set, and that the scores who have graduated and are now out in the great world of the white man, have passed from promise to performance, and fine performance at that. Adam Kiyoshk, the first boy who came to the institution, is working at his trade of carpenter in Sarnia, Canada, and getting good pay; Joseph Esquiman is school teacher and catechist under the Rev. R. Renison at the Neepigon mission; William Riley (half breed) is a school teacher at Henvey's Inlet, Manitoulin Island; Edward Jackson (half breed) is working at his trade of carpenter in Wallaceburg, Canada, and doing well; John Esquiman has become a missionary and a good one; Charlie McGrath is earning good wages on a farm near Toronto; Ben Shingwauk has studied medicine with excellent results, and is able to treat all ordinary cases with perfect confidence, and there is plenty of other good fruit borne by the institution which has made the Indian Department of the Canadian Government look upon it with a very favourable eye.

But the Shingwauk Home is not alone a place of work and study. The boys learn a great many forms of innocent amusement there, which they have introduced into the dull, stupid lives of their parental wigwams. They learn to play chess, draughts and dominoes, and they learn to sing part songs and to play the piano and organ and other musical instruments. They have also learned cricket and baseball, and the use of horizontal and parallel bars, and jumping, high and broad, have been added to their list of sports. They were already adepts at running, swimming, wrestling, hunting and fishing, so that they are now pretty well on a par with white boys, so far as fun is concerned. Cross tag, pullaway, leap frog, foot-and-a-half, have also been introduced with great success, and the boys have acquired considerable knowledge of lacrosse, which was not a Chippewa game. The larger boys at the Home are drilled twice a week, and can manoeuvre like a crack military company, and they have a fire brigade which can fly up the ladders and over the ridgepole of the Home in a way that would make parental hair curl. All feast days are kept with great vim, notably Christmas, the Queen's Birthday and Gug Fawkes Day (5th November). Among the amusements of special occasions are charades and Punch and Judy.

Boys are taken into the Shingwauk Home when they are eight or nine years of age, and put out again when they are thirteen or fourteen. They are then able to enter a trade as second or third year apprentices, and though white men were at first astonished and startled at the notion of employing Indian mechanics, experiments in that direction have resulted so well that prejudice is fast breaking down. So far as age goes there are many exceptions to the above rule; bright boys of fifteen and sixteen are not infrequently taken.

The Canadian District of Algoma, in the middle of which the Shingwauk Home stands, is an immense area of wilderness, which comprises all the land on the north shores of Lakes Huron and Superior, and stretches away to the Arctic Ocean. It also includes the Manitoulin Islands and those islands adjacent to them. In all the territory, there are not more than twenty thousand people, of whom ten thousand are Indians, six thousand whites, and four thousand French half-breeds. Three thousand of these Indians are gathered upon Reserves, the principal of which, Garden River, is situated twelve miles east of the village of Sault Ste. Marie, Canada. The other natives are what are called wild Indians. They roam about in bands and live by means of hunting and fishing, selling the furs of the animals which they kill at the posts of the Hudson Bay traders. These wild Indians are almost all pagans, but they are not bigoted, and an energetic missionary with a boat load of potatoes, pork and flour has very little difficulty in persuading them to submit to Christian baptism. They receive the rite with stoical equanimity, take all the pork, potatoes and flour they can get, and then relapse into pagan-

ism again. If the missionary does not happen to possess any flour, or pork or potatoes, the old men will nevertheless receive him courteously, as a rule, and discuss the relative merits of paganism and Christianity with a great deal of shrewdness. There is nothing savage about these Indians. Crime is very rare among them, and murder an unheard of thing; they are a quiet, sad-eyed, hopeless lot of unambitious wanderers, whose only care and object in life is to get enough to eat. They manage this easily in the summer time, when wild fruits, and berries, and fish, and game, and birds are plentiful, but in the winter time famines are common, and then the sufferings of these poor people are fearful. Sometimes they are reduced to awful straits, and there was one case of cannibalism six years ago, in which an Indian woman eat one of her children.

