

For instance, Doctor, if you will permit me to be more explicit, I have been wondering if your late sermon, (if correctly reported) so warmly advising Catholics to read the Bible is truly indicative of the universal papal policy. I at first am inclined to say that it is not. But I readily see that you could not as a loyal subordinate to the Head on the Tiber, put yourself in such a dilemma. So I am of the opinion that you would claim that your advice to the members of your Church to read the Bible is the advice of the Pope. If so, I should like to ask you how it occurs that the Pope has ordered that distinguished Frenchman, Henry Lasserre, (I write the name from memory,) who was publishing the Bible in popular form for his countrymen, to deliver the plates and all copies on hand to the inquisition for heretical books, and was threatened with pontifical displeasure if the order was not obeyed forthwith. Although this particular Bible bore on its title page the benediction of the Pope which of course made it a Catholic Bible, how is it that the Bible which you recommend in America is declared by the Roman pontiff to be an heretical book in France? I suppose you have it in mind that the Pope had, some three years ago, given his blessing to this same Lasserre, when he began his work on a Bible for the French people. And certainly you remember sir, that the French people were in danger of resenting papal interferences, as they became familiar with the pure word of God. Look out, Cardinal, the American Catholics will much sooner resent the Pope's dogmas if they once begin to feel the pure air of the Bible in their souls, and you will find yourself under papal displeasure. I should again like to ask you, if the Catholics here in America are asked to read the Bible, how is it that the bishops of this same Church are destroying that same Bible in Brazil, and anathematizing the people for reading it in Mexico? Candidly now, Cardinal, do you not honestly believe (though I hardly should ask you to confess it) that if your Church had the power in America, which it had in France at the time of the Huguenot persecution, and which it has now in Brazil, would you not be expected to order the burning of the Bible, rather than advise its reading. Cardinal, you may piously wish in your heart, that your Church should be a Bible reading and Christ-serving Church, rather than a Pope-serving Church, and if you did preach such a sermon as reported, you may have done it in sincerity and with prayer; you may piously wish that your people would read the Bible, and you may devoutly hope for the speedy coming of a day, when your people shall take the Bible, instead of a man, for the ultimate rule of their faith and practice; you may earnestly preach and you may prayerfully counsel your people to make the holy Scriptures of God the man of their counsel; you may even have the outspoken desire (of course you would not speak it,) that your priests should preach the Bible to the people rather than theological doctrines, many of which were formulated and forced into canon law by the most immoral and selfish men who ever sat in the papal chair; you may in your heart pray God (not Mary, or the saints) to inaugurate a reform, in matters of faith and practice, in your Church; you may conscientiously feel that, should it be God's will, you are ready to become His instrument to this end, but, after all this, honestly now, do you not believe that when the root of the tree is rotting in poison it is useless to try to pick the worms out of the body? Do you not candidly believe you will be as unable to introduce any permanent and truly scriptural reform in this century as Luther was in the sixteenth? Like him, had you not better declare yourself out with the hierarchy? Do you not feel that you are astride the horn of a dangerous compromise? Are you actually in line with the historic truth of the Catholic Church? The question with which I am concerned, as an American, is this: Is the policy of the Catholic Church of the sixteenth century in Europe, to be the policy of the Catholic Church in America in the twentieth century?

Washington, D.C.

A BIT OF BRITISH COLUMBIA HISTORY.

A correspondent sends an extract from a British Columbia newspaper of the early days, containing a correspondence between the then Governor of that colony and our pioneer missionary, which may prove of interest to some of our readers, and perhaps worth noticing by our Historical Society:

NANAIMO, March 13, 1867.

MAY IT PLEASE YOUR EXCELLENCY,—It is with the greatest reluctance I yield to my convictions of duty, by most respectfully calling your attention to a statement in the message to the Legislative Council on Education, dated February 28.

Your Excellency is reported to have written these words, namely: "The Government has not undertaken to prove to the Jew that the Messiah has indeed arrived; to rob the Roman Catholic of his belief in the merciful intercession of the Blessed Virgin; to give special support to the Church of England; to mitigate the acidity of the Calvinistic doctrines of some Protestant believers."

It is well known that the term "Calvinistic" is commonly employed to designate the distinctive doctrines of the Presbyterian Church. The doctrinal standards of one of the Established Churches of Great Britain—in which her Majesty the Queen frequently worships—are Calvinistic. "Acidity" is a term of reproach used by our opponents to stigmatize these doctrines. We do not, of course, admit the truthfulness of such a charge. We hold it to be a misrepresentation made either in ignorance or malice.

