

the population. [Attached to the old dynasties, he yet holds aloof from politics, devoting himself singly to his ecclesiastical duties. He worked harmoniously with Vigliani, the present Lord Chancellor or Guardasigilli of Victor Emanuel, when Vigliani was Prefect of Naples. In his daily life he is a model bishop and a model cardinal, and doubtless, if Providence shall so appoint, will do his duty as a model pope.]

PROTESTANT MISSIONARY EFFORTS.

In the items of mail news telegraphed from Adelaide, it is said that at a meeting of the Royal Colonial Institute, held on June 13, "Lieutenant Cameron gave an address on African colonisation, and created a storm of remonstrances by abusing the missionaries." It was certainly a very hazardous venture on the explorer's part, and that, along with the abuse he is said to have got, his head was not made a target for a shower of tracts and a volley of bibles, is surprising. To have dared such a thing so close to Exeter Hall, and within easy range of its light and heavy guns, was an act of unparalleled effrontery, for which he will have to pay dearly. Yet the only offence the imprudent lieutenant committed, was in his being too frank and honest, for we dare say he found it a very easy matter to justify his disparaging observations. These, we assume, referred to Protestant missions, for in any other case, his remarks would not have called forth "a storm of remonstrances." So far as truth is concerned he might have gone much wider afield, and as the subject has become one for discussion we shall deal with it in a broader aspect than he did. But in the first place we would have it understood that if the Lieutenant did indulge in abuse we should be quite willing to join in a condemnation of such misconduct, for we are quite certain that though Protestant missionary efforts are, and, from the nature of things, must be unsuccessful, there is not much of life, grace, or sanctity left in Protestantism that does not belong to its missions.

Lieutenant Cameron will, of course, have to reply to numerous correspondents, who are certain to have already challenged his statements. But he did not, we venture to say, rely altogether on his own observations. At least he need not have done so; for in the Foreign Office there is a dispatch to Earl Kimberly that would go very far towards bearing out his statements so far as they may have disparaged the results of the missionary enterprise in Africa. In this paper Governor Hennessy said of the condition of Sierra Leone that only 35,000 of the 313,370 inhabitants were returned as professing Christians, and of that number very few were real Christians, because, he said—

"It has been the invariable practice of the Protestant missionaries to enrol as members of the Church of England all the liberated Africans who have been brought for many years to Sierra Leone. The native Christians are confined to the towns along the coast, while the interior is rapidly becoming Mahomedan. In one year the Mahomedans are said to make more converts than the Christians do in ten. Beyond the settlement, no educational or religious influence is exercised by the English, and even in Sierra Leone the great majority of the inhabitants who are Christianised by the State, do not continue to profess Christianity for more than two generations."

From Mr. Hennessy's report we must conclude that Protestantism is as effectual to convert the Africans as it is the Chinese, the natives of India, or the American Indians. It is certainly a painful comment on British civilisation that it is more favorable to the extension of Mahomedanism than to "the religion of the Bible," on which her Majesty once said, "England's prosperity is built."

Mr. Cameron may also quote Dr. Livingstone in his defence. That great African explorer had a very low opinion of Protestant missionaries and missions as compared with those of Catholics. This is seen from letters written by him to the late J. Gordon Bennett, of the 'New York Herald.' In one of these Livingstone said:—

"It is a sad pity that our good Bishop of Central Africa, albeit ordained in Westminster Abbey, preferred the advice of a colonel in the army, to remain at Zanzibar, rather than proceed to his diocese, and take advantage of the friendliness of the still unspoiled interior tribes to spread our faith. The Catholic missionaries lately sent from England to Maryland might have obtained the advice of half-a-dozen army colonels to remain at New York, or even at London. But the answer, if they had any Irish blood in them, might been, 'take your advice and yourselves off to the battle of Dorking; we will fight our own fight.'" The Venerable Archbishop of Baltimore told these brethren that they might get chills and colds, but he did not add—when you do get the shivers, then take to your heels, my hearties."

In another place Livingstone says:—

"Some eight years have rolled on, and good Christian people have contributed their money annually for Central Africa, and the Central African Diocese is occupied by the Lord of All Evil. It is with sore heart I say it, but recent events have shown that those who have been so long playing at being missionaries, and peeping across from the sickly island to their diocese on the mainland with telescopes, might have been turned to far better account."—*'Advocate.'*

Some time ago a Count V— retired from the world into a monastery, where he took the name of Father Sigismund. A fortnight or so ago a lawyer asked to speak to this Father Sigismund.—"Father," he says, "I have to inform you that you have inherited four millions of francs from your uncle!"—"That does not concern me now," answered the father.—"But four millions," said the lawyer.—"I hear the Vesper bells," said the father. "Give the millions to those who need them. I do not!" and he left the audience chamber.

