

years in his present charge and has been eminently successful, it was pointed out that the tendency of the day was for brief incumbencies and the Presbytery of Glengarry, the rev. doctor, stated excelled in short pastorates. Therefore, the practice ought to be discouraged when no good and sufficient reason for a change existed, and as peace and goodwill prevailed at Martintown, Mr. Mattheson's resignation will not, for the present, be accepted. This is a step in the right direction and the example of Glengarry may be followed with advantage elsewhere.

#### ESSAYIST AND EDITOR.

BY the death of Richard Holt Hutton, a powerful factor in British public life has been removed. As the author of well known and widely read essays, he has been long familiar to students of literature and current thought, and as the editor of the *Spectator*, he has been an influential force in public life for more than a quarter of a century. He was a son of the Rev. Dr. Hutton, pastor at one time of the Unitarian chapel in Carter's Lane, London, a congregation of which the Right Hon. Joseph Chamberlain was then a Sunday school teacher, and between whom and young Hutton there was an intimate acquaintanceship and friendship. Mr. Chamberlain's father was a member of this chapel and was said to have been "one of the most uncompromising Unitarians to be found anywhere." The essayist and editor gave space to Mr. Chamberlain when he was young and unknown to fame, and while leaning to the Whig ideas, was a friendly critic to the young, impetuous Radical. Mr. Hutton was a competent literary critic as well as a man of shrewd political judgment. He was often consulted by Mr. Gladstone, Matthew Arnold, Canon Liddon, Cardinal Newman, and Browning—on points the diversity of which these names indicate, and the delicacy of which required unusual experience and skill, for adequate handling. He was deeply earnest, and his influence was distinctly marked on the thought of his generation.

#### THE TRADES CONGRESS.

AMONG the many practical questions discussed by the Trades Congress at Hamilton two are of particular interest to Presbyterians. One is the stand taken on Sabbath Observance and the other, the discussion and resolution on the new Hymnal copyright. The views of the Congress on the former are contained in these words:—"That in the opinion of this council there is no necessity for Sunday work; the labor people demand, not as a privilege but as a right, that they should have Sunday for their own use, as the Sabbath was made for man; resolved that we urge our members to continue their warfare against Sunday work, remembering that if six men work seven days, they do the work of seven men in six days, therefore every time six men work on Sunday they are taking the bread out of the mouth of one fellow-workman." It was pointed out that the terms of this resolution corresponded with those adopted by the American Federation of Labor, and the resolution carried. While the argument here against Sabbath labor is not on the highest ground, viz: of religious duty; as far as it goes it is sound, and very important; and it is not to be supposed that those who use this argument only, in a mixed assembly, are not also actuated by their duty to God to "remember the Sabbath Day to keep it holy." The Congress represented the labor interests of Canada and henceforth it cannot be claimed that organized labor is hostile to a quiet, well-spent Sabbath, or that Sunday cars and labor of various kinds exist for the benefit of the "poor working man."

The Hymnal copyright was raised by a paper read by Mr. Lancefield, well-known in Canadian copyright

movements. The point he wished to make was that in order to secure Canadian copyright there ought to be continuous publication in Canada. It is well known that the Hymnal copyright is based on a small edition published here before the Oxford edition was placed upon the market. There is no attempt to deny that the books as a whole have been and are being imported, in other words, that we have a British made book. But Mr. Lancefield fails to show that the copyright law has been broken and therefore his whole case fails. What is to be regretted is that in the face of his failure to show a violation of the law, the Congress should assume that a violation of the law has been perpetrated. The very terms of their resolution discloses the uncertainty of their contention. They "decided to call the attention of the Government to the violation of the Copyright Act, by the Presbyterian church, and to urge the bringing in of a new Copyright Act." If the law has been violated, the penalty can be applied. If a new Copyright Act be necessary to meet such cases as that of the Hymnal, clearly then, the present law does not meet the case and cannot have been violated as complained of. Mr. Lancefield and the Congress should consider whether a restrictive copyright law, or high class workmanship is the more likely to keep publications such as the Hymnal for Canadian composing-rooms.

#### WHAT A GLOOM IS THERE.

WE are not of those who seek to belittle Professor Goldwin Smith's varied gifts and graces, and his unwearied benevolence to the poor and needy, because he happens to be out of harmony with the patriotic aspirations of Canadians, and with the views of our orthodox Christian people. He has performed his duty, as he conceived it, fearlessly and faithfully, untouched by the favor or disfavor of the populace or the mansion. For honest outspokenness he deserves a credit which is but tardily accorded to him as a man. As to his views they are fair subjects for criticism and they receive blows in Britain as severe as ever have been dealt them in Canada. The *British Weekly* thus neatly and truly hits him off in a recent paragraph: "Mr. Goldwin Smith has given an interview to the *Daily News*, in which he talks of Christianity as a thing played out, of Imperialism as a farce, and of Canada as sure to be annexed to the United States. 'I sometimes think,' he summed up, 'that I shall live to see the last horse, the last poet, and the last woman.' He admits that the people of Canada do not agree with him. No doubt it is a strong consolation to Mr. Smith in these melancholy circumstances that he is by no means likely to see the last ass."

The professor's vision of gloom is unspeakably sad. We appreciate his many good qualities too much not to feel what a change a ray of Divine sunshine would effect in his soul. Instead of the hopeless, aimless striving in vain, there would be a force for positive good that would stir Canada from end to end for God and Christ. May we not hope for such a change?

#### "AN INSTRUCTIVE INCIDENT."

IT cannot be said that those who had hoped Mr. B. Fay Mills would clear himself of the charge of Unitarianism, can derive much comfort from his statement of views recently published. True, he does not call himself a Unitarian, nor has he joined that body formally, but he has adopted much of its distinctive platform and he glories in its triumphs. A perplexing indefiniteness pervades his statement showing how cloudy his mind is, and that instead of having reached a decision on momentous questions he is hopelessly at