Taking these Indians, who are of the Chippewa or Ojibbeway tribe, on the whole, they are not by any means bad, even in their wild state. Their wigwams are foul smelling and filthy, but they are open to the stranger, and so long as they have any food left, they will divide it with any one who is hungry. They have no curses or oaths in their language, and the worst they can say of a person whom they dislike is to compare him to "Kookoosh," the pig, which they hold in great contempt in spite of their love for pork, or to say that he is "ish," which is a general name for everything unclean, though why people who live as they do should be prejudiced against uncleanness is inexplicable.

On the other hand, the minds of these pagans are in a very bad state. The medicine men stuff their heads with all kinds of fearful beliefs in devils and ghosts and other supernatural beings, among whom "Mitchie Manitou" the great evil spirit, and "Wyn-degooshug," a race of cannibalistic giants who eat Indians whom they catch alone in the woods, are the principal figures. They also believe in witchcraft and the evil eye, and so are kept in a pretty uncomfortable situation mentally, much to the profit of the medicine men. Their religion consists in worshipping "Kache Manitou," whose children they humbly claim to be. They hope for a blissful and easy future life in the Happy Hunting Ground.

As many of these pagans as can afford it are polygamists, and this is one great reason why it is hard work to make true converts to Christianity.

The Indians on the reservations are Christians, about one-third Protestants and two-thirds Roman Catholics, for the Jesuits were first in the field. They retain, on the sly, some of their superstitious beliefs in the evil eye and witchcraft and so forth, but they are not so terror-ridden as their roving brethren, by any means, and they go to church frequently, sing hymns, listen attentively to all that is said, marry only one wife, and live, morally, much better lives than they did previous to their conversion, beside which their physical condition is greatly improved, as they have good warm log houses erected on the reserve by the government. The idea of the Shingwauk Home is to give the rising generation a still greater boost up the hill of civilization, and I think it is doing that.

Fourteenth Sunday after Trinity.

WALKING IN LIGHT.

Suppose you were going a long walk across country (not by straight high road), what would be more necessary than anything else to help you to get on?

Why surely, *light*.

Yes, that is quite true. Suppose it was evening, and getting dark, what a risk there would be of stumbling up against something you couldn't see—a rail or a bank, for instance; or, worse still, you might slip into a hole or a ditch, which would be very disagreeable. And in some parts of the country there are swamps or bogs, and you want a good light to see them clearly, for the black, marshy ground doesn't show when it's getting dark, and you may very easily find yourself over your ankles in mud.

Nobody can choose his way, or pick his way, as it is called, without light, because then things, like the rail, or ditch or the bog, look what they really are. You can then avoid them as easily as possible, for light makes all the difference in the world.

Have you ever gone through a long tunnel when you were in the train? I dare say you recollect how dark it was, and also how pleasant it was suddenly to dash out into the light again. And after those few dark minutes, you can remember how particularly clear everything looked.

For it is a tremendous change, going from darkness into light. I will tell you what is something like it—the change when a heathen person becomes a Christian. For then what happens?

The light of Christ enables the heathen person to see a number of things clearly which he never saw before. He sees for the first time that bad and wicked things are bad; things that seemed harmless enough when it was all dark are seen as they really are. Torturing enemies taken prisoner in battle, killing little children, leaving sick or old people by themselves to die—things like that he slowly learns are *sins*, dark, ugly sins. The light shows him that, just as the morning light tells the traveller what the black bog really is, and that is, a dangerous and foul thing.

Once a missionary saw a little heathen boy torturing a dog. He was, horrible to recall, slowly roasting it to death. But when the missionary told him it was cruel and wicked, he couldn't understand it at all; he only said, "It's my dog, why shouldn't I do what I like with it?" Just as if the living, breathing thing had been a block of wood.

Ah, there was no light yet in his heart to show him that cruelty was a hideous sin.

But have you ever found out this truth for yourself? That light, Christ's light, makes a great difference to you. Do not some things seem nasty and bad to you now which did not before?

For since you had Christ's light in your heart, you see them as they really are.

