

NOTES OF THE WEEK.

IN Scotland the theological seminaries are well attended, and the churches, therefore, are likely to be well supplied with ministers. It is not so in the United States. There are students, and some of the schools are in a good condition compared with years past, but on the whole there is reported a steady falling off during the last ten years or more, with the fear of still farther decline.

THE Danes are conducting a vigorous war against drunkenness in their capital, Copenhagen. The number of public houses is to be reduced from 1,350 to 200. No showily-dressed girl is to be allowed to stand behind a bar to serve liquor. Landlords are forbidden to give drink to any person under eighteen years of age, male or female, or to any one already under the influence of drink. A drunken person is to be conveyed to his own dwelling in a cab or other covered carriage, at the expense of the landlord in whose house he took the last glass.

THE Methodist Episcopal pastor of Birmingham, Ala., published a card in which he said: "My church is for white persons exclusively, and coloured people are not invited or expected to attend." Revival meetings were being held, and negroes were attending them in considerable numbers. The excuse for their exclusion was that their presence hindered the work among white sinners. The minister's course has been strongly condemned, but the Atlanta "Methodist Advocate" defends him, declaring that "the Conferences in the South need at least twenty more like him." This is a new kind of colour blindness.

THAT facilities should be afforded for the higher education of women is now the general opinion of most people who take an intelligent interest in the subject. A petition largely and influentially signed was presented to the Provincial Legislature last week, by Mr. Gibson, M.P.P. for Hamilton. The movement meets with evident favour. It does seem anomalous that ladies should be permitted to study side by side with masculine competitors till they reach the portals of the university, and there find the inscription (metaphorically speaking), "abandon hope, all ye who cannot enter here." The logical completeness of our educational system will be reached. It is only a question of time.

THE first meeting of the New York Sunday School Choral Union was held lately, at the Broadway Tabernacle. The Rev. A. T. Schaffler, who presided, delivered the opening address. Assembled in the Tabernacle were some 2,000 young people, selected from different churches of all Protestant denominations. They were there for the purpose of being drilled in singing sacred music. Dr. H. R. Palmer acted as conductor, assisted by C. Florio, A. S. Schaffler and Mr. Lafferty. The Rev. Wm. M. Taylor said that the purpose of the Union was to have the young people of the various churches throughout the city sing music by note, and thus do away with the practice of having strangers and outsiders sing in the choirs. It is proposed by the Union to give a grand sacred concert in Madison Square Garden in March next, with a chorus of 3,000 voices.

A CASE of more than ordinarily painful interest has occurred at Brantford. An accusation of immorality has been brought against the Rev. F. R. Beattie, of the First Presbyterian Church in that city. The case has not at this writing reached that stage when its various features can be freely spoken of as they deserve—and judging from present appearances, there are aspects of it that should be spoken of in the most forcible terms the English language can supply. Meanwhile the career of the unhappy girl who brings the charge has been sufficiently revealed to render any unsupported statement she may make more than doubtful. Taken in connection with other circumstances in the case, the popular sentiment regarding

the matter is strongly justified. It is gratifying to notice that Mr. Beattie is meeting with a marvellous degree of sympathy, public and private, in the trying circumstances in which he is placed.

THE recent troubles among the Indians at the Metla Katlah Mission, in British Columbia, arose chiefly from an attempt by the Bishop there to force the Indians to accept the domination of the Church of England. The people refused to recognize either the spiritual or temporal authority of the Bishop, and His Lordship seized the mission property. Among the property so seized were two workshops which Mr. Duncan, the founder of the mission, built with his own money. These buildings the inhabitants undertook to remove, and did remove, in spite of the attitude of the Bishop, who carried a double-barrelled shotgun loaded to the muzzle. Mr. Duncan, being a magistrate, issued a warrant for the arrest of the Bishop, who then wrote an alarming letter to the Government. There being no British war vessel on the coast at the time, the authorities applied to the officers of the United States revenue cutter, who gave their services, and the Indian Commissioners and others were conveyed to the mission. Mr. Duncan was prosperously conducting the mission when some well meaning parties in England sent out Bishop Ridley, who, instead of endeavouring to assist Mr. Duncan in his work, thought it his duty to oppose him. Happily a better understanding among all the parties has now been reached.

