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Notes of the Week.

DANIEL DEFOE published a plan for higher education of women so long ago as 1695. He wondered how mankind could dare to upbraid woman with folly when it was only the error of the inhuman custom that hindered them from being made wiser. Defoe drafted a plan for an academy for women; there was to be one in every English shire, and about ten in London.

EDINBURGH Presbytery, on the motion of Dr. Scott, has appointed a committee to report on the expediency of continuing or discontinuing their higher schools and colleges in India, and as to the possibility of securing greater economy and missionary efficiency in the promotion of Christian education in India by combined action of all churches and missionary societies interested.

THE *Australian Independent* draws an appalling picture of the Sydney Sabbath; it seems as much secularised as that of any Continental capital. Not only theatrical performances but all sorts of private entertainments—smoking concerts, dances, lawn-tennis parties—fill up the time not devoted to boating and Sunday excursions. This is what comes of the perversion of the Sabbath from what God gave it for.

THE Rev. Matthew Gardner of Mid-Calder has given expression to his regret that society and the Church do not come closer together. He is convinced the day is coming, if it has not already come, when the Church will be forced, if it is to hold its place, to consider social questions. He believes the Church is to blame for the atheistic aspect of socialism, and that there are churches so constituted as to alienate the poor.

THE Archbishop of Canterbury at the bidding of Lambeth Conference wrote to the heads of every religious denomination in England suggesting Christian conference on social subjects in which all churches are at one. Many of the replies, he says, had something of coldness on the surface; others were in the most affectionate terms. He believes that complete union is a question of many years to come, but Christianity like a noble tree is one in body though the branches are widely separated.

WERE all the converts of the late Dr. Somerville brought together, says the *Christian Leader*, they would form a great company gathered out of many nations. The other day M. Charles Bott was ordained at Rennes, in Brittany, as a minister of the Reformed Church of France. He was born at Morlaix, of Swiss parents. At his ordination he related that, although he had received good impressions at an earlier date, he became really converted under the preaching of Dr. Somerville when the Glasgow evangelist visited Rennes some years ago.

DR. MOIR PORTEOUS, of Edinburgh, and his session make three suggestions to the Free Assembly's Committee on Revision of the Standards—(1) that a declaration be made at the outset that the great essential principles of Calvinistic doctrine must be left untouched; (2) that the petitioning presbyteries be called upon to define in what respect the so-called living faith of the church differs from the professed faith as embodied in the Confession and the Word of God; (3) that the committee abstain from proposing any alteration either in the Confession or in the formula.

PRINCIPAL DONALDSON in opening the session at St. Andrew's University deplored the loss of Dr. Crombie. He had long known him as a ripe scholar, an enthusiast in learning, and an earnest educationist. They would soon welcome his successor, a man also of profound learning and of gentle ways. Dr. Donaldson complained that the Lord Advocate in the Universities Bill had treated St. Andrew's as if it were a decaying and moribund institution, leaving it in the meantime without a university court. He contrasted the parsimony of the British exchequer with the liberality of the Germans towards their universities.

NOT without foundation the *Christian Leader* offers the following caution: The fact that the management of young men's associations is in many cases being rapidly transferred to the official secretary, and that the directors are chosen merely or mainly on account of their social position or supposed wealth, is the theme of a trenchant leaderette in the November *Guide*. The increasing danger of the associations, in its opinion, is the supposed development of officialism and the extinction of individual and united effort. This is the danger of all associations, including even Christian Churches. A certain temperance organization is perhaps the most striking example that could be pointed out; it seems to exist only for the purpose of providing salaries for its officials, and for maintaining a weekly newspaper which nobody reads.

AFTER making bountiful provision for his relatives and bequeathing nearly \$1,000,000 to religious and charitable purposes, including \$20,000 to his minister, the late John Crerar, of Chicago, wills nearly \$3,000,000 for a public library for that city. The character of the reading he wished to promote is thus described in his will: I desire that books and periodicals be selected with a view to create and sustain a healthy and moral Christian sentiment in the community, and that all nastiness and immorality be excluded. I do not mean by this that there shall not be anything but hymn-books and sermons; but I mean that dirty French novels and all sceptical trash and works of questionable moral tone shall never be found in this library. I want its atmosphere that of Christian refinement, and its aim and object the building up of character.

THE *Irish Times*, Dublin, of the 6th inst, says Yesterday, upon the sitting of the Court of Chancery, the Lord Chancellor (Lord Ashbourne) called to the Bar of Ireland a gentleman who for some time past has been sojourning in this city, the Hon. Judge Gowan, Senator of Canada. Addressing Mr. Gowan, the Lord Chancellor said that in view of his past distinguished career he had great pleasure in calling him to the Irish Bar as a member of a profession in this his native country, which he ornamented in that of his adoption. The compliment was enhanced by the circumstance that the "call" was a special one. Incidents of the kind are rare in the history of the Irish Bar, but in Canada as in Ireland this event will be recognized as a tribute of respect to the legal learning of the Dominion, which thus in the person of one of its most prominent and respected representatives is peculiarly acknowledged. All who know Judge Gowan will be delighted to hear that he has been the recipient of an honour so well merited.