Once some boys were wandering in a wood, and they came upon an old deserted cottage. It looked rather tumbled-down, but when they had clambered up the shaky stairs, they came upon a room which looked at first sight fairly habitable; a board was nailed over the window, but a narrow chink of light came in, and showed a table, an arm-chair, and a fireplace.

"Why, what a capital place!" the boys exclaimed; "let's have our luncheon here."

But first they thought it as well to wrench down the board in front of the window. When they had done so it seemed as if a flood of light rushed in.

And what difference did that make, do you suppose? Why the greatest difference in the world. Everything in that room looked horrible and repulsive. There was a heap of dirty straw in one corner, some gnawed bones, bits of mouldy bread, filthy rags strewed about. They ran down-stairs in a hurry, and afterwards they found out that a miserable outlaw and robber used to hide here to get out of reach of the law.

I dare say the darkness and dirt suited him best. But to other people how horrible it all seemed.

Well, that is an illustration of the effect of light.

Just so it is with the light of Christ. Does not that make the greatest possible difference? For instance, coarse or indecent jokes, and bad talk about things that had better not be mentioned; once there not only seemed "no harm," but rather fun to dabble in all that. But now the pure light of Jesus shows you clearly enough how black and nasty all such talk is. And you wonder how you could ever have found the least pleasure in it! For you are striving, I believe, to walk as a child of light now.

Do you seem to want more light in your heart, that you may see right and wrong more and more clearly each day you live?

Why, then, here's a plain promise set down for you in the same chapter in which we find, "Walk as children of light." It is this—

"Christ shall give thee light."
That is as plain as words can make it. If you ask for light you shall have it.

It is a blessed, beautiful promise, worth keeping in mind all your life long.

Anecdote of Sir Walter Scott.

An English Archdeacon—John Sinclair—has just published a volume of "Sketches of Old Times," in which he tells this story of the great Scotch novelist: "Before Sir Walter Scott acknowledged himself to be the author of the 'Waverley Novels,' my sister Catharine said to him: 'If you tell me which of these novels you prefer, I shall tell you in return which of them has the preference given it by Edgeworth.' Sir Walter agreed, and she told him that Miss Edgeworth had said: 'There is a freshness of originality about the first novel, which, in my opinion,

gives it a decided superiority over all the rest.' 'Well,' Miss Sinclair, said Sir Walter, 'I, for my part, enjoy the Antiquary more than any other. There are touches of pathos in it which much affected me; and I had many a hearty laugh at the expense of the Antiquary himself.' 'Yes,' rejoined my sister, 'the author of these novels, whoever he may be, is always laughing at somebody, and in the case of the Antiquary, the person he is laughing at is evidently himself.'

Harvest Home.

A THANKSGIVING ODE.

Lord of the fields, whose ripened grain
Fills our depleted barns again,
'Tis meet that we should ascribe to Thee
The product of our husbandry:
Thou gav'st the grain that first was sown,
The needful raindrops showered down,
And quickened it with vital glow,
Lest we in vain our seed should sow.

Hear, by a joyful people sung
Thankofferings with a tuneful tongue,
Concordant with a grateful soul,
In waves of music heavenward roll,
For that Thou blest the lesser part
By mingling Thy mysterious art
With man's receptive work, for Thou
Didst deck the furrows of the plow.

We are as wheat—sown, tilled and reaped;
We droop if not in Thy love steeped;
Oft beaten by life's adverse gales,
And dwarfed when blighting sin assails.
Thou know'st how much each stalk should yield:
O bless with plenteousness Thy field!
Then, when the harvest-time shall come,
As laden sheaves, O bear us home!

WILLIAM T. JAMES.

Toronto.

The Last Walk to Bethany.

