

sively edited the *Presbyterian Review*, the *Journal of Prophecy*, and for a time the *Christian Treasury*. The series of *Kelso Tracts* was written by him, and readers will remember that one of the best pleas for the McAll Mission, the latest of his important works, "The White Fields of France," was widely circulated and highly appreciated. He wrote several small volumes whose object was to set forth special aspects of truth in view of certain exigencies, and were therefore only of temporary interest. The work, however, on which his fame chiefly rests, and by which he will be best remembered is the rich additions he has made to the Church's treasury of sacred song. He published in succession "Lyra Consolationis," and "Hymns of Faith and Hope." His hymns have found their way into the hymnals of many Churches besides his own. The gifts of the best hymn writers are shared in by all the Churches, and thus help not only to aid the devotions of Christian souls, but help to give reality to the great truth, the communion of saints. The Hymnal of the Presbyterian Church in Canada contains no fewer than eleven of Horatius Bonar's hymns, all of them excellent in spirit, and most of them beautiful in form.

Though Horatius Bonar wrote his hymns for his Master's praise, not for his own, many who are conscious of the spiritual help they have received from the products of his sanctified genius, and many more yet to come who will receive like help, will hold his name in grateful memory.

THE MAYBRICK CASE.

IN the United States the judiciary is elective, in Canada and in Great Britain men of scholarly attainments who have obtained a measure of eminence and acquired experience in the legal profession are appointed to positions on the judicial bench. It is generally conceded that the appointment of judges is preferable to their election by popular vote. Able and competent men may be invested with authority to dispense justice, but there is nothing to prevent an ambitious and scheming lawyer from employing the basest arts of the political trickster to secure the position he covets, but cannot adorn. It is freely charged that in certain electoral districts in a neighbouring State candidates for the judiciary have, if successful, to donate their first year's salary to the campaign funds of the party on whose ticket their names have been placed. The surroundings and associations of legal aspirants for popular favour are not conducive to the judicial calm and high-mindedness which befit the impartiality and dignity of the bench. Judges have been known to receive bribes and to pervert justice. The temptations to which British judges are exposed are of a different sort. So far are they removed from direct accountability to the people that in some instances they are disposed to be arbitrary and overbearing, but, as a whole, in the mother land and here, judges worthily receive the respect and confidence of the people, and as a rule they discharge the functions of their office with a degree of impartiality that leaves little to be desired.

The decisions in British courts of justice do not usually occasion much interest or excitement outside the circles that are immediately concerned. It may be that not many decisions are entirely satisfactory in every instance to all the interested parties, but the mass of the people do not feel sufficient concern to espouse the side of either litigant or accused, except when a trial of unusual interest takes place. Then it is wonderful how so phlegmatic Anglo-Saxons can be stirred to a state of excitement bordering on frenzy, and this is by no means unusual, especially when there is a woman in the case. The ebullition of popular feeling and excitement stirred up in England by the Maybrick case is simply startling in its proportions. What does it all mean? Why has the current shifted from one direction to the opposite? Has anything transpired during the course of the trial to account for the remarkable change? It is not apparent that the facts adduced in evidence are so very different from what was foreshadowed when the unhappy woman was first arrested. Then the popular indignation was so fierce that a fair trial for the accused was deemed hopeless and in her interests and in the interests of justice a change of venue was advocated. Now that in the minds of judge and jury and many competent authorities uninfluenced by the burst of passionate feeling, guilt has been brought home to Mrs. Maybrick, there appears to be a whirlwind of revulsion from the verdict that there is every reason to believe was intelligently and calmly reached by those on whom rested a heavy responsibility, and it is a terribly responsible position for twelve men to occupy to whose arbitration the life or death of a fellow-mortal is referred. The scenes described as occurring

at the conclusion of the trial, the hoatings of the mob, the eager interest of business and professional men to intervene in the case, are difficult of comprehension to those removed by distance from the scene of this *cause celebre*.

There may be in the sad and criminal story the elements of a thrilling, sensational romance, but what has that to do with the calm and deliberate course of justice? Did the man Maybrick die from the effects of poison, and by whom was that poison administered? The coroner's jury decided that the man came to his death by poison. His wife was proved to have purchased poison, to have tampered with the medicines prescribed for him, and although there were differences of opinion among those who were examined as experts,—and there are always differences when experts testify—no one, even the most excited, has ventured to deny that the erring woman had a motive to desire the removal of her husband. The *Lancet*, an undisputed authority in medical science and jurisprudence, expresses without hesitation that the verdict, and therefore the sentence, are in accordance with justice.

This persistent clamour to interfere with the course of justice is not altogether a healthy symptom. Many of the opinions that have received publicity display a pitiful lack of moral perception, which, of course, is by no means favourable to purity of life and social health. The lowering of the public moral tone is evil, and can only result in evil. A woman who has parted with all that graces and adorns womanhood should not even then be placed beyond the range of human pity, but that is different from palliating the most serious crimes. If tender compassion for the criminal is the motive for this agitation, then why not simply put the plea for commutation of her sentence on that ground, and then those who have a regard for moral distinctions cannot reasonably object. Some are opposed in every instance to the death sentence, and for this reason they may join the cry against its infliction in this instance. If they are of opinion that the law is wrong, they can agitate for its reform, but while it is still on the Statute Book law-abiding people cannot consistently demand that it should be inoperative. The disclosures made by this exciting trial are sad-dening in the extreme. With all the advances of modern civilization, with all the diffusion of moral and religious truth, the dark shadows of guilt and crime should give meaning and intensity to the petition, "Lead us not into temptation, but deliver us from evil."

A TARIFF ON THE GOSPEL MINISTRY.