There are many residents in this colony who consciously hold these doctrines very dear to them, and who are greatly surprised and grieved to have them thus held up to ridicule by your Excellency in your capacity as Governor.

What seems to us to be your censure appears not only to be very unusual, but very invidious. To have treated all alike your Excellency might have written of the "idolatry" of the Roman Catholics; the "popery" of the Church of England; and the "infidelity" of the Jew. This would be doing to them what you have done to Presbyterians, namely, applying to them the language of their enemies.

I trust, therefore, that you will not consider me unreasonable when in my own name and that of the Presbyterians of British Columbia, I now respectfully but firmly request an explanation or withdrawal of what we cannot but regard as a most offensive description of our religious tenets.

Your Excellency worthily represents our gracious Queen in this colony, but I cannot conceive of her Majesty using any language which would directly or indirectly wound the feelings of one of her subjects, the matter of their religious belief, however personally distasteful, or however erroneous it might be in her estimation.

I have the honour to be

Your Excellency's obedient servant,

ROBERT JAMIESON.

To His Excellency Governor Seymour.

NEW WESTMINSTER, March 27, 1887.

DEAR SIR.—I think you have attached too much importance to my hurriedly-written message on Education.

I agree with you that in a document professing the most unbounded religious toleration, the word "acidity" should not have found a place. I might likewise have spoken more respectfully respecting the religious convictions of Roman Catholics.

The message, however, states that I shall not try to influence others by my own belief. Yours truly,

FREDERICK SEYMOUR.

The Rev. Robert Jamieson.

NATIONAL WOMAN'S CHRISTIAN TEMPERANCE UNION.

MR. EDITOR,—The sixteenth convention of the National Woman's Christian Temperance Union meets in Battery D, Chicago, Nov. 8, and continues through the 12th, with meetings of special interest on the Sabbath Day. The society represents over two hundred thousand earnest-hearted women who are devoted to works of philanthropy along lines that build up the temperance reform. That their view of this reform is very broad is proven from the fact that they have forty distinct departments of work, under the general heads of Preventive, Educational, Evangelistic, Social, Legal and the Department of Organization. Through their influence, scientific temperance instruction has been secured by law in all the territories, in all schools supported in whole or in part from the United States Treasury (namely: West Point, Annapolis, the Indian schools, army post schools, etc.), and in twenty-seven states the same laws are now in operation. They have special lines of work for soldiers, sailors, miners, and all classes who are in circumstances of especial temptation so far as pure and wholesome habits of life are concerned. They have a network of juvenile societies extending from Tampa Bay to Puget Sound. They have a systematic course of reading for mothers, and mothers' meetings are a feature of the local auxiliaries. In these heredity and hygiene are subjects especially considered. They have a publishing house in Chicago which sends out about sixty millions of pages annually, and prints the *Union Signal*, which has sixty thousand subscribers, and is the chief paper ever edited and published by women. Their Gospel work has permeated the nation, and was never more earnestly pursued than now. In the social realm they seek especially to enlist the influence of young women, and to hold up the standard of total abstinence for others' sake. The Department of the White Cross and the White Shield, which is one of the largest, has called special attention to the securing of laws for the protection of women, and to the equalizing of the standard of an upright life, making it the same for men that it has always been for women. This society has about ten thousand local auxiliaries, and representatives from every state and territory will be in attendance at the coming convention. Your influence, by way of good will and good word, is hereby respectfully asked, to help make this convention a success, and your presence will be most cordially welcomed.

Will you be so kind as to enlist the interest and sympathy of those societies of which you are a member, that they also individually or in their corporate capacity, as may seem best, may signify the friendliness of their attitude toward this society, wholly constituted of and organized and conducted by women?

These facts are stated to you for the reason that current journalism has given the impression that we are nothing if not Third Party Prohibitionists and women's rights agitators. On these two subjects we have nothing whatever to conceal and beg you to come and find out for yourself our position; but we wish you to know how much wider is the scope of this heaven-ordained movement of the home-makers, than the general public has been led to suppose. Its motto is, No sectarianism in religion, no sectionalism in politics, no sex in citizenship; but each and all of us for God and home and native land. Yours for the protection of home,

FRANCES E. WILLARD, President, Evanston, Ill.

CAROLINE B. BUELL, Cor. Sec.

Office of the National W. C. T. U. 161 La Salle St., Chicago.

