

THE COLLEGE OF CARDINALS.

The college of cardinals is ostensibly recruited from persons who pretend to the honour of its membership on the strength of extraordinary virtues, piety, learning, or spiritual achievement; and the Council of Trent, in addition to demanding from candidates for the cardinalate the same religious distinctions and ecclesiastical qualities which were desiderated in the occupants of the episcopate, made it an instruction to the Pope that they should be chosen, as far as possible, from among the most capable persons in all parts of Roman Catholic Christendom. Gifts of birth and of rank presently came, however, to count for eligibility as if they were gifts of the Spirit; and even kings sought for the relatives of kings a distinction which only by the attraction of mundane accidents of pomp and splendour could be considered as at all belonging to this world. For every cardinal was a potential Pope; and every Pope was a potential partisan or arbitrator in cases where sovereigns disputed with each other. In former times, indeed, kings had a right of presentation, and cardinals who had been created in accordance with such royal nominations were known as Crown Cardinals. The family pride and social pretensions of the Popes themselves tended to aggravate this abuse of selection; and the result was nepotism and other favouritism. Paul V., for instance, is described as having had a particular aim throughout the whole course of his Popedom, 1605-21, to ennoble the *Corte Romana*, to impart a new and singular majesty into the sacred college, and to select such persons as were proper by their own grandeur to defend the honour of the church. Accordingly, in these promotions, he advanced five princes "of very good quality" to the cardinalate—Maurizio, son of the Duke of Savoy, who renounced it afterward in favour of a marriage which better suited his ideas of the eternal fitness of things; Ferdinando and Vincenzo Gonzaga, both sons of the Duke of Modena; Carlo di Medici, son of the Duke of Tuscany, and Ferdinando, Infante di Spagna, who, as historians report, immortalized the honour of the cardinalate by fighting for the faith of Christ. Still, the grander the *entourage* the less the relative glory of the Supreme Pontiff; and other popes made it a matter of principle and practice to keep princes and nobles aloof from a dignity to which, judging by the debased standard of expediency, they seemed entitled for at least the secular ease, influence, and prosperity of the church. That that the native and hereditary nobility or royalty of the members of the sacred college was an element of ecclesiastical power and security was recognized even by reforming writers within the Roman communion, who were keen to espy the abuses of the Papal system. And this recognition has taken place to such an extent that the exclusion of noble and princely candidates from the cardinalate has been brought forward as a kind of petty treason against the church, over which they had been called to rule, on the part of pontiffs who grumbled that the shadow of their throne should be relieved or irradiated by the glory of too near a rival.—*London Society*.

THE WELSHMAN AS A MUSICIAN.

The two distinguishing traits of his character, like that of all his compatriots, are his musical and his religious tastes. To hear Welsh choral singing is at once a revelation and a treat for strangers. Such beautiful melody, intonation, and expression as are often to be met with in rural districts in Wales could never be met with in England except among the most highly trained choirs. The grand victory of the Welsh Choir of 500 in the International Musical Competition for the Thousand guinea Cup at the Crystal Palace some years ago is proudly referred to by rich and poor alike. The majority of that choir were common workingmen, and its conductor a working blacksmith. Instances are not wanting to show that the same excellent material is still to be found in the agricultural districts. Fresh in my recollection is an incident which occurred at the Swansea National Eisteddfod three years ago. A prize of two guineas was offered for the best rendering of a tenor solo. A score of young men came forward to compete, nearly all workingmen. They sang, remember, to an audience of several thousands. After one of the singers, a peasant youth who had had no special training of any kind, had sung with admirable taste and expression, my nearest neighbour, a great musical authority and himself formerly a peasant, turned to me, saying, "There, Sir! that from a labouring peasant! Show me any other nation under the sun which could produce such results from her untrained peasants!" At the late Cardiff National Eisteddfod where the musical adjudicators were Sir George Macfarren, Mr. Joseph Bennett, and Mr. Joseph Barnby, the latter, in giving the award of the judges on the tenor solo competition, said, "Never in the whole course of my experience have I heard so many fine tenor singers brought into so small a compass or come from so small a district. The tenors I have heard to-day are, considering their number, the finest I have ever listened to in my life." None of the thirty singers to whom Mr. Barnby referred had had any special training, and all were common labouring youths. The young folks in many country districts delight to congregate in the open air after Sunday evening service to rehearse some of the psalm tunes and anthems they love so well, and the melody floating on the balmy summer air amid scenery so romantic, has an indescribable charm.—*Longman's Magazine*.

UPSETTING MOSES.