THE first Presbyterian Church of Erie, Pa., has called the Rev. H. C. Ross, of Ingersoll, Ont. Mr. Ross desires to accept, but if he does so the Church in Erie will have to pay a fine of \$1,000 for importing foreign labour into the United States. This is what Trinity Church, New York, had to do a year or two ago when she imported a London divine to be her rector, and what the new Catholic University in Washington City has to face if the faculty is brought, as is desired, from Europe. This applying the foreign contract labour law to ministers and teachers is one of the most ridiculous things of the present age, almost as ridiculous as the Chinese Exclusion Act, passed at the beck and cry of the sandlotters of California. The law was never intended to apply to the professions, but is so loosely constructed that it has been made to apply to all occupations. It was intended to protect American labour and to put a stop to the virtual slavery of the contract system. To reduce the wages of labourers, mine and mill owners were in the habit of importing under contract hordes of Poles, Hungarians and Italians of the lowest class. These men came over under a contract to work at a certain rate of wages, usually very low. The contractors paid their expenses from Europe to the United States. A certain amount was retained each week to reimburse the contractors, and until the debt was discharged the labourers were no better than slaves. They had to submit to systematic robbery, or be thrust into prison in a strange land. Moreover, they were ignorant, vicious, degraded in morals and filthy in their habits. To stop this system the importation of foreign labour under contract was prohibited. Its framers never intended it to apply to Gospel ministers and educators, and we sincerely hope that the coming Congress will so amend it that it will apply only to manual labour. In the meantime, if the First Church, Erie, feels that she cannot succeed without Mr. Ross, and he is convinced that he will be happier there than in Canada, we hope he will find some way to get there without the thousand dollars going to swell the surplus in the United States treasury.

Books and Magazines.

LETTERS WRITTEN BY LORD CHESTERFIELD TO HIS SON. Selected by Charles Sayle. (London: Walter Scott; Toronto: W. J. Gage & Co.)—Ninety-one of Chesterfield's Letters are given in this volume of the Camelot series.

ESSAYS OF WILLIAM HAZLITT. Selected and edited with introduction and notes. By Frank Carr. (London: Walter Scott; Toronto: W. J. Gage & Co.)—This little volume, one of the Camelot series, contains thirty-three of Hazlitt's charming essays, besides an excellent introduction and copious elucidatory notes by the editor.

THE POEMS OF WALTER SAVAGE LANDOR. Selected and edited by Ernest Radford. (London: Walter Scott; Toronto: W. J. Gage & Co.)—The neat little series of Canterbury poets issued by the publishers embraces a fine collection from the poems of Walter Savage Landor. The volume contains "Gebir," "Count Julian," the "Hellenics," "Last Fruit off an Old Tree," "Dry Sticks Faggotted," and selections.

THE DOCTRINE OF THE JESUITS. By Paul Bert. With a dedication to M. Freppel, Bishop of Angers. (Montreal: W. Drysdale & Co.)—If any one wants to have a good idea of the teaching of Jesuitism and its modes of working he can have a full insight in this timely issue of a volume that for many reasons is profoundly interesting. Paul Bert was a keen, clear and piquant writer and these characteristics have full scope in the pages of this work. The dedication for instance is, to say the least, a pungent piece of writing. There are three speeches of his in the debate in the Chamber of Deputies in 1879 on the law relative to the Liberty of Higher Teaching. The chief interest and value of the book, however, is the view it presents of the doctrine of the Jesuits in faithful and accurate translations from the writings of one of its latest authoritative exponents, Father Gury. Added to this are "Lessons on the Sixth [in Exodus xx. the seventh] Precept of the Decalogue." This is composed of extracts from J. G. Settle's "Universal Moral Theology," Enlarged by Notes and New Questions, by Rousset, Professor of Theology in the Seminary, Grenoble. For obvious reasons these lessons are not translated; they are given in the original French together with the Latin quotations, but even those who venture on reading them had better wash seven times and be unclean until the even. The book gives a synopsis of Gury's treatises and contains a copious index which greatly facilitates reference.

THE HUMAN PROBLEM. An Inquiry into some of the Dark Points connected with Human Necessities for a Supernatural Saviour. By R. R. Conn. (New York: A. C. Armstrong & Son; Toronto: Upper Canada Tract Society.)—The position occupied by the author of this little treatise is one of great candour and clearness. In his introduction he states that he is a layman and that his knowledge of theology has been derived from reading and in listening for fifty years to evangelical preaching. The view he wishes to impart to his readers is one that he has wrought out for himself, not having met with it in any book nor heard it advanced from any pulpit. What then is his discovery? He is dissatisfied with the various meanings that have been attached to the term "sin"—the only one he considers admissible is "that which is forbidden" and throughout he substitutes it for the more familiar and shorter word. As an example of the author's method and as a statement of his view the following extract is given:

Our discussion will notice the disability found in men, called depravity. This disability the Creator did not originally place in man. He gave him a plastic nature, whereby it was possible for him to bring depravity upon himself by disobedience to his Creator. Man has very generally availed himself of this grim privilege, and depravity is a great factor in the human moral problem. The destructive feature of depravity is that it produces in man some inclination to do what is destructive to himself. It will be the attempt of our discussion, however, to show that depravity is not the only disability in man producing the inclination to do what will bring upon him his destruction. . . . It was found in the first Adam before the advent of depravity into the world, and it was present also in the second Adam, whose nature was never defiled by depravity. In our discussion this second disability is by far the more important and fundamental; but the author does not remember ever to have seen the thought in any work on systematic theology, or to have heard it in any sermon.

The second disability to which the author above refers is man's want of strength to render a perfect obedience to God. This strength is what the Saviour came to impart. The argument throughout is conducted in the form of question and answer.