So ended that great discourse upon the Mount of Olive, and the sun set, and He arose and walked with His apostles the short remaining road to Bethany. It was the last time He would ever walk it on earth; and after the trials, the weariness, the awful teachings, the terrible agitations of that eventful day, how delicious to Him must have been the hour of twilight loveliness and evening calm; how refreshing the peace and affection which surrounded Him in that quiet village and the holy home! Jesus did not like cities, and scarcely ever slept within their precincts. He shrank from their congregated wickedness, from their glaring publicity from their feverish excitement, from their featureless monotony, with all the natural and instinctive dislike of delicate minds. An Oriental city is always dirty; the refuse is flung into the streets, there is no pavement, the pariah dog is the sole scavenger; beast and man jostle each other promiscuously in the crowded thoroughfares. And though the necessities of His work compelled him to visit Jerusalem, and to preach to the vast throngs from every clime and country who congregate at its yearly festivals, yet He seems to have retired on every public occasion beyond the gates, partly it may be for safety—partly for poverty—partly because He loved the sweet home at Bethany—partly too, perhaps, because He felt the peaceful joy of treading the grass that groweth on the mountains, rather than the city stones, and could hold gladder communion with his Father in Heaven under the shadow of the olive trees, where, far from all disturbing sights and sounds, He could watch the splendor of the sunset and the falling of the dew.

The exquisite beauty of the Syrian evening, the tender colours of the spring grass and flowers, the wadys around him paling into solemn gray, the distant hills bathed in the primrose light of sunset, the coolness and balm of the evening breeze after the burning glare—what must these have been to Him to whose eye the world of nature was an open book, and on every page of which He read His Father's name! And this was His native land. Bethany was almost to Him a second Nazareth; those whom He loved were all around Him, and He was going to those whom He loved. Can we not imagine Him walking on in silence too deep for words, His disciples around Him or following Him, the gibbous moon beginning to rise and gild

the twinkling foliage of the olive trees with rich silver, and moonlight and twilight blending at each step insensibly with the garish hues of day, like that solemn twilight-purple of coming agony into which the noon-day of His happier ministry had long since begun to fade.

A Noble Wife.

During the revolution in Poland which followed the revolution of Thaddeus Kosciusko, many of the truest and best of the sons of that ill-fated country were forced to flee for their lives, forsaking home and friends. Of those who had been most eager for the liberty of Poland, and most bitter in the enmity against Russia and Prussia, was Michael Sobieski, whose ancestor had been a king a hundred and fifty years before.

Sobieski had two sons in the patriot ranks, and father and sons had been of those who persisted in what the Russians had been pleased to term rebellion, and a price had been set upon their heads.

The Archduke Constantine was eager to apprehend Michael Sobieski, and learned that the wife of the Polish hero was at home in Cracow, and he waited upon her. "Madame" he said, speaking politely, for the lady was beautiful and queenly, "I think you know where your husband and sons are hiding?"

"I know, sir."
"If you tell me where your husband is, your sons shall be pardoned."

"And shall be safe?"
"Yes, madam. I swear it. Tell me where your husband is concealed, and both you and your sons shall be safe and unharmed."

"Then, sir," answered the noble woman, rising with a dignity sublime, and laying her hand upon her bosom, "he lies concealed here—in the heart of his wife—and you will have to tear this heart out to find him."

Tyrant as he was, the Archduke admired the answer, and the spirit which had inspired it, and deeming the good will of such a woman worth securing, he forthwith published a pardon of the father and sons.

Courtesies to Parents.

Parents lean upon their children, and especially their sons, much earlier than either of them imagine. Their love is a constant inspiration, a penal fountain of delight, from which our lips may quaff and be comforted thereby. It may be that the mother has been left a widow, depending on her only son for support. He gives her a comfortable home, sees that she is well clad, and allows no debts to accumulate, and that is all. It is considerable, more even than many sons do; but there is a lack. He seldom thinks it worth while to give her a caress; he has forgotten all those affectionate ways that kept the wrinkles from her face, and made her look so much younger than her years; he is ready to put his hand in his pocket to gratify her slightest request, but to give of the abundance of his heart is another thing entirely. He loves his mother? Of course he does! Are there not proofs enough for his filial regard? Is he not continually making sacrifices for her benefit? What more could any reasonable woman ask?

