

ant women, Mrs. Joaquin Alves, was shut up for months in Funchal jail to force her to recant, and when she remained firm was condemned to death for refusing to worship the consecrated wafer. This took place in the forties. A woman actually sentenced to capital punishment for rejecting transubstantiation less than sixty years ago! Fifty soldiers were quartered on the Protestants for three days, and were allowed to plunder and perpetrate every cruelty. Dr. Kalley, who had been released after six months' confinement, was ultimately obliged to leave the island in disguise to save his life.

Entertaining the Commissioners.

Hamilton has again opened her doors wide, and the three hundred odd commissioners are receiving of her best. Few of those whose every want is being anticipated know what it means to make matters so pleasant for them. For one part of the household, at least, it often means that the meeting of the Assembly is a memory of the disturbance of household affairs, the fleeting vision of a new face around the table, or the remembrance of a strange voice discussing the latest overture or committee report with her husband.

It is said that there is always a beneficial influence from the presence of a man of God in the home, and that acquaintances are then formed which often ripen afterwards into real friendships. Perhaps so, but we find it hard to believe that the ordinary commissioner, with his head full of the business of the Church, exhales a sweet, subtle fragrance of character, that lingers about the room in which he slept at night or the seat he occupied at table three times a day. Let us be sensible about this thing. It will gain nothing by sentiment. Our impression is that it is due to the exercise of Christian forbearance, that instead of friendship there is not antipathy.

What is the usual routine? The host and hostess meet their guests three times a day, when hungry men and women gather about a well-spread table, and greet them again any time between eleven and twelve at night, to wish them a good night's rest. The guest must perforce treat the home so hospitably put at his disposal, as a place where he eats and sleeps. He is sensible of the great kindness he is receiving, and sensitive, too, to the scant courtesy with which he, necessarily, is treating his entertainers. When at length towards the close of the week, with little enough time to prepare for the approaching Sabbath, he takes a hurried leave of them, both he and they hear the gate click with a sigh of relief.

We are far from blaming either those who entertain or their guests. Certainly the former are worthy of all praise in the present instance, in that they have

so generously thrown open their doors to the Assembly commissioners. They, at least, do not need to be read a lecture upon the benefits of hospitality. It might be well, however, if guests, recognizing the courtesy done them, would consider what can be done to make their visit conduce, in some small degree, to the brightening of the homes to which they have been so heartily welcomed.

Dr. MacColl's book on the Reformation Settlement is an attempt to prove that the Protestant movement in its inception was political rather than religious, and that the Church of England, before and after its separation from Rome, was practically identical in doctrine, ritual, and officers, with the sole difference that the headship of the Pope was then renounced. Whatever may be the issue of this much-disputed controversy, remarks the Christian, it does not touch the fact that later on the Protestant movement was at heart a thoroughly religious one, and that it was and is essentially inconsistent with sacerdotal claims. The establishment of the English Church depends to-day not on any doubtful historical conclusions; it is "broad-based upon the people's will" in the very nature of the case; and if the people become convinced that it is unscriptural and wrong in principle, no amount of "historical continuity" can justify its continuance. Legal arguments do not touch a question that goes to the root of things as this one does.

A "Representative Protestant"

Figuring in a Romish Procession.

COMMUNICATED.

The yearly procession through the streets of Montreal in honor of the Host, took place last Sabbath, with its usual "pomp, and pride, and circumstance." It is contrary to the articles of capitulation. At first the French-Canadians were allowed, as a favor, to have such display. Now they claim it as a right, and when they have it in their power to do so they treat, with great insolence, at best, those who will not pay due honor to what is only a consecrated flour-and-water lozenge. As the procession is wholly a Romish affair, of course, Protestants have no call to mingle in it. Some, however, do so, but not from the noblest motives. We have had an instance of the kind in the last celebration of the Fete Dieu (Feast of God) aforementioned.

The Montreal Witness says: "Among those noticed in the procession was the English Recorder, Dr. R. S. Weir, wearing his official robe and the cap of an L.L.D." The Doctor is a Protestant of the very highest grade, one of the chief pillars of the Congregational Church. He is delighted when he thinks that he has a chance to give the Presbyterians a

good kick. Well then, he, of course, professes to look on the worship of the Host as idolatry. Why, then, did he practically take part in it? If he believes that such worship is quite proper, he ought not to profess to be a Protestant. Perhaps he is one of those very liberal Protestants who say, "The Roman Catholic worships God as truly as I do, and if he is only sincere, is as acceptable to Him as the most sincere Protestant is." See the Doctor marching along in the procession. He has some backbone, for he holds up his head, bedecked with the L.L.D. cap. The ignorant Romanists are delighted to see a Protestant honoring their idol.

The Witness neither condemns nor commends Dr. Weir's being an "assistant" in the Corpus Christi procession. The editor and the Doctor are brother Congregationalists. The former would carefully refrain from lifting up a piece of red-hot iron with his bare fingers. He treats in the same way the question "Did Dr. Weir do right, or wrong on the occasion under consideration?" Here is what he says: "Mr. Weir was appointed Recorder for the distinct purpose of placing a representative of Protestantism on the bench, this element being entirely ignored elsewhere in our police administration. We presