

amuck with all religious and social institutions, obstinately refusing, in the falsified names of love and purity, to submit to the terrible fetters of the marriage ceremony, even before a registrar. This she did with Mr. Grant Allen's commendation; but, as Mr. Stead shows, the novelist's ideal is a boomerang that breaks his own head, for he is compelled to make an illegitimate daughter, grown to woman's estate, the obstinate mother's bitter cup, compelling that misguided female to commit suicide like the ancient Pagan Romans. The whole book is a moral suicide. If a handsome young fellow, a gay Lothario of lordly mien, had written the trash, one would not have wondered much; but Mr. Stead kills the book dead, by prefixing to his very full analysis a portrait of its very plain-looking author, smirking over his microscope, and dressed in a quite plebeian cut of a tweed suit. His proper place is Salt Lake City and the chair of Brigham Young. Mr. Stead is a little too fond of nastiness himself. His rebuke to Grant Allen is, therefore, all the more severe, and calculated to make Canada blush for her prurient offspring. The United States are too near us to admit any weakening of the sacred marriage tie in Canada. The deceased wife's sister prohibition is nonsense, but we have here far too many marriages of first cousins, which indicate unwholesome social exclusiveness or timidity, and the results of which are tendencies to insanity and physical deterioration. God's well-defined social laws cannot be broken with impunity.

Mr. Macaskill of the Free Church Highland Host is out upon Professor Drummond's "Ascent of Man." He writes to the "Glasgow Herald" of February eighteen:—

Sir.—In my reply to the discussion on Professor Drummond's "Ascent of Man," reported in your issue of the 14th inst., I am made to say "that any man who held these views could neither be a Christian nor a professor of the Free

Church." I never used these words. What I did say was—"I hold that Professor Drummond cannot hold one doctrine of Christianity if he believes all the nonsense he has published in this book." I am, &c.,

M. Macaskill.

A Free Church Elder replies by quoting St. Augustine and St. Athanasius against the roundity of the earth and the antipodes, as inconsistent with Scripture. They had not searched the Scriptures, or they would have found, St. John (Rev. v., 3,) speaking of men that are "under the earth." However, it appears that Mr. Macaskill's stricture is fully as severe as was reported, though the words be different. I confess to a little sympathy with the Highlander on the war-path this time, not that I would join in any hue and cry against an excellent man, because on an important matter he and I do not agree, but I reserve my right to express dissent and to give reasons for it. That is not the same thing as the rack.

A neat little prospectus in black and red lies beside me, its title, "A Half-Century of Service, Knox College, Toronto, 1844-1894. The Jubilee Memorial Volume, an Historical Sketch, with Complete Academical and Biographical Data, by the Rev. J. A. Macdonald, of Knox Church, St. Thomas." This book, to be ready sometime early in this year, is preparing under a committee of Knox College Board, of which the Rev. L. H. Jordan, B.D., 278 Jarvis street, Toronto, is secretary. It is to consist of 200 pages of letterpress and many illustrations, and will be sold to subscribers at the moderate price of one dollar. Mr. Macdonald's name is sufficient guarantee for a good book, and he has abundant material in the accumulations of the past fifty years. If he only dared use it all, the "Half-Century," would be one of the most amusing books ever published in Canada or out of it. Why, before the generation that knew Drs. Willis and Burns, with Mr. Willing the