

it should be heard in the Assembly prevailed, and every latitude was given and unusual patience exercised. It might be regretted that it occupied so much time, but it was well bestowed. What is matter for rejoicing is that the spirit of forbearance and considerateness for the position of the appellants triumphed over all unworthy or ignoble motives, and there was not the slightest inclination on either side to indulge in personalities which only exasperate and embitter the minds of those who have to reach conclusions under a solemn sense of responsibility. The addresses of Drs. Laing, Middlemiss, McLaren, U're, Cochrane and MacVicar were able and pertinent. There is no scarcity of skilled theologians in the Presbyterian Church in Canada. The demeanour of the appellants was highly creditable to them; that they failed under a searching examination to give direct and unequivocal answers to every question, may induce them to reflect calmly on the value of the theories that have so much engrossed their attention of late, and lead them to inquire whether their talents and activity might not be devoted to more practical forms of Christian work which, if pursued in the same self denying spirit they claim, would in no wise diminish the joy and peace they have in believing.

The debate on the Temperance Report was unexpectedly animated. Rev. D. J. Macdonnell took strong exception to what he felt to be one-sided and extreme statements placed before the Assembly for its adoption. In this he was well supported by Drs. Laing, Kellogg, King, Thompson, Campbell and others. Pretty sharp things were said on both sides. Is it necessary that year after year this contest over the Temperance Report should be continued? Is it not courting divergence where in reality but little room for such exists, and where its appearance is decidedly undesirable? On the main subject of Temperance there was a wonderful unanimity. When this is substantially the case, why lessen the weight of the Assembly's deliverance by provoking antagonism by insisting on the acceptance of abstract statements which men of learning and high character declare that it would be to them a violation of conscience to accept? The whole difficulty might easily be obviated were some of the respected brethren who feel constrained to protest, given a place on the Temperance Committee. Then a degree of harmony might be obtained which would give to the deliverances of the Church on this subject a measure of weight and reasonableness which with divided counsels they do not at present obtain.

#### ITALIANS AND THE TEMPORAL POWER.

THE existing condition and future prospects of the Italian kingdom present to general readers a subject worthy of attention. The rise and fall of nations gives to history a large measure of its interest and instructiveness. Even if it had no bearing beyond the general lessons that the present may derive from the past, the record of a nation's successes and failures is read with avidity by the many who find an unusual attractiveness in the perusal of historic annals. The early condition of the Italian peninsula, the glories and the disgraces of ancient Rome are known everywhere. The overwhelming force of barbaric invasion, the gradual rise and development of the most gigantic spiritual despotism the world has ever seen or is ever likely to see, give to Italy an interest beyond that attaching to almost any other nation on the face of the earth.

Interest, however, in the Italian nation is, even to Canadians, far from being mostly of a speculative kind. The Vatican aspires not merely to regain the control of civil power in Rome, but it arrogantly claims to intermeddle in the affairs of every existing State. The Pope in virtue of his position aspires to a universal sovereignty. The present rule in Italy is one which excites uncompromising hostility in the mind of Leo XIII and all who direct or are in sympathy with his policy. The attitude, therefore, in which the Quirinal stands to the Vatican is a matter of even practical concern to Canadians especially at the present time. If the Italian people are out of sympathy with the aims of the papacy, there surely can be no good reason for the anomaly presented by French Canadians being more abject in their devotion and subservience to the Papacy than are their co-religionists in Rome who may be presumed to have a more accurate knowledge of the real state of affairs in that historic city. Through priestly influence our French-Canadian fellow-citizens are given to understand that the unification of Italy and the great national benefits accruing from its accomplishment, and above all the relegation of the Pope to his purely spiritual sphere are calamities of the direst kind. Why they should be so imposed upon is

somewhat surprising. Just as there were a number of ardent but misguided French-Canadian youths who joined the Papal Zouaves in the crusade against Italian unity, there is still a disposition in Quebec Province to inflame the young men of to-day to enlist in an armed attempt, should opportunity offer, to fight for the spiritual potentate of the seven hills to help him to regain the temporal sovereignty whose loss he so persistently bewails and for the restoration of which he unceasingly clamours.

If that lost power can be regained no effort that can secure its restoration will be neglected. Ceaseless intrigue will be kept up, and whatever complications may arise will be utilized by the Roman pontiff as far as he can to forward the one purpose from which he never deviates. Recent events in Canada are indications of the danger to civil and religious liberty we would have to face if Rome could only have its way. It is not an idle question then, to consider how Papal pretensions are regarded by the people of Italy themselves. In their maintenance of national liberty they are fighting in an appreciable degree the battle of Canadian liberty, and that of every country where Rome has numerous adherents. It is a reassuring fact that popular sympathy in Italy is not with Papal pretensions. They know by painful and bitter experience what Rome rule means. They have had more than enough of it and will not have it at any price. In a paper in the *Nineteenth Century*, Mr. Gladstone, who has been revisiting Italy recently, has given his impressions of the great contrast everywhere visible between the rule of the House of Savoy and the state of matters under the sway of the Bourbons and the Pope. He is astonished at the marked improvement materially and morally everywhere discernible. This is very noticeable in Naples which twenty years ago was the abode of the lazzaroni, filth, destitution and disease. Now the city is greatly improved, its sanitation has been attended to, and diseases formerly endemic are now comparatively unknown. People are better housed and clothed, the laziness that made the place proverbial has given place to enterprise and industry, and Naples, on which so much external beauty has been lavished, is now a salubrious and progressive modern city.