FRAGMENTARY NOTES.

The holidays have drawn to a close but the weather keeps warm and fine, and many who were obliged to return to their homes sincerely regret having to leave their favourite summer resorts. The sunburnt faces, the elastic step, and buoyant spirits indicate in an unmistakable way the good results of a well-spent holiday.

In most cases ministers have returned to their congregations strengthened in body, and refreshed in spirit, and whilst in every instance the so-called holiday was not altogether an idle one, still the good effects will be far-reaching, and we are quite satisfied that congregations will receive good interest for the small sum invested in giving their ministers a holiday

KINGSTON.

In this good old city Presbyterianism is making steady growth. The present watchmen on Zion's towers are alive to her interests, and are keenly observant of the movements of the enemy.

The utterances of Bishop Cleary have given serious offence to Protestants, and unless this gentleman, who has now become notorious for excitable speeches and outspoken attacks on his Protestant brethren, learns to charm his tongue, there is likely to be bad feeling in the neighbourhood. The Equal Rights Association has taken a firm footing here, and is likely to be heard from at the approaching elections. The sermon preached by the Rev. Mr. Mackie, of St. Andrew's Church, was a powerful exposition of Protestant principles and your readers do not require to be told how it was received in the Derry of Canada.

In this city two new churches are approaching completion, one for the congregation of Chalmers Church, of which the Rev. M. Magillivray is the pastor. The building is a handsome one and will be worthy in every way of this wealthy congregation. The other is for St. Andrew's congregation of which the Rev. Mr. Mackie is pastor. It will be remembered that some time since the substantial old building was destroyed by fire, but soon afterward the cry was heard "Let us arise and build." It is thought that even these churches will not overtake the increase in the Presbyterian population. Kingston is the seat of Queen's University, which under the administrative ability of Principal Grant is making rapid strides and her students are being invited to fill some of the most prominent pulpits in Canada and the Old Country. So far, declining to enter the Federation has given unbounded satisfaction, and as years roll past the benefits of an independent institution will more and more appear.

MONTREAL.

A number of the ministers have resumed work. The Rev. James Barclay was to preach the opening sermon in St. Paul's Church, which closed a time for repairs, but now is renovated and painted. A fine manse beside the church is almost ready for occupation, which no doubt will strengthen the ties that already bind pastor and people. During Mr. Barclay's absence in Europe he preached before the Queen. This may be regarded as a high compliment to our Canadian ministers, who I think, were they more frequently given the opportunity, would do credit to Canada. The suburban districts of Montreal are being looked after; the summer resorts have been supplied with preaching. Valois, a visiting summer resort, was supplied last season and this season by Rev. Professor Murray, of McGill College. The services held in the new boat house have been well attended and were much appreciated by the visitors who represented all denominations. Messrs. A. S. Ewing, Prowse and Childs, are the Church Committee and it is unnecessary to say that the business is well looked after.

Montreal, Sept., 1889.

FRED'S SOMERSAULT.

Fred and Bertie, two little black-eyed boys, were visiting their Aunt Susan in a beautiful country village. The large, old-fashioned house, under a giant elm-tree, was full of wonders to them; but their greatest delights were in driving the old gray horse, or feeding and petting an Alderney calf which their Uncle Harry was raising.

This "baby-cow," as little Bertie called her, was kept away from its mother, old Clover, most of the day, and tied to a cherry tree in the side yard. The boys named her Buttercup. They were allowed to feed her with meal and water; and she grew so tame, that they could pat and caress her as much as they pleased.

One day, Fred found an old saddle in the stable; and he rode to Bertie to help him put it on the calf, and have a ride the length of her rope. They succeeded in fastening it upon Buttercup's smooth back; and Freddie exclaimed with delight, "Now we will have a first-class circus."

They brought a chair from the house, and placed it by the side of Miss Cow, she looked wonderingly at them with great round eyes. The boys both stood together in the chair, and Fred said, "Now I will count, and when I say four, we must spring upon the saddle. One—two—three—four;" and on they went. But, before they could have said "five," Miss Buttercup's heels were in the air, and her head went down so quickly, that Master Fred felt a sudden chill, and found himself in a tub of rain-water that stood under the eaves of the woodshed; while Bertie went head-foremost into a pan of meal and water.

Did they get what they deserved? Not quite, for they knew it was wrong to trifle thus with the calf, without permission from their parents. But perhaps the lesson, though a mild one, may help them to remember not to interfere without first asking permission.