Jim Manly began to talk: "I say, deacon, Darwin's theory of evolution is a little hard on the first chapter of Genesis. Of course we don't know how it will turn out, but it looks a little as though they were going to upset Moses." The deacon made no answer. He surely must have heard Jim's remark. Presently he was observed to be counting his fingers slowly, and with a pause for thought between each enumeration. After a while Jim ventured to ask, "Counting up your saw-logs, deacon, aren't you?" "No," said the deacon, "I'll tell you. Your remark set me think-

ing. I was just counting up how many times in the course of human history somebody has upset Moses. First of all, two old jugglers named Jannes and Jambres undertook this, but they failed. Then a certain king named Pharaoh went at the work of upsetting. He must have found it more of a work than he anticipated, for he has not reached home yet. Then three leaders of liberal thought—Korah, Dathan and Abiram—went at the job. They failed in the upsetting part, but they secured a bit of ranche for themselves, which they and their children have held in quiet possession until this day. Later on a king named Nebuchadnezzar entered upon the upsetting business. He did not succeed either. He spent seven years eating grass, like a beast, and when he had served out his time he had changed his mind, and was a sadder and wiser man. His successor met with a still greater disaster, and in a similar attempt. Since that time there has been no end of persons who have tried to upset Moses. Some ancient heathen, Celsus and Porphyry and Julian the apostate, and latterly these German critics and scientists, so-called, are at the same thing. Years ago, when I was in Boston, I heard of a meeting of free-thinkers at a place called Chapman Hall. I could not resist the temptation to go just once and hear what they said. I found about twenty persons there; three or four of them were women, all the rest men. And what do you suppose they were engaged in? The old entry, of upsetting Moses. And yet Moses has to-day in the synagogues of Boston more people that preach him than ever before. It is astonishing how much upsetting it takes to upset Moses. It is like upsetting a granite cube. Turn it on which face you will, there it stands as solid as ever. The cube is used to being upset, and does not mind it. It always amuses me when I hear a fresh cry from some new quarter, averring that some man whom nobody has ever heard of has found out a sure way of doing what others have failed in. And now here comes Jim Manly, and Moses has to be upset again. Ah, well!" and the deacon sighed. There was a roar of laughter that made the rafters of the old saw-mill ring, and all joined in except Jim.—*National Baptist*.

TO HIS OWN MASTER HE STANDS.

Can I know my brother's duty
When his heart is sorely tried,
And with my impromptu vision
Be his true and faithful guide?
If God's loving hand has led him
To a place where he must choose
How he best can render service,
Shall my heart his choice refuse?
Or shall I presume to judge him
In the path he may pursue
When his soul has asked for guidance
In whatever he may do?

Nay, I can not, dare not chide him
When he truly longs to know;
He must follow his convictions,
Where they lead him he must go.
I must honour his conclusions
Though they may not be my own,
Not to me must he make answer,
But before the great white throne.
There I'll meet him, and the sweetest
Of the joys with him I'll share
Will not be the recollection
That I counselled him with care,
But in all perplexing questions
That I did his spirit cheer,
And gave him loving sympathy
As we walked together here.
—*St. Louis Presbyterian*.

CAFFRE KRAALS.

The Caffre hut—a low, dark, rounded structure, built of boughs plaited with straw and dabled with mud—bears outwardly a singular resemblance to a beehive. The only outlet is a hole at the side, close down to the ground, which serves as door, chimney, and window combined! The interior is generally an undivided chamber; the floor, simply dried cow dung with a hollowed space like a basin in the centre to form the fireplace. Round this the occupants of the hut, regardless of overcrowding or sanitary laws, sit, talk, smoke, eat and sleep; their dogs and chickens using such accommodation as the hut offers, with the same freedom from restraint as the owners themselves. There is but small variety among the huts. That of the chief gives but little outward indication of superior rank and riches. The inequalities of wealth among the Caffres—for they exist there quite as much as with us at home—are chiefly shown by the possession of more or less cattle. These latter form their main article of exchange, and the number of beasts to be given in lieu of anything forms its estimated value. This even extends to the purchase of wives. As a rule the huts are grouped together, forming villages, or "kraals," and each kraal is under the authority of a headman, or sub-chief. He is usually chosen from his social position in the kraal, either as the head of the family nearest the chief of the tribe, or else from his superior wealth to the other members of the kraal community. His power is absolute, and, with the assistance and advice of the witch doctor—a Caffre fanatic who lays claim to mystic and supernatural powers—it is often accompanied by the most cruel abuse. These villages, dotted all over the hills and perched in most unexpected places, look at first sight like anything in the world but what they really are, viz., human habitations. In fact, as I said before, the description nearest to the reality of the impression they produce is that of countless beehives swarming with their busy occupants.—*National Review*.

CANON WILBERFORCE is very unwell. It was hoped his removal to the country would have effected greater results than are yet apparent.

British and Foreign.

ACCRINGTON, with a population of 35,000, is said to have 12,000 teetotallers.

THE widow of Paxton Hood contemplates writing a brief biography of her husband.

