

who *could* be led astray from the paths of virtue, for we could never see anything either truthful or appropriate in what, in this connection, Sir Arthur Helps quotes with approbation:—

"Poor things! poor things! the best, the kindest,
Full soonest, for their heart is blindest,
And feels and loves and will not reason,
And they are lost! Poor things! Poor things!"

It is neither the "best," nor the "kindest," nor the purest that fall either "soonest" or at all, but it is generally the ignorant, the impulsive, the credulous, and sometimes the affectionate and trustful, who in their folly fancy there can be love where there is no respect, and believe that it is possible for truth and safety to hold fellowship with indelicacy and dishonour. We have often wished that all the other sex could know and understand what all men so instinctively and so universally recognize as unquestionable—that if there is a woman in the world in whose presence any approach to indelicacy would be regarded as positive sacrilege, that woman is the one who is honestly and honourably loved, all the foul and foolish so-called erotic poetry to the contrary notwithstanding. The apotheosis of lust and the exaltation of harlots as the ideal of womanhood—which some poor foolish, foul feather-heads of the present day, who seem haunted with the strangely absurd delusion that they are men of genius though they are not even men of talent, have taken as their natural and very congenial department of so-called literary labour—may have their passing hour of popularity with men who have ceased to be honourable and women who cannot even imagine what it is to be virtuous; but the "realism" of the stews, and the "gospel" of the wanton and the rake, can have but short-lived reigns even when endorsed by fashion, commended by "culture" and hymned by what some call genius, though in the shape and with the song only of those simian relatives with which they are so proud to be thought in sympathy and from which they so naturally and so properly insist upon tracing their descent.

There have been times in English history when seduction was thought an amiable weakness, and harlotry and adultery the inevitable adjuncts of a fully developed civilization. Perhaps we are at present approaching such an epoch, if not already in its midst. But though those who claim to be authorities in such matters tell us that high life in England is now as foul and debased as was that of France in the days of Louis the "well beloved," we are persuaded there is still in our British civilization a preserving and counteracting salt which eighteenth century France did not know, and that the foul thing will be cast from the centre before it has to any great extent reached the extremities, without those convulsive agonies which our fathers regarded with so much horror, but which we have come to estimate by a very different standard, and to look back to with very different emotions. Mere "culture" has never kept either men honourable or women pure. It is no more doing so at present than it has done during any time in the past. The most "cultured" have often been as frivolous as monkeys and as lecherous as dogs. If they are not quite so much so in the present as in some of the days gone by, the world may thank neither their philosophy nor their aesthetics for the fact but will have to turn to the direct and indirect, though unrecognized and unacknowledged, influence of that heaven-given truth which wherever it has had power has purified and ennobled all the relationships of human society, has branded the seducer and the adulterer even in their pride of place and power, has pitied and purified the betrayed and the fallen, has sanctified marriage and created the family, and will, in spite of all the cynical anticipations of a philosophy of mud and lust, yet make a world where manly virtue will not be sneered at as a myth, or a woman's degradation and ruin be taken as mere matters of course!

THE NATURAL OUTCOME OF CHAMPAGNE CELEBRATIONS.

SOME few days ago the "Globe" gave a most painful, though we fully believe a most truthful, account of how they manage public celebrations in Winnipeg. Drunkenness and debauchery reigned triumphant, and decency and decorum, we suppose, like poor Robert Burns' "Care,"

"Mad to see the men see happy
Just drowned themselves among the nappy."

It was all, no doubt, very shocking, but it was at the

same time all abundantly natural. Things might be a little grosser and more uproarious than usual, but, after all, not very much. Could anyone in these more eastern, and, it is to be presumed, more civilized, regions of Canada point to any one public celebration where drink was supplied *ad libitum* for the honour of progress and the glory of "good fellowship" that presented a very much more respectable *finale*? Things might be kept a little quieter and the proportion of those who

"Were na fu' but just had plenty"

might not be quite so horribly grotesque and formidable as in the case which our contemporary has chronicled; but the facts, as notorious to those even only a little behind the scenes, have always been sufficiently discreditable. Will any one have the courage to give a truthful history of "bonus hunting" among the municipalities anytime within the last twelve years and more? Will any "sacred prophesies" arise and sing the miserable exhibitions which have taken place in Toronto and elsewhere even in the presence of royalty and ladies? Shall we have a full, true, and particular account of how some of our Toronto "blue bloods" degraded themselves and disgusted their entertainers not so long ago in Ottawa? Their names are well enough known, their doings were sufficiently notorious and sufficiently offensive. Let us have the history of what took place not so many years ago in our own Parliament House on a certain joyously festive and most "high toned" occasion. But why enumerate? In our "God we thank thee" over the brutality of Winnipeg, let us mention, if we can, any *gaudeamus* much nearer our own doors at which sober men with unbroken self-respect could sit on to the end, and decent women, could with anything like propriety, say good-bye to the "latest departures." There may have been some such. If so a great many more have been of quite a different character. By all means let Winnipeg's orgies be pilloried, but it will be just as well that the "moral indignation" don't stop there.

THE arrangements are now complete for the Presbyterian Council which meets in Philadelphia. The preparatory reception will take place on the 22nd of September, and the regular sessions of the Council will begin on the following day. The opening sermon is to be preached by the Rev. Wm. Adams, D.D., of New York. The subjects set down for consideration during the sittings include Inspiration, Authenticity and Interpretation of Scriptures, Future Retribution, Modern Theological Thought, Creeds and Confessions, Presbyterianism and Liberty, and Bible Revision.