Ah! but it is the mother-heart that craves an occasional kiss, the support of your youthful arm, the little attentions and kindly courtesies of life, that smooth down so many of its asperities, and make the journey less wearisome. Material aid is good so far as it goes, but it has not that sustaining power which the loving, sympathetic heart bestows upon its object. You think she has outgrown these weaknesses and follies, and is content with the crust that is left; but you are mistaken. Every little offer of attention, your escort to church or concert, or for a quiet walk, brings back the youth of her heart; her cheeks glow, and her eyes sparkle with pleasure, and, oh! how proud she is of her son.

—If you feel angry, beware lest you become revengeful.

"Let the Good Prevail."

(AN ANCIENT GREEK SAYING.)

On, fellow-men, through storm and shower,
Through mist and snow-drift, sleet and hail!
Brace up the strong right arm of power,
And—Let the good prevail.

Let never selfish thought intrude,
Nor selfish fear your heart assail;
Work bravely for the common good,
And—Let the good prevail.

True brothers in the race of life,
Rejoice not if a brother fail:
We all may conquer in the strife,
And—Let the good prevail.

Rejoice not at a brother's woe,
Life's sea is wide for every sail;
Each in our turn we come and go,
So—Let the good prevail.

O truthful lips, O toiling hands,
O manly hearts that never quail,
Work each for all what God commands,
And—Let the good prevail.

Men are not units, one and one;
One body all, we stand or fail;
The common good must aye be won,
So—Let the good prevail.

The common good, the common health,
Tho' selfish tongues may sneer and rail,
Be this our task, our truest wealth;
And—Let the good prevail.

Go, take your Bible from its shelf,
And read the ancient hallowed tale;
Love thou thy neighbour as thyself,
So shall the good prevail.

W. M.

Time Enough.

No, there is not, if thereby is meant that you may postpone the good deed which conscience commands you to do. The monitor within brooks not delays or postponements; to hear its voice, and to delay to do its bidding, is to have a perverse, rebellious spirit. Boswell says that Dr. Johnson, speaking one day of pious resolves of which the performance was delayed, used these words: "Hell is paved with good intentions." And pious George Herbert, in his *Jacula Prudentum*, puts the thought in this form: "Hell is full of good meanings and wishes." But we may be sure that no good intentions, meanings, or wishes are in that place where "hope never comes." One aptly says, "such things are all lost or dropt in the way by travellers who reach that bourne." But we may truly say that *the road to hell is paved with good intentions which have never been executed.* And, indeed, there is always reason to fear that where obedience is delayed to a monition of conscience, the delay will be indefinitely protracted. About the doing of the things, then, which ought to be done, there is not *time enough.* Repentance of sin should not be delayed a moment. One cannot too soon be sorry for his evil, confess and forsake it. One cannot too quickly cut loose from all evil associations. The neighbourhood of iniquity defiles and even paralyzes a good purpose. One cannot sunder himself from such a vicinage too widely or too soon.

There is also a new element of goodness in the doing of a good deed *at once.* Promptness shows heartiness, displays the obedient spirit which hears quickly and heeds at once the voice of God. On the other hand, delay evidences of sloth and reluctance. It shows that the heart is not fully decided to yield itself to good purposes and pursuits.

Such persons also reap as they sow. He who is slow in doing the duties of religion, finds the consolations of it very slow in coming into his heart. But he who is always shod with the preparation of the Gospel of peace—that is, is always ready to do the will of God, finds the consolations of that Gospel always largely granted unto him.

—The old city of Troy had but one gate. Go round and round the city, and you could find no other. If you wanted to get in, there was but one way, and no other. So to the strong and beautiful city of heaven there is but one gate, and no other. Do you know what it is? Christ says, "I am the door."

Long Ago.

A man told me the other day that he had a great deal of trouble with his son, and that the boy's mother encouraged or screened him when he did wrong.

I told him to take comfort, because he was only suffering as others did three thousand years ago. For Solomon said: "A wise man maketh a glad father, but a foolish son is heaviness to his mother." The father is glad because the wisdom of his son, when he is wise, results from the father's correction and guidance. The mother's heart is heavy because the folly of her son, when he is foolish, results from the mother's indulgence and fondness.