LORD HOUGHTON pronounces Wordsworth's Ode on Immortality the greatest of English poems.

A STATUE of Burns is about to be erected in Ballarat by the Australian admirers of the Scottish bard.

UPWARDS of ninety applications have been lodged for the charge of Dornock, Dumfriesshire, vacant by the death of Dr. John Anderson.

THE United English Free Churches, which held their Assembly this year at Nottingham, have now 76,385 members, an increase of 544 during the past year.

THE Duke of Westminster is about to build a new church, vicarage and schools for St. Mary's parish, Chester; the church and rectory alone cost \$100,000.

ACCORDING to Professor W. D. Blake, the present Moderator of the Free Church Assembly, Dr. David Brown, is the oldest man that has ever filled the chair.

THE Rev. Dr. McKay, of Hull, brother of Rev. A. B. McKay, of Crescent Street Church, Montreal, will conduct the services in the church at Oban during August.

MR. WILLIAM SIME, who is coming to the front as a novelist, is a younger brother of a former minister, also an accomplished literary man, of St. James's Church, Hamilton.

CHURCH defence associations, the main purpose of which is to secure the return of anti-disestablishment candidates at the next general election, are being formed in many Scottish parishes.

MRS. MA KINLAY, a member of Trinity Church, Irvine, who died recently, had a fortnight before handed the Session Clerk a cheque for \$1,000 to be given to the church after her demise.

REV. MR. McDUGALL, of Florence, attended a meeting of Liberals at Bridge-of-Allan and seconded a motion approving the steps taken by the late Government to prevent a war with Russia.

DELEGATES from Belfast Presbytery have held conferences with the sessions and committees of fourteen congregations, and the other churches are about to be visited in the same way. The results, so far, have been excellent.

CANON LIDDON, who has left for the Continent to recruit his health, will have the first offer of the Bishopric of Salisbury, it is said; next to him stand Dr. Alexander, Bishop of Derry, and Dean Purey-Cust, of York.

THE first bridge ever built across the Jordan has been opened to the public. From remotest times it has only been crossed by means of a ford. This bridge is near the mouth of the river, where it flows into the Dead Sea.

THE oldest American missionary in Europe, Dr. Elias Briggs, settled in Turkey in 1832. Though now seventy-five he is still hard at work, as also is his son who for fifteen years has likewise been a missionary in Turkey.

A CHRISTIAN colonial union has been formed at Emden, in Germany, for the purpose of founding a community of Christian settlers, emigrants from the Fatherland, in some of the colonies recently acquired by Germany in Africa.

MR. PAGE HOPKINS says that while he is as far as anybody from being a High Churchman, he believes that in one thing the High Church people are profoundly and eternally right—they stand pre-eminent in Christendom as great workers.

A TEMPERANCE hotel has been opened on the summit of Ben Nevis. It consists of three rooms tastefully furnished, one of them for ladies, and the principal apartment is fitted with seats which can be converted into beds. The structure was reared in ten days.

THE Prefect of Zurich has fined a Prussian named Schaaf, a captain of the Salvation Army, 100 francs for hawking books and holding meetings in opposition to the police regulations. At Hottingen a salvationist gathering was dispersed by a force of sixteen police.

A JEWISH magazine reviewing the revised Old Testament says the marginal readings evince deeper knowledge of Hebrew than the text. It adds that the work of the American revisers appears in several instances to have surpassed that of their British colleagues in exactness.

DR. ANDREW THOMSON thinks nothing could be more absurd than that there should be a secretary for Scotland with education kept out of his commission. In Edinburgh U. P. Presbytery he moved that a petition be sent to Parliament on the subject, which was unanimously agreed to.

A MASSIVE granite monument has been erected in Dumbarton Cemetery over the grave of the late Mr. James White, of Overton. It is in the form of a sarcophagus, and underneath Mr. White's name is the text: "Verily, verily, I say unto you, he that believeth on Me hath everlasting life."

DR. NORMAN MACLEOD, of Edinburgh, believes that in the churches of Scotland are to be united it will be by practical Christian work rather than by ecclesiastical arrangement. They had better spend their time, he thinks, in relieving the destitute than in fighting out useless controversies.

BISHOP CHEETHAM, late of Sierra Leone, has been vigorously denouncing the traffic in strong drink with the West Coast of Africa. At Lagos 1,040,000 gallons of spirits were imported in one year, and ships arrived every week with fresh cargoes. The remedy, he says, is as simple as the law of gravitation.

MR. CARR, of Colston Street Church, on his turn arriving to become Moderator of Edinburgh U. P. Presbytery for the next six months, asked to be excused on account of nervousness. As there seemed a disinclination to accept the excuse, Dr. Mair protested against the Moderatorship being forced upon any member, so making it a mere mechanical matter; but in deference to the wish of the Presbytery Mr. Carr ultimately took the chair.