IN opening the proceedings at the Protestant Alliance Conference in Exeter Hall, London, the chairman, the Hon. P. Carteret Hill, referring to the proposed Irish University, said that although a supporter of the present Government he felt it necessary to do what he could to correct the error into which it had fallen. He then alluded to the appointment of General Sir J. Lintorn Simmons to be her Majesty's Envoy Extraordinary and Minister Plenipotentiary to the Pope, amidst loud cries of "Shame." He would avoid saying anything on the matter, as he believed it spoke for itself. Several resolutions against various forms of ritualism were passed, together with the following, moved by Mr. W. Johnston, M.P., and seconded by the Rev. J. Kerr, D.D.:—"That this meeting protests against the introduction into Parliament by the Government of any measure to provide at the national cost for the higher education of Roman Catholics in Ireland, and declares its determination to resist, to the utmost of its power, any measure which would place the State paid education of Roman Catholics under the irresponsible and uncontrolled domination of the Papal hierarchy."

THIS is the *British Weekly's* comment on the collapse of the *Presbyterian Review*: We are sorry to hear that it has been definitely decided to discontinue the *American Presbyterian Review*. The action was taken at a meeting of the Association composed of the Seminaries of Union, Princeton, Lane, Chicago, Alleghany, and Auburn. Want of agreement upon three questions among the manag-

ing editors of Union and Princeton Seminaries is said to be the cause. It is also intimated that the publication of Dr. Briggs' book "Whither?" is at the bottom of the trouble. We are afraid another reason is the small circulation of the magazine. The strong point of the periodical was the reviews of books, which were very well done. Occasionally there were good articles on theological subjects, but as a rule these were inferior to the criticisms. The *Review* started on its new career under the management of Dr. Briggs about five years ago. He commenced with great spirit and enormous bluster, and showed himself an able and energetic editor, but this severe check is another proof that to start and maintain successful periodicals is not such a simple business as might be supposed. The persons who are always ready to suggest what periodicals should be started and how they should be conducted are as a rule the very people whom judicious editors will shun like a pestilence.

OF all the members of the Quebec Protestant Committee of Public Instruction only two held out against the acceptance of the \$60,000 from the Jesuit Estates settlement. They were Rev. Dr. Weir and Rev. Dr. Cook, and they filed a protest against the acceptance of the money, in which among other things they said: (1) Because of the said \$400,000 being taken from the proceeds of the sale of the so-called Jesuit Estates and the grant being based on the moral claim by the canon law of the Roman Catholic Church on the said Jesuit Estates. The Protestants of the Province of Quebec have no such moral claim on the said Jesuit Estates. (2) Because by the Jesuit Estates' Act a trust established by the Crown of Great Britain for a specific purpose within the Province of Quebec has, to the detriment of the Protestant superior education in said Province of Quebec, been annulled and done away with without leave having been either asked or obtained from the Crown of Great Britain, the founder of said trust. (3) Because there is no parallelism between the granting of \$400,000 to the Roman Catholic Church and \$60,000 or any other sum to the Protestant Committee of the Council of Public Instruction. The parallel would have been to give the \$60,000 or any sum to be divided according to population among the different Protestant Churches in the Province of Quebec. (4) Because it is contrary to British principles and practice to make legislation dependent on the sanction of the Pope before it becomes law, as is done by the Jesuit Estates' Act.

IN religio-political matters it is evident that French-Canadians are not quite so unanimous in their opinions as is sometimes represented. Referring to the possibility of a Catholic University in Montreal under Jesuit control, *Le Canadien* says: A university must be national in the strictest sense of the word. It must have its roots in the soil of a country and draw thence its inspirations. Now the Society of Jesus is a universal and cosmopolitan institution which belongs to no country because it belongs to all countries. Among its members some are Canadians, French and good French, English and good English. But their wills, their lives, do not belong to them, and they have not, like the national clergy, the individual liberty of serving their respective countries by teaching or other work in the way they think best. The rules and orders of their Society are over everything else. They are here to-day, to-morrow they will be elsewhere. *La Minerve* says: Nothing assures us that he (Mr. Mercier) will not be recognized some fine morning as a special envoy vested with a providential mission to establish concord among the bishops and harmony in the flock. The same article refers to the project of an independent Catholic university in Montreal and to the natural consequence that it would be under the direction of the Jesuits, the Seminary having decided not to accept it, and adds, in a peculiar tone: Why not? Will certain of our readers say, Yes, why not? Shall we have peace so long as that scheme is not accomplished? No; then is it not better for Rome to give in at once, for the bishops to give in at once, and for Laval to surrender without delay, rather than see a continuation of those endless disputes, the ultimate result of which is only to deprive our young men of an orthodox Catholic University.