The habit of devising liberal things is evidently increasing. Large bequests have been frequently chronicled of late, and now the list is added to by the following:—Mrs. Catherine Pettingell, of Bridgeport Conn., bequeaths to the Bridgeport Public Library, Burroughs Block, valued at from \$75,000 to \$100,000, on condition that the same be occupied and maintained and bear the name of the "Burroughs Library," to the Bridgeport Hospital, \$5,000; to the Connecticut Humane Society, \$1,000; to St. John's Episcopal church Society, her residence on Fairfield avenue, valued at \$25,000, and \$10,000 in cash, providing said society shall erect a memorial chapel on their ground at a cost of not less than \$30,000, to be known as the "Burroughs Memorial Chapel;" to the Bridgeport Protestant Orphan Asylum, \$50,000; to the Ladies' Charitable Society of the same city, \$2,000. The late Alexander McLeod, of Halifax, leaves fifteen or sixteen religious or benevolent societies \$100 each; St. Andrews' Church, Halifax, \$2,000; also to the Presbyterian Church (eastern section) schemes the following: Home Missions, \$2,000; Foreign Missions, \$2,000; to the Aged and Infirm Ministers' Fund, \$20,000; to the Widows' and Orphans' Fund, \$20,000. Dalhousie College is made residuary legatee and expects to get \$150,000 out of the estate. Posthumous liberality is good, but living liberality is better.

CERTAIN medical professors at Ann Arbor have of late been in the habit of attacking Christianity in their classes. Such wanton assaults have called forth vigorous protests. One of the latest was resolved upon at the last meeting of the Detroit Ministerial Union, when a petition was adopted, which will be forwarded to the regents of the Michigan University. The following is a synopsis thereof: "The undersigned taxpayers for the support of our State institutions and others, believers in the Christian religion, desire to place on record their convictions relating to the alleged attacks on religion in the Medical Department of the State University. This we do without any desire to sit in judgment on any particular case, or to interfere with the legal administration of affairs, or to prevent lawful freedom of utterance of opinions. The University of Michigan was founded and supported from the beginning very largely by Christian men, and by reverend men of that ministerial profession who, it is publicly affirmed, are assailed with contemptuous and hostile language. The University is now supported by the State, a majority of whose people regard the Christian religion as sacred, and this without desire to see sectarian control of its affairs. Whatever

may be the personal belief or unbelief of the teacher of natural science, his duty in the medical department of this State University does not require him to go out of his way to express his antagonism to the faith of the majority of the people of this State. If this aggressive hostility to Christianity is permitted by the authorities of the university the confidence of the people will largely be diverted from that school which is now our honour and pride."

THERE have been hints, more or less direct, that Winnipeg is not the most strictly moral city in the Dominion. In saying this we are not unmindful of the proverb about glass houses. It is pleasant to see that in their chief of police they have the right man in the right place, as the following extract from his report will show. "I would recommend that the by-law relating to hotel-bars and billiard rooms be amended so as to provide for the closing of such places at 11 o'clock p.m., and at 7 o'clock Saturday night. I need scarcely remark that among the licensed hotels in the city are many that are only 'hotels' in name. They are simply resorts for thieves and blackguards, and are hotbeds of drunkenness, and it would be a great advantage to the morals of the city were such wiped out. It would be better, in my opinion, to grant licenses to first-class restaurants, even if they were without the required sleeping accommodation, than to permit the existence of such of the low cesspools of iniquity which now carry on business under the guise of 'hotels' and under the protection of hotel licenses. I would also suggest that in granting licenses for the coming year the characters of those who apply for them should be taken into consideration, as well as the size and accommodation of their houses. With respect to the question of renewal of licenses, I would also suggest that the previous character of the hotel for which a license is applied for be thoroughly considered before granting further license. For the better observance of the Sabbath I would recommend the compulsory closing of lunch-counters, barber shops, cigar stores, and other places of business of like nature on Sundays."

THE arrest in Dublin of twenty-one persons on the charge of complicity in the Phoenix Park murders has led to some very startling developments. Nothing was found which connected the prisoners with the former tragedy, but the investigation resulted in the discovery of a secret committee within the Fenian organization whose sworn duty is the assassination of officials. This committee is called the Inner Circle, to distinguish it from the Centre, under which name the brotherhood is generally known. According to the evidence of informers, regular meetings of the body are held for instruction and drill. A select committee of the circle, whose members are not all known to each other, plan the murders and select the men who are to execute them. Farrell, an informer and member of the committee, pointed out among the prisoners those who, he said, had taken part in the murderous attack upon juror Field, the attempt to assassinate Judge Lawson, and the plot to kill Mr. Forster. He also testified that the committee had given orders for many outrages, some of which had failed. Farrell's evidence is said to be sustained by no less than ten other prisoners, who have offered to turn Queen's evidence upon assurance of safety, and to reveal the inside workings of the Fenian organization. If this be true, locating the responsibility of the assassinations in Ireland is not likely to be long delayed. In any event the large rewards offered by government, and the panic which seems to have seized upon the conspirators, promise to accomplish their perfect work. Of the Fenian brotherhood the "Interior" says, it has ever been a fruitful source of evil to the Irish people. Its original purpose, forcible secession from English rule, has always been impossible and impracticable. Its only virtue has been a consistency which meets concession with violence and conciliation with murder. Now that it has degenerated into a mere instrument of assassination, it should be summarily wiped out.