So the passage is commonly interpreted. I do not say that the distinction made is always correct. There are mothers who do not, in all their fondness, hide their children's faults, but wisely check them and correct them. And there are fathers like Eli, of whom it is said: "His sons made themselves vile, and he restrained them not."

"Whom the Lord loveth He chasteneth." It is no mark of real love to let young people follow their wilful way or the examples of those that lead them astray. True love quickens fear and jealousy. Those who love us most are most anxious to keep us right, and are most resolved not to let us love the world instead of our God.

Your Children.

Two ways of training them. The right way is to tell them what God has done for them and what they are. Tell them what they tell you when they say the second answer in the Catechism. Keep them to this, and teach them to understand what they say to you in that answer. The other way—and it is a very wrong way—is to act on the hope that the children may, at some time or other, be made children of God. The Catechism way is the best; it agrees with the Bible and is the teaching of the Church.

The Power of Faith.

It was the faith of Moses that made him despise the riches of Egypt; the faith of Joshua that made him valiant; the faith of Joseph that made him chaste; Abraham's faith made him obedient; Mary Magdalene's faith made her penitent; and the faith of St. Paul made him travel so far and suffer so much till he became a prodigy both by zeal and patience. Faith is a catholicion, and cures all the distemperature of the soul; "It overcomes the world" (saith St. John); "It works righteousness" (saith St. Paul); "It purifies the heart" (saith St. Peter); "It works miracles" (saith our blessed Saviour); miracles in grace always, as it did miracles in nature at its first publication; and whatsoever is good, if it be a grace, it is an act of faith; if it be a reward, it is the fruit of faith; so that as all the actions of man are but the productions of the soul, so are all the actions of the new man the effects of faith. For faith is the life of Christianity, and a good life is the life of faith.—*Jeremy Taylor.*

—Lord Palmerston's good-nature was proverbial—on one occasion it was put to a curious test. He had been present at an archery meeting in Hampshire, where he had distributed prizes, giving the young ladies a kindly pat on the head, but making only the most commonplace observations. The reporter waited anxiously in his place until, to his horror, he saw the proceedings brought to a close without any formal speech from the Premier. This was more than he could stand. He rushed from his corner to Lord Palmerston, who was passing out of the room. "My lord, I beg your pardon, but really this won't do." "What do you mean?" asked the astonished statesman. "Why, you've made no speech! I've come all the way from London to report it, and a speech of some sort I must have!" Wherefore, it is on record that the good tempered old gentleman turned back, and detained the retreating audience for twenty minutes, while he gave them a genial dissertation on the good qualities of English women in general and of Hampshire lasses in particular.

Hints to Housekeepers

QUAKER PUDDING.—Put a teacupful of grated bread crumbs into a bowl. Beat four eggs, with two tablespoonfuls of sugar, a small pinch of salt, and two tablespoonfuls of corn starch; stir it into a quart of milk, pour over the bread crumbs, and put into a greased pudding-dish, and steam one hour. Serve cold with lemon sauce.

WHIPPED CREAM PUDDING.—Cover half an ounce of gelatine with cold water and let it soak an hour. Whip a pint of cream. Put a pint of milk on to boil, to which add the gelatine, and strain. Beat the yolks of four eggs and a cupful of sugar together; stir in the boiling milk. Remove from the fire and flavor. When cool place on ice and stir until thick, then add the whipped cream; mix, and set on ice to harden. Serve with whipped cream.

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COLD MERINGUE PUDDING.—Soak a pint of stale sponge-cake crumbs in a quart of milk. Beat the yolks of three eggs and a teacupful of sugar together, and add to the cake crumbs and milk; flavor with the juice and grated rind of one lemon. Pour into a deep pudding-dish and bake half an hour. Whip the whites of the eggs, sweeten and put a layer over the pudding, then a layer of currant jelly, then another of the whites of the eggs. Set in the oven to brown. Place on ice, and serve cold without sauce.

ROYAL PUDDING.—Cover a box of gelatine with water and let it dissolve, then pour over it a pint and a half of boiling water, add a pound of sugar, and the juice of four oranges and three lemons; stir until the sugar is dissolved. Strain, and set in a cool place. Dip a large mould in ice water, cover the bottom and sides with canned cherries; cover with the liquid gelatine, let it harden, fill up the space with more gelatine, and set it to cool. Serve with vanilla cold sauce.

