

THE BRITISH ELECTIONS.

How often has the staid, dignified, matter-of-fact propriety characteristic of English ways been held up both by way of rebuke and example to Canadians. Such a thing would not have been said or done in England is a form of covert reproach, frequently heard when something unusual occurs. Many people are shocked, or affect to be, with the energetic language in which politicians and political journals indulge, especially during the excitement usual at election seasons, and yet even in England the *Edin. and Glasg. Herald* has not suspended publication. The keen contest over the elections in Great Britain has generated a tremendous volume of heated oratory; in several localities the air was sulphurous to an alarming extent. In Canada there has been considerable political screaming heard of late. Our French-Canadian fellow citizens have been gesticulating wildly and orating with more than their customary fluency over the North-West rebellion and the execution of its leader. Here, in Ontario, wild incendiary shrieks have pierced the air. All this however means little. The recent crisis may change the numerical strength of existing political parties; but like navigation will be resumed in the spring of next year, the St. Lawrence will keep on its course to the Atlantic, and all good Canadians will continue to devote their energies to their ordinary business, secular and sacred.

Considerable as has been the late excitement, it cannot compare with what has characterized many political gatherings during the progress of the recent English elections. Strange to say, some of the fiercest speeches were uttered by clergymen. The lurid remarks of Archdeacon Denison have dragged him into fame, such as it is. As an illustration of the power of mind over matter it might have been expected that violence of oratory would lead to physical results. In many instances there were free fights waged with a fierceness, by which, had they occurred in Canada, she would have felt herself disgraced. Honourable and right honourable candidates were unceremoniously hustled about, and the sensitive feelings of lady canvassers were not always respected. It is an easy way out of the difficulty to lay the blame on the rowdy element. That class, no doubt, had its share in the numerous election riots in Great Britain and Ireland; but the whole responsibility for lawlessness does not rest on them. The politician who does not know how to exercise his gift of speech discreetly in times of unusual excitement must bear his portion of blame. Our kin beyond the sea will see much better conducted elections when they adopt our good Canadian practice of making them simultaneous.

The question of Church Disestablishment has been a potent factor in the British election campaign. It was brought to the front by Mr. Chamberlain in England, and Lord Salisbury at once perceived that to raise the Church in Danger cry was to secure for his party the support of a large majority of the clergy and adherents of the Church of England. Mr. Gladstone's assurances that it was a future, not a present, question failed to reassure them, and to this the increased strength of the Conservatives in borough constituencies is largely owing. The English people for and against a State Church are convinced that the settlement of the question is not far off. It is natural to suppose that many adherents of a State endowed and supported Church believe that it is necessary to the maintenance of religion. They are sincere in their belief that the Church is in danger. The same cry was raised when the Church in Ireland was disendowed but that Church has gained in many respects by the salutary emancipation.

In Scotland the question is still nearer solution. The success attending the disendowed Presbyterian Churches in that country has done much to prepare the public mind for the coming change. Ardently as the Scottish people admire Mr. Gladstone, and though the great majority of them are Liberal in politics, they did not take kindly to their great leader's advice to subordinate the Church question. In many of the constituencies, Disestablishment was a distinct issue, and Liberal leaders among the clergymen of the Established Church withdrew from their party on that issue. It is significant that the ringing speech of Principal Rainy at the Free Church Commission was cordially endorsed by a large majority of its members. The following is the motion proposed by him:

That the Commission, advertent to the circumstances under which the question of terminating the existing con-

nection of Church and State in Scotland is now placed, feel called upon emphatically to renew the testimony and claim of this Church on behalf of this great object, not only on the grounds of Justice and equity, but also on the grounds of the known principles of this Church, but also as a measure which deeply concerns the cause of Christ in Scotland, and the future welfare of the Churches; and, in existing circumstances, not doubting that the right of Scottish constituencies to make their voice heard on their own affairs, through their own members, will be steadfastly maintained, they exhort their people to clearness and firmness on the subject, and leave it, with all confidence, in their hands.

This motion was seconded in an able and luminous speech by Professor Lindsay. An amendment, proposed by Rev. Mr. Bannatyne and seconded by Major McLeod, reads thus:

That the Commission take no action upon the statement of the Convention of the Committee on Church and State, to adhere to the fundamental principles of this Church, as embodied in its well-known documents, and refuse to allow itself to be entangled with political partisanship.

After an able debate, characterized by great plainness of speech, the result of the vote was as follows: For the motion, seventy-two; for the amendment, eighteen.

Although in Ireland the Nationalists exercise a despotism well-nigh absolute, and although Mr. Parnell's advice to his followers in England and Scotland was generally followed somewhat to the injury of the Liberal Party, it is not now so apparent that he can hold the balance of power. There is a probability in Lord Rosebery's prognostication that the newly elected Parliament will find an early grave.

Books and Magazines.

MESSRS. RAPHAEL TUCK & SONS, fine art publishers, New York, send specimens of their Christmas and New Year Cards. In style they are varied enough to suit any taste, and in design and execution they are artistically beautiful.

THE ATLANTIC MONTHLY. (Boston: Houghton, Mifflin & Co.)—With the December number the *Atlantic Monthly* completes its fifty-sixth volume. It is a specially attractive one. The subjects discussed are interesting to cultured and intelligent readers however their individual tastes may vary. Not a number of this high-class monthly is issued without contributions from the most famous American writers of the time.

