

Notes of the Week.

UPHOLDERS of the Anglo-Israel theory will feel a little ungracious towards Mr. Spurgeon. In reviewing a book on this subject, the pastor of the Metropolitan Tabernacle, says: "We regard the theory as a sheer piece of romance. We are not Jews. Abraham is ignorant of us, and Sarah acknowledges us not."

IN an article on "National Evils" the *Peterborough Examiner* very justly says. Now a home society in these days of numerous labour organizations is, we believe, a great desideratum. For if the family life, if the home be not preserved in its purity and fulness, woe be to the nation. A stay-at-home society in our days would meet a felt want and tend perhaps to lessen an evil which is threatening the nation and destroying its vitality. Again we say, a nation without the family ties which make life sweet and pleasant, is on the highway to destruction and barbarism.

DR. PRESSENE says the ardent address of Professor Elmslie at the Pan Presbyterian Council thrilled the immense audience through and through with sincere emotion. "This eloquent speaker," he adds, "showed most impressively that if the Reformation necessarily began with an individualism, which was to free the conscience from all usurped authority, the moment had come for it to take up the great cause of the solidarity of mankind." Dr. Pressense sympathizes profoundly with Dr. Elmslie in holding that the time has come for occupying ourselves less with obscure questions of religious metaphysics, and more with the great social problem.

WHEN a minister condemns gambling, his condemnation, says the *Christian Leader*, is weakened by a suspicion that the serious call of his life gives him a professional bias against gaiety and excitement. Justice Stephen is a man of another stamp, well known as a hard-headed and hard-hitting man. The Gospel which mellowed and sanctified his father's life has not cast its supreme spell over the son. His agnosticism is public. Of more value, therefore, is his judgment on betting, as of a man of the world who never takes odds. If I had my way, he says, and if the public gave proper attention to the matter, betting would be not only void, but illegal and immoral. It is a disgraceful thing that the law of the land should be brought in any way to aid betting transactions.

DR. WYNTER, in his interesting papers on "Curiosities of Civilization," used to describe such things as what sized pyramids the barrels emptied in a year would make. He never dreamed, says the *Christian Leader*, of speculating on what cathedrals the beer itself might have reared. Canon Wilberforce has been struck lately with the potency of whiskey and stout in this direction, especially in Dublin; and has confided his impressions to the readers of his own parish magazine. St. Patrick's Cathedral, as we all know, was restored out of porter. It is not so generally known that Christ Church Cathedral and the largest Presbyterian Church in Dublin both owe their present splendour to the profits of distilleries. Notwithstanding these attractive places of worship, Dublin is a more drunken city than even London, Glasgow or Liverpool.

THE Ontario Teacher's Association is a live institution. Its meetings are well attended by members of the profession representing all parts of the Province. These meetings are certainly not open to the imputation of being dull or uninteresting. Everything pertaining to education, whether theoretical or practical, is keenly and acutely discussed with a freedom and fulness that is quite refreshing. In the full swing of an animated debate there may occasionally be pretty plain speaking, but the bounds of propriety are not transgressed neither is there any lack of good feeling and brotherly kindness among the members of this most useful, but not too well requited profes-

sion. The proceedings in Toronto last week were agreeably diversified by a pleasant "At Home," on the beautiful grounds of Mr. John Hoskin, Q.C., Rosedale. Eminent scholars were also invited to read papers before the association. Professor Carpmael, of the Meteorological Department, lectured on "New Time Notation," and Professor Badgley, Victoria University, discoursed on "Psychology."

RECENT efforts show that Chicago people realize the truth of the adage "it is never too late to mend." The *Interior* says. Chicago congratulates her near neighbour, Hyde Park, on the enjoyment of a Sabbath with all her saloons closed. Such a Sunday was enjoyed by her good people on the 5th inst. Law commanded the saloon-keepers to close up their shops as do other business men on that day. Some of them watched their opportunity and tried to violate law by opening their doors. But the police were on the lookout, and offenders were arrested and marched to the lock-up. The next day they appeared in court and were fined. Some of them appealed to a higher court. The good citizens of the town met together, raised funds to prosecute offenders, and pledged themselves to stand by the officers of the law in their efforts to enforce its provisions against its violators. Just now the great need of Chicago is the enforcement of the law against all who violate it. Only by this means can a revival of righteousness be secured.

THERE is a very interesting and suggestive paper on "The Geographical Distribution of British Intellect" in this month's *Nineteenth Century*, by Dr. Conan Doyle. Its object is to endeavour to ascertain what portions of these countries are at the present day most prolific in intellect. Taking as his basis the names found in "Men of the Time," Dr. Doyle proceeds to assign them to the various parts of the country which have given them birth, and to enter into calculations as to the respective percentages of the intellect of the country which are therefore to be credited to different districts. Briefly stated, the results at which he arrives are these—"After eliminating from the list all who are mere local celebrities, or whose success depends upon the accident of their birth, there remain some 1,150 names which cannot be set aside. An examination into the birthplaces of these shows that 824 are English-born, 157 Scottish, 121 Irish, while forty-nine were born abroad. It is only fair to remark, however, that an appreciable proportion of the first are men who, though born upon English soil, were of immediate Irish or Scottish extraction. Taking the numbers as they stand and comparing them with the population of the Three Kingdoms, we have as a result that one in 31,000 Englishmen, one in 22,000 Scotchmen, and one in 49,000 Irishmen rises to distinction."