SARAH MARSHALL.—King St., Kingston, says: "I was afflicted with chronic rheumatism for years and used numerous medicines without success, but by the use of 6 bottles of Burdock Blood Bitters I was entirely cured."

"I am acquainted with the above named lady, and can certify to the facts as stated."—Henry Wade, Druggist, Kingston, Ont.

COCOANUT PUDDING.—Beat the whites of two eggs, add a pint of milk, half a teaspoonful of sugar and one grated cocoonut; flavor with vanilla, mix, pour in a pudding-pan and bake half an hour. Serve cold.

An exchange says that borax water will instantly remove all soils and stains from the hands, and heal all scratches and chafes. To make it, put crude borax into a bottle and fill it with hot water. When the borax is dissolved, add more to the water, until at last the water can absorb no more, and a residum remains at the bottom of the bottle. To the water in which the hands are to be washed, pour from this bottle to make it very soft. It is very cleansing, and by its use the hands will be kept in an excellent condition.

For several years past, the rose bushes have suffered severely from the insect pest, a small worm which attacks the leaves. A lady gardener recommends, in *The Globe Democrat*, as the most effective remedy, fine unslaked lime blown on the bush with a pair of bellows in the morning before the dew is dry. The lime slakes itself, but in so doing kills the worms, and a second crop of insects rarely makes its appearance the same season.

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Children's Department.

Little Temples.

Jesus, can a child like me
Thine own living temple be?
Yes, thy Spirit, day by day,
In my heart will deign to stay.

Then that heart must ever be
A fit dwelling place for thee.
Naughty tempers, thoughts of sin,
These things must not enter in.

But a temple is a place
Built for constant prayer and praise,
And the teaching of thy word:
Am I such a temple, Lord?

Yes, if all I do and say,
In my work and in my play,
Shall be gentle, true and right,
Pleasing in thy holy sight.

Help me, Lord, for I am weak:
Make me hear when thou dost speak.
Cleanse my heart from every sin,
Make me beautiful within.

May thy presence from above
Fill my heart with holy love.
Then shall those about me see
That the Saviour dwells in me.

Achievements by Young Men.

Many great deeds, whether of mind or action, have been performed by young men, as the following examples will show: David, son of Jesse, was only twenty-two years old when he took with him only his shepherd's sling and five smooth stones, selected with care, and slew the giant, whom he beheaded with his own great sword. Alexander the Great's accession to the throne took place when he was only twenty years old. Having crossed the Hellespont, he won the battle of Granicus when he was twenty-two, and having conquered the world—until, it is said, he wept because there were no other countries to subdue—died at the early age of thirty-three.

Raffaele Sanzio, the most illustrious of painters, produced one of his finest

works—a "Holy Family"—at the age of seventeen, and before he was twenty-one had produced "The Coronation of the Virgin," now in the Vatican, and the "Marriage of the Virgin," now in Milan. He died at the age of thirty. Michael Angelo—sculptor, painter, scholar and poet—was so highly distinguished that in 1490, at the age of sixteen, he was invited by Lorenzo the Magnificent to live in his palace at Florence and there pursue his art. Nicolo Paganini was the most wonderful player on the violin, not only in his own day, but of all time. When he was twenty-one years old he made a professional tour through Italy, beginning at Lucca, in which city, at the age of fourteen years, he had first played in public with great success, and was considered a musical wonder.

William Chambers, the founder of the great publishing house of Edinburgh, coming out of his apprenticeship at nineteen years with five shillings capital, set up a book stall with £10 worth of books, all bought on credit. Byron's first volume, called "Hours of Idleness," early and rather indifferent poems, appeared when he was nineteen years of age. He was twenty-one years old when, roused to anger by a very sarcastic notice in the *Edinburgh Review*, he produced that vehement and able responsive satire, "English Bards and Scotch Reviewers." Then he spent some time in foreign travel, and on his return, in 1812, his "Childe Harold" was published. He did not exaggerate when he said of that poem: "I awoke one morning and found myself famous." He died at the age of thirty-six years, at which early age, Robert Burns, the great peasant bard of Scotland, had also "shuffled off this mortal coil." Pope's "Essay on Criticism" was published before his twenty-first year, and his most successful effort, "Rape of the Lock," assumed its complete shape in his twenty-sixth year.