THE Church Missionary Society has received three batches of letters from its Uganda mission in Central Africa. The first batch, dated November 2nd, gives good news; the second, dated November 24th, confirms it; but the third, dated January 9th, "throws a heavy cloud of doubt and uncertainty over the prospects of the enterprise." Mr. Mackay wrote in November that the Mohammedans and Jesuits had been endeavouring to induce the court to accept and establish their religions, but without success. On the contrary, as Mr. Litchfield writes, Mtesa became more friendly than before to the missionaries. He took up the question of education earnestly, and ordered all his chiefs and attendants to learn to read in the English character. The missionaries, therefore, had all the scholars they could attend to, and a great deal of printing to do. The missionaries were on friendly terms with all the chiefs, who had hitherto been somewhat unfriendly, and they had many visitors daily. Mtesa promised to build a school, where a great number of pupils could be taught. He had not supplied the missionaries with food for four months; but they had bought it with their cloth, and lived exactly as the natives lived without suffering in health. This was the state of affairs when the second batch of letters was sent, at the close of November. In January Mr. Mackay wrote that a change had taken place and a new enemy had appeared. For some weeks he had heard mention of Lubare, a spirit, personified in an old woman living on the lake. Her name was spoken with awe. It was said that she could cure Mtesa of his disease, if he were taken to her. Mr. Mackay had a long conversation with the king, earnestly opposing the proposed step; and Mtesa consented to pay no more attention to Lubare. Mr. Mackay followed up his advantage on the following Sunday by a sermon on witchcraft, shewing how God looks on all sorcerers with

abhorrence. On the Sunday before Christmas few of the chiefs were present, and Mr. McKay afterward learned that they had made preparations for the reception of the goddess of the lake, Mokassa, as personified in Lubare, and for the gods Nenda and Chibuka. Mr. Mackay again went to Mtesa, who declared that he had no faith whatever in the "Maandwas," but said he could not prevent the arrival of the Lubares. A few days after a full court was held, at which Mtesa announced that neither the religion of the Arabs nor the white men would be received any longer; but he and his people would go back to the religion of their fathers. The next day the Mokassa was escorted to the palace, and other Lubares arrived afterward. There was much dancing and beer-drinking; but when they left the king was no better. Still the people did not lose faith. All Mr. Mackay's scholars dropped off but one or two, and he remained at home. No overt acts had been committed or threatened, and there seems to be a reasonable prospect that the influence of the missionaries may soon be re-established. Such occasional outbreaks of heathenism are to be expected. The Lubares, it is explained, are spirits. There are many of them, and they are supposed to inhabit various places, and to have power to produce diseases, famines, and other calamities. The Lubare Mokassa is the spirit or demon of the lake, and is greatly venerated by the Waganda. The spirit is supposed to take up its abode in some human being, who thenceforth possesses supernatural powers. It is stated that two of the Jesuit missionaries have returned to France.

PROFESSOR SMITH'S CASE.

Professor Smith's article, published since the sitting of the Assembly, was, on the 3rd inst., the subject of discussion in the Aberdeen Free Presbytery, on the point of procedure. Several motions were submitted, and the one adopted was to the effect that, in view of the action to be taken at the Commission, Professor Smith's letter—which we published last week—be transmitted.

In the Inverness Presbytery Professor Smith's article was very severely condemned, and menacing language was used as to the consequences of the Commission's refusal to depose the offender. But ultimately the more moderate of two motions proposed was carried by six votes against four, though really the difference between them was more in form than in substance. In the course of a very long speech Mr. McIntosh said that Professor Smith's views were held in abhorrence by all right-minded Presbyterians. He would sooner, he affirmed, see the Church shiver to atoms than that such a man as Professor Smith should be allowed to remain within it—or rather that his views on the Bible should remain and be tolerated. Dr. Mackay said he had never read anything connected with the libel that had pained him more than those articles of Professor Smith's. They were made up of groundless German rubbish, destitute of foundation, and full only of conjecture, probabilities, and the merest fancy. He lamented deeply that the Church had not dealt with him in a manner that these articles required, and held the opinion that the case has been bungled from the very beginning. Why did not the Assembly put the question to him, "Was he the author of these articles?" and why, since the answer must have been in the affirmative, had not the Church deposed him instantly? Dr. Mackay felt more and more convinced that this case would never be settled till such time as they appealed to the people on it. The people had done good service in times past, and they would yet do good service. The question would have to be put to them, "Do you want your Bible, or do you want these professors?" And he felt confident that the reply would be, "We must have our Bible in its integrity, and these professors can go." He knew that would be the opinion of the people of the Highlands of Scotland, and he felt sure that the reply would be shared in the Lowlands by many able and eminently pious men. Neither Presbyteries nor Assemblies existed without the people, and to the people they must appeal on this case unless the Assembly adopt a course consistent with the divine origin and inspiration of the Bible and the Confessional Standards of the Church.

TURKISH FAMINE.—Previously acknowledged, \$18.25. Rev. Mr. McLean, St. Andrew's Church, Belleville, \$10; Mr. and Mrs. George Laing, Kingston, \$10; thank offering, \$5; Rev. S. Jones, Brussels, \$2.—Total, \$210.25.
17th August, 1880.