The English Ex-premier finds in the full liberty of the press one of the safeguards of the new nationality. This freedom, as well as that of public worship, would never have been conceded by Papal authority if it had its way, and if the temporal sovereignty were restored it is not at all likely these rights of a free people would be continued. Mr. Gladstone considers that the Pope was generously dealt in being permitted to remain in Rome while claiming the powers he did. He points out that he has been treated with great forbearance by the Italian Government. He has been permitted to urge his claims without molestation, even after he had gone the length of excommunicating the King of Italy, and notwithstanding his adherence to the notion that he is a prisoner in his own palace, he is treated with a degree of leniency and forbearance that to most men would make imprisonment a luxury. The special dangers apart from papal pretensions against which Italy has to contend is the wide-spread corruption in the administration of law, the heritage of ages of misgovernment that still remains in the southern part of the kingdom, and the enormous taxation that military and naval requirements have imposed upon the people. The former he thinks will be gradually remedied by the exposure of abuses which a free press can effect; the latter in the present European situation may not be immediately removed.

The religious condition of the people is not dwelt upon by Mr. Gladstone. He only gives it passing mention. One fact not generally known is brought out, that many priests are in sympathy with the national aspiration, and by no means in favour of the restoration of the temporal power. This is a fact of some significance. The Waldensian Church, the Free Church of Italy, and other evangelical agencies are all on the side of liberty, and are doing a grand work in endeavouring to give the Italian people what they so much need, a pure Gospel. The grand old historic Waldensian Church has this year sent two of its prominent ministers to this continent, Messrs. Prochet and Tron. The last named gentleman was appointed a deputy to our General Assembly which he briefly but interestingly addressed in forcible and fluent English. He showed that since the liberation of Italy the Waldensian Church had been engaged in evangelistic work with a most encouraging measure of success. The sad influence of Romanism in the land where it has its chief seat is seen in the fact that in recoil from its arrogance and superstition infidelity has got a strong hold on the public mind, and presents

a formidable obstacle to the reception of the pure Gospel of Jesus Christ. Mr. Tron declared that if the Papacy attempted the restoration of the temporal power, it would be resisted to the death. Despotism has vanished, superstition is dying. May sunny Italy soon enjoy the blessings the Gospel alone can impart!

#### Books and Magazines.

THE MUSICAL JOURNAL. (Toronto: Timms, Moore & Co.) Toronto is becoming a musical city. The study of the art has been wonderfully developed within the last few years. This well conducted monthly, devoted to musical culture and literature, will be very serviceable to all lovers of music.

SUMMER TOURS. (Toronto: Canadian Pacific Railway Co.) An excellent guide replete with information of the kind that those contemplating a summer tour specially want to get. It can be had free on application to any agent of the company or by enclosing a two cent stamp to Mr. W. R. Callaway, at the head office, Toronto.

THE NEW REVIEW. (New York and London: Longmans, Greene & Co.)—This is another first-class literary claimant for popular favour. Judging from the contents of the first number it will be of a very comprehensive character. It opens with two papers on General Boulanger, one written by Alfred Naquet, and the other by Camille Pelletan. Henry James writes "After the Play;" Earl Compton, "The Homes of the People;" Lord Charles Beresford, "National Muscle;" Mrs. Lynn Linton, "The Religion of Self-Respect;" T. W. Russell, M.P., "The Unionist Policy for Ireland," and Lady Randolph Churchill closes the number with "A Month in Russia."

AMERICAN SONNETS. Selected and edited, with a. Introduction, by William Sharp. (London: Walter Scott, Toronto: W. J. Gage & Co.)—This neat little volume is a recent issue of the Canterbury Poets Series. It is a fine selection of sonnets and quatrains. With a few exceptions of the younger generation of American poets, most who have earned distinction in this field are well represented. There are selections from one or two of our Canadian poets, Heavyside Roberts and Lampman. The introduction is written in a genial tone and contains much information of interest to the general reader. The notes are, however, somewhat meagre and incomplete. They are good so far as they go, but they scarcely go far enough.

THE OLD TESTAMENT STUDENT. (New York: C. Vinton Publishing Co.)—The *Old Testament Student* completes its eighth volume with the number for June. The number is characterized by the variety of its contents rather than by the special excellence of any one article. Among the contents may be mentioned "Hebrew Poetry," by Prof. E. H. Johnson, and two articles on "The Genuineness of the Bible," by Rev. Geo. W. King and "A Plea for the Septuagint," by Rev. L. W. Batten. After the tenth of the series of "Word-studies on the Old Testament," by Rev. Mr. Nordell, the "Song of Deborah" is paraphrased and rendered into poetry by Prof. Thos Hill Rich. Synopses of six important articles are given, putting the reader in possession of the leading thoughts of as many writers on Old Testament themes. The "New Testament Supplement" contains the concluding studies of the series on the "Life of Christ." A title page, table of contents and elaborate index to the volume prepare it for binding and future consultation.

THE GUIDING EYE: or the Holy Spirit's Guidance of the Believer. By Rev. A. Carman, D.D. (Toronto: William Briggs).—Our good Methodist brethren evidently have no inflexible adherence to what some in these days so earnestly contend for: "The Historical Episcopate." Before the union of the various branches of the Methodist Church, the accomplished author of this little book was widely known as Bishop Carman. On the title page he is designated "A General Superintendent of the Methodist Church." That the good doctor is a modest man (for a bishop) is plain from the closing sentence of his preface: "The book is sent forth with the earnest prayer that it may do many people much good." It certainly never will win its way by its lore or its literary excellencies; nor is this expected or designed. Its matter and marrow must be its passport to the favour of ordinary Christian people who think on these things. The book contains twenty short chapters, and no one can take it up and read it through without being the better for it.