The "Pleasures of Hope" was written by Thomas Campbell before he was twenty years old, and "Gertrude of Wyoming" when in his thirtieth year. Schiller, at the age of twenty-two, gave to the world his tragedy of the Robbers (composed when he was only seventeen). The public received it with great enthusiasm. He died at the age of forty-five. "Thanatopsis," by William Cullen Bryant, appeared when he was twenty-two, and was written at nineteen. His first publication was a satire, when he was only fourteen. The late S. S. Prentiss, who died at the early age of forty-two, achieved a success when he exhibited powers of oratory in Congress, to which he had been elected at the age of twenty-five. Pitt was a Prime Minister of England at the age of twenty-four, and Macaulay became a member of Parliament at thirty, and established a high reputation for eloquence by his maiden speech.

It is worthy of notice that two great warriors of the present century were born in 1769, doomed to compete with each other, and distinguished themselves early. Napoleon Bonaparte was commander of the army of Italy in February, 1796, before he had reached the age of twenty-seven, and first consul at the age of thirty; while Wellington had established his military reputation in India by the time he was thirty-four. When the great commanders met on the field of Waterloo neither was forty-six years old.

When Walter Scott was eleven years old he attended the high school of

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Edinburgh. Dr. Adam, the head master, would constantly refer to him for dates, the particulars of battles, and other remarkable events alluded to in Horace, or whatever author the boys were reading, and used to call him the historian of the class. His first great poem, "The Lay of the Last Minstrel," was written in 1806, when he was thirty-five. Nine years later he published "Waverley," and he was nearly fifty before his "Ivanhoe" appeared.

Little Currant Bushes.

BY LAURA A. BARTER.

Some time ago, I held a meeting in a small country place. When the meeting was over, and we returned to the Rectory, the Rector's little daughters trotted me off to see their gardens. Now close to the four little gardens the gardener had planted, in a spare bit of ground, some tiny currant

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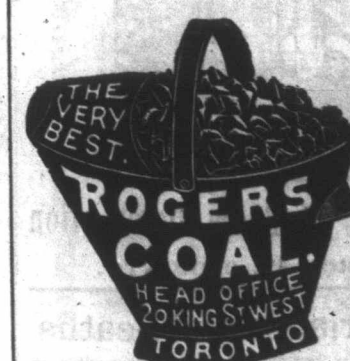
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bushes, intending, when they grew larger, to transplant them into a wider space. But as we passed by, my eye fell on these little trees, and I noticed that one of them (and such a baby bush as it was too!) was covered with small green flowers, which would, by and-by, be currants.

"Just look at that tiny bush," I remarked to the children, "it is covered with currants. You see it's not too young to bear fruit, although it is so small, and in such an out-of-the-way corner. I think Jesus wants to show us that even little children may bear fruit wherever they are, don't you?"

The children had never noticed the bush, so we had ever such a nice talk about it, and now I pass the message on to you. Are you one of Jesus' little fruit-trees, planted in His garden, and rejoicing in the sunshine and rain He sends you? You cannot bear fruit for Jesus till you have received life from Jesus, that is, when you come to Him and ask Him to wash all your sins away and make you His child. I wonder if you have come? It is one thing to know all about Jesus, many know that, but it is quite another thing to know Him as your very own Saviour, as the One to Whom you belong.

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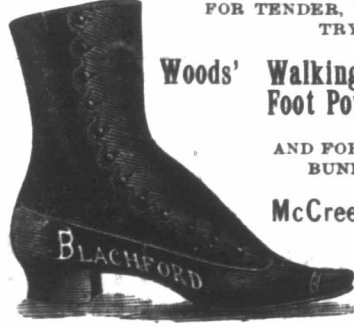
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