THE *Christian Leader* says. Professor Knight's memoir of the late Principal Shairp is nearly ready for publication, and some personal reminiscences from Lord Coleridge, to be included in the work, are printed in one of the August magazines. It may surprise some to learn that Shairp, when a Snell bursar at Balliol, was but a half-hearted Wordsworthian, but on fire with enthusiasm for Burns—an attitude he ultimately reversed, that he was a great dandy, especially distinguished for his wonderful waistcoats of a rainbow brilliancy, and a rollicking equestrian, who, Dick Turpin-like, made his horse on one occasion leap over a ladder two men were carrying across the High Street, and that he was so intensely provincial as to believe that Scottish Presbyterianism was the only form of Christianity which could fill and suffice the heart and mind of reasonable men. Perhaps the greatest surprise of all is to find that in his student days Shairp was a Radical, expressing his political sentiments with characteristic vehemence. But in this matter he soon deflected from what Lord Coleridge regards as the true faith, "and latterly it seemed to me," said his lordship, "his Toryism became somewhat blind and extreme." The most power-

ful influence under which he came at Oxford was that of Dr. Newman, and Shairp's loyalty to the Cardinal lasted as long as his life. How it was appreciated by Newman Lord Coleridge hopes the world will learn from Professor Knight's forthcoming book in the Cardinal's own words.

LAST Thursday was the anniversary of the foundation of the society of the Jesuits by Ignatius Loyola, the year of the foundation being 1534. Six years later the society received the Papal sanction of Paul III. But it was a quarter of a century old and had come under the leadership of Laynez, Loyola's successor in the office of general, when it became the special defender of and intriguer for the absolute supremacy of the Pope over all other powers, temporal and spiritual, catholic or heretic. There have been within the past few days, says the *Interior*, in divers places, memorial observances of this anniversary, or of that of Loyola's death, careful regard for the exact date being lacking for some unexplained reason. If there is any one society in the whole world which would find it impossible to enlist public sympathy in one of its celebrations, the society of Jesuits is emphatically that one. Even Catholics view it with distrust, and from Loyola's day down to the present, when the society's hands have been found meddling with the course of study in the public schools of Boston, it has been to all Protestants an abomination. An idea of what would be suitable as an anniversary exercise may be gathered from the description of the society given in a certain popular encyclopædia, which refers to it as an order "entirely destitute of any original religious idea and merely confining itself to practical purposes—missionary, educational, political, commercial, always of a subordinate, often of a doubtful nature." It would be a blessing to the world, and to Catholicism itself, if this ancient, but not venerable, society would quietly wind up its affairs and die. If its 354th anniversary should be its last, a large stumbling block would be removed from the path of civilisation.

NOT much of what was done at the Pan-Anglican Synod, which came to an end last week, the *Belfast Witness* remarks, was allowed to filter out to public view. Unlike the sister Conference, which sat simultaneously with it in London, the Pan-Presbyterian Council, it was a secret conclave. But one resolution which was brought before the assembled prelates has oozed out, a resolution to which we are glad to call attention, indicating that some, we knew not how many, Anglican bishops are beginning to take a larger view of Christendom than has been the wont of all of them in time past. The mover was Dr. Barry, Bishop of Sydney, and his resolution was as follows. "That in the opinion of this committee such conferences with Dissenters are likely to be fruitful; under God's blessing, of practical result only if undertaken with a willingness on behalf of the Anglican communion, while holding firmly the three-fold order of the ministry as the normal rule of the Church, to be observed in the future, to recognize, in spite of what we must conceive as an irregularity, the ministerial character of those ordained in non-Episcopal communions, through whom, as ministers, it has pleased God visibly to work for the salvation of souls and the advancement of His kingdom, and to provide in such way as may be agreed upon for the acceptance of such ministers as fellow-workers with us in the service of the Lord Jesus Christ." It is one of the unfortunate results of the secrecy with which the Synod invested itself that no one seems to know whether this motion was passed or not. That it was proposed at all shows that the world does move after all. There is at least one bishop capable of looking over the hedge into his neighbour's garden, and acknowledging that without the sacred "three fold ministry" there is the possibility of life. We suppose that is something to be thankful for. Yes, the world moves! Is it possible that it is beginning to dawn on these "right reverend fathers" that the non-Episcopal Churches are becoming so strong that it might be well to cultivate their friendship? But no—we shall suggest no motives.