DISTANCE AS REVEALED BY THE HEAVENLY BODIES.

[From the Quebec 'Journal of Education.']

A RAILWAY train travelling day and night at the rate fifty miles an hour, without making any stoppages, would run from New York to San Francisco in sixty-six hours, or less than three days. At the same rate it would make the circuit of the earth at the equator in a little less than twenty-one days; and should it then leave the earth en route for the sun, it would arrive at the solar station in 76,250 days more, or about 209 years; but to reach Polaris, it would require no less than 636,600,000 years. Had Adam taken passage in such a train moved on at the above rate without a single pause until the present time, less than the one hundred-thousand part of his journey would now be accomplished. And had Eve started at the same time upon a tour round the earth, travelling just fast enough to finish her journey by the time Adam reached Polaris, she would now have travelled less than a quarter of a mile. Even light, which moves with the fearful velocity of 183,000 miles per second, requiring but eight and a quarter minutes to pass from the sun to the earth, is nearly fifty years in crossing this vast chasm. The time required for the light of the nearest fixed star to reach the earth is about three years and nine months, while that of some of the furthest visible to the naked eye requires one hundred and twenty-five years. Over what an infinite expanse must the eye wander as we gaze at the starry heavens on a clear night! And yet the number of stars visible to the unaided eye is but as a handful of sand scattered upon the sea-shore when compared with the myriads revealed by the telescope.

THE LETTERS OF THE EARLY JESUIT MISSIONARIES.

THE 'Southern Churchman' (Low Church Episcopalian) lately contained an interesting notice of a new work entitled "Historical Scenes from the Old Jesuit Missions," by Bishop Kip, of the Episcopal Church in California. It is, in a great degree, highly laudatory of the apostolic labor of the early Jesuit Missionaries in the preaching of the Gospel of Christ in all parts of the globe; and it is singular that an Episcopal dignitary should take such an interest in vindicating the memories of literally, noble missionaries of the Cross. The 'Southern Churchman,' in its notices of the historical work, says:—

"In his brief preface to this singular and interesting volume, Dr. Kip says that he purchased some time ago, when in England, at the sale of the library of the Bishop of Durham, a French work in 74 volumes, containing the letters of Jesuit missionaries from 1650 to 1750. The present book is made up of translations from this vast repository of the accounts of the early labors of these enthusiastic men, as given in their letters to friends and to the head of the Order at Rome. They are taken from opposite sides of the world, 'giving the contrast of the worn out civilisation of the Eastern empires, and the savage life of the wilderness. They are not, if we except those on the mission in Paraguay, and in Lower California, narratives which relate so much to the direct labors of the Jesuits, or illustrate their heroic self denial, as those which furnish scenes with which the Fathers were brought into contact.'

"The first chapter gives an account of 'The Synagogue in China,' as it was discovered in the interior by the Jesuit missionaries in 1613. This discovery excited much interest at first, in Europe, as these Jews claimed to have a copy of the Pentateuch, 3,000 years old. It was after many fruitless endeavors that the learned Fathers at length obtained a sight of the Holy Books. There was no appearance of the antiquity they claimed, and they were somewhat mutilated; but, in comparison with the Hebrew Scriptures, there was found to be no material variation. The account given of these Jews is very interesting. Their chronology agreed exactly with that of European Jews; and, according to it, their ancestors came into China in the reign of a certain Emperor who occupied the throne about A.D. 70, making the period of their settlement correspond with the dispersion of their nation after the destruction of Jerusalem.

"To Americans, the narrative of the early missions on the Pacific Coast has much that is entertaining. The adventures of some of the Fathers in the Lebanon district, the efforts at settlement in Pekin, and the journeys among the Coptic monasteries in search of old manuscripts for the Vatican library, are the best portions of the book. It is very curious to be told by the missionaries, that in Pekin, almost 200 years ago, the Emperor of China had his winter palace heated with a hot furnace—something we are disposed to consider very modern—and to find him using the very kind of chafing dishes which we are accustomed to consider modern luxuries. In their travels among the Copts, the missionaries were much scandalised to find so much superstition prevailing among the 'schismatics,' as they called them, and expressed their astonishment that they gave heed to belief in trivial miracles wrought by some of the relics of saints; and yet they seem to quote approvingly the legend of the tigers digging the grave of St. Paul, the ancient Hermit of the Desert. The book has quite a peculiar interest, especially on historic grounds."

At the town of Fez, on the coast of Barbary, there is a rich hospital, expressly built and supported by large funds, for the sole purpose of assisting and nursing sick cranes and storks, and of burying them when dead! This respect arises from a strange belief, handed down from time immemorial, that storks are human beings in that form, men from distant islands, who, at certain seasons of the year assume the shape of these birds, that they visit Barbary, and return at a fixed time to their own country, where they resume the human form.