

deceased friends and so sweet and solacing to the living, are excluded most distinctly and pertinaciously from that cold, dry, heartless and unmeaning ceremony paraded before the world as a 'service for the dead.'

These mandates are issued with all the episcopal authority the church of Rome assumes :

"Wherefore, having invoked the Almighty God, we hereby declare, with all the authority of the church vested in us, as Archbishop of Kingston and your chief pastor, that any Catholic in our metropolitan city or diocese who shall henceforth presume to enter any non-Catholic edifice to assist at what is termed "a marriage service" or "a service for the dead," even though he should not take active part in the performance, renders himself guilty of mortal sin by dishonoring the religion of his baptism, and defying the laws of the holy church, and giving public scandal before society, and we furthermore reserve to ourselves alone the power to absolve from this heinous crime."

And yet there are leaders among us who would fain have us believe that the Church of Rome of the present day differs greatly in doctrine from the Church of Rome of the past centuries; that toleration prevails, and that a footing of fellowship exists for Roman Catholics and Protestants in each other's communion. Happily the enlightenment of the age has penetrated the thought and practice of the Roman Catholic as an individual and there is common ground between him and his Protestant fellow-citizen in secular affairs. But the position of the church as such is the same as ever. The old motto fits; *semper idem*, yesterday to-day and forever. These ebullitions of his serve a good purpose in keeping the fact before the world. Any change that would really bring Christian bodies into closer sympathy would be welcomed without reserve, but the danger of the present day is that false notions of toleration may interfere with the obvious duty of proclaiming the truth as it is held by the reformed churches.

The incident on which the Archbishop founds his pastoral was the marriage of two members of the congregational church conducted with due propriety and ceremony according to the custom of that church, at which it would seem a Roman Catholic lady acted as bridesmaid or some other subordinate capacity. The seriousness of the pastoral lies in the fact that the Archbishop lays down an article of faith that any such marriage is scandalous being in his contention secular because not sanctioned by the Roman Catholic church. The insult to Protestant belief may be passed over, but it is well that we should know what Roman Catholic prelates in Canada think of our sacred institutions and that knowing it, we should govern ourselves accordingly.

A FEW QUESTIONS.

THIS letter from "A Huguenot" touches a vital point of a question of importance, considerably discussed at the present time:

Editor Presbyterian Review:

SIR,—You have published Oct. 21st, part of an important lecture delivered by Principal Grant at Queen's University. We find in it the usual eloquence and generous spirit of the learned doctor. I would be delighted to agree with him on all points, as I do on the main ones, to be able to do so I need a little more light.

His statements concerning organized proselytism puzzle me. I clearly see, of course, that proselytism would be worse than useless between Protestants, as all Protestants circulate the Bible and insist on a personal faith based on freedom and examination. But what am I to do with my French countrymen who have not the Gospel and are compelled to blindly believe and obey what they are taught and commanded? If I love them, must I not offer to them the best gift we have received from our Heavenly Father, the Gospel? I know that thousands of them do not hold any longer the tenets of the Church to which they belong by birth; is it not my

duty to inform them that the teaching of the Gospel is quite different from those tenets, and to rescue them as well as I can, from infidelity? Many among them despair to be saved by their good works and the intercession of saints; is it not an act of mercy—nay, of justice,—to teach them the way of salvation by the gratuitous grace of God? That is proselytism, I know, but proselytism from love, not from hatred. And I cannot see that it is a crime, or even "a breach of civic and social morality."

If Dr. Grant thinks that the Gospel is in the hands of Roman Catholics in general, or that but a few are dissatisfied with the teachings of their Church, I may assure him, from personal observation, that he has not been correctly informed. With a better knowledge of facts, on this subject, his love for our fellow-citizen of French origin, would make him an ardent supporter of organized proselytism, as the best means devised to give them "the peace that surpasseth all understanding."

Mr. Editor, let your readers be persuaded that proselytism, as French missionaries understand it, includes respect of honest convictions, the "letting the light of their doctrines shine naturally instead of flashing it offensively into the eyes" of any one, and that its only source is love for their fellow-citizens.

Love, that does nothing to enlighten men, to help them out of doubt or despair, because they happen to be born Roman Catholics, is it true love? Is not proselytism, that is *acting* love, more in conformity with the example of Christ, of His Apostles, of the Martyrs, of the Reformers, and with the teaching of our Church? I respectfully submit those questions to the understanding and heart of your readers.

LADY HENRY SOMERSET.

THE course adopted by this lady with respect to the Contagious Diseases Act in India has been so severely criticized that a schism in the W.C.T.U. has been feared as a consequence. Lady Somerset considered the ideal set by the Women's Societies too high to be attained and she expressed the opinion that a moderate application of the C.D. law would result in diminishing the vice of impurity in the Indian Army. Needless to say a storm was raised by this suggestion, and several leaders of the W.C.T. Union favoured the expulsion of Lady Somerset from the office of vice-president of the World's Union. She was, however, unanimously re-elected last week at Toronto and Miss Willard, in her presidential address on Saturday made the following strong allusion to the incident:—

"We hold that there is but one standard for men and women, and that they are equally capable of living up to it. We steadfastly believe that all law should set forth the ideal, that it should beckon men to the summit rather than provide for them, under no matter what restrictions, these indulgences in alcoholic liquors, opium, and social vice whereby they live upon a sensual plane. Our beloved comrade has hoped to reach the same result by regulation that we propose to attain by prohibition or not at all. But while we differ as to methods, we repudiate any personal attack or severity of language toward our beloved comrade, whose zeal has been that of a flaming herald, whose devotion is a household word among us, and whose untiring work in these long years, carried forward under conditions more difficult than have surrounded any reformer that we have known, bind her to our hearts with cords that can never be broken. We admire and trust and love her. We believe that when she sees that her plan is not adopted in the India army she will frankly admit that, although she put it forward because she thought it "practicable," it partook far too much of the "impracticability" attributed to our own methods, and she will stand with us, shoulder to shoulder, heart to heart, as she has done already so long and so bravely."

The *Golden Rule*, so widely and favourably known as an excellent medium of religious intelligence and as especially devoted to the Christian Endeavour movement will next month adopt the name "*The Christian Endeavour World*," thus identifying itself still more than in the past with the great interests of the C.E. under its new name, and with its more special aim we wish it every possible success, and bespeak for it the kindly welcome its merits as a journal so well deserve.