THE ENGLISH ILLUSTRATED MAGAZINE. (New York: Macmillan & Co.)—The enterprising publishers of this excellent magazine have issued a superb Christmas number. It contains, in addition to the usual illustrations, twelve exquisite full-page engravings from pictures by such painters as Sir Noel Paton, Sir Frederick Leighton, G. F. Watts, R.A. and others scarcely less celebrated. Besides the usual variety of interesting articles, there is a number of attractive short stories by distinguished novelists.

FUTURE PUNISHMENT; OR, DOES DEATH END PROBATION? By the Rev. William Cochrane, D.D. (Brantford: Bradley, Garretson & Co.)—In his preface, Dr. Cochrane informs us that "this treatise has been written and compiled at the request of the publishers, to meet a felt want in many Christian homes. Volumes by specialists in science and theology abound; but these for the most part are beyond the capacity and comprehension of the ordinary reader, and only treat of some one phase of the question, with which the writer is specially concerned." The author has set himself the task, which he has admirably accomplished, of writing popularly, but not vaguely, on one of the most important themes now occupying general attention. In thoroughly discussing recent theories there is a fair, frank and honest statement of the views now current on the subject of future punishment. The spirit in which this is done is most praiseworthy. The subjects treated in the volume are Materialism, Evolution, The Immortality of the Soul, Conditional Immortality, or Annihilationism, Optimism—Canon Farrar's "Eternal Hope," Probationism, Purgatory, the Dantean Theory of Physical Suffering, Agnosticism, and Universalism, or Restorationism. In addition, copious notes, being chiefly extracts from the writings of the leading thinkers of the time, are appended to the respective sections. There are also special contributions to the volume by Professor McLaren, D.D., Dr. Carman, General Superintendent of the Methodist Church; Professor Shaw, LL.B., Professor Stewart, D.D., Rev. John Burton, B.D., and Archbishop Lynch. The volume has for frontispiece a life-like steel portrait of the author, and for illustrations there are a number of Gustave Doré's characteristic pictures.

THE MISSIONARY WORLD.

(Continued.)

No grander, no more delightful field of Christian work has ever been presented to earnest hearts than this, which calls for large and vigorous efforts from the ladies of all lands to-day. There is no department of mission work in India where the results have been richer, considering the amount of labour bestowed upon it, and none more worthy of continued and increased support.

Many of our readers have heard of Lord Radstock's recent visit to India. He has come back deeply impressed with the immense value and importance of "woman's work among women" there.

Lord Radstock says: "The separation between the natives of India and the English is very striking. Even the missionaries find it very difficult to break down the barrier which divides them from the people of the country. They are looked upon as belonging to the ruling race, and in many places regarded as Government officials. The zenana lady missionary alone is able to get into the inner life of the people. She visits in their houses; the women grow accustomed to her. They tell her their troubles. She sympathizes with them and the touch of sympathy opens their hearts. Moreover, the work is carried on quietly and unostentatiously; it stirs up no opposition. The women soon learn to look upon the lady missionaries as their friends."

The work carried on by lady medical missionaries in different parts of India greatly interested Lord Radstock, but, he says, "valuable as woman's work among women in India is, it is most inadequate to the size and population of the country. The mission stations are like bright spots here and there, which seem to make the surrounding darkness more visible. At the same time all the lady missionaries testified to the boundless opportunities for work and influence, if only the means and the workers were forthcoming. Women, especially of the higher classes, are unapproachable, except by women; ordinary missionary effort cannot reach them; while lady missionaries can reach both women and men. If 10,000 ladies could be sent to India, there would be abundant work for them all. If I had £100,000 to spare for mission work, I would rather employ it in sending out women than men."

NEW MISSION STATIONS IN CENTRAL INDIA.

Subjoined is a recent letter, dated Neemuch, by Mrs. Wilson:

You may be interested in hearing a little about our new mission stations here in Central India, Neemuch and Mundesor. As you know, we stayed in Mhow for some months after our arrival in the country, and there Mr. Wilson's time was chiefly given to study of the language. Last June, however, he began work by means of native teachers, in Neemuch and Mundesor, visiting the field himself every two or three weeks. This, while the best that could be done under the circumstances, was not very satisfactory, so just as soon as there was a break (we thought it only a break, but really the rainy season seems to be over) in the rains, we moved to Neemuch, and here we are now, nicely settled in a comfortable bungalow in the camp.

Neemuch Camp is much smaller than Mhow, though one of the oldest in India. At present there are here a company of Royal Artillery, a battery of Lancashire Fusiliers, and the 23rd Queen's Own Light Cavalry, a native regiment. It was in Neemuch that the "mutiny" first broke out in Central India, and the old fort is still standing where the English who were in the camp found protection from the rebellious native soldiery. We hear that Government has been advised to break up the camp and remove the troops to other places. Nothing is, however, decided, and as the natives are anxious to have it retained, and have petitioned to that effect, it may not be thought wise to abandon the post. There are large numbers of Bheels (the aborigines of India), a wild, wholly uncivilized people, in this part of Scindia's territory, and the Hindus and Mohammedans fear for their own safety were the British troops withdrawn.

The situation of the camp is rather flat, but there are so many beautiful drives, each drive an avenue of fine old trees, that one does not feel the monotony of level country so much; and just now, after the rainy season, it looks its very best all vegetation is so fresh and green. The rains seem to have quite stopped, though it is rather early, and a very few days of Indian sun scorches the land brown again, and until next rainy season we shall see no more green fields. Neemuch has got rather a bad name on account of there having been several severe epidemics of cholera among the soldiers, which carried off large numbers. The new barracks, however, are very fine buildings, even, if possible, finer in appearance than the Mhow barracks, and since their erection there has been no serious illness among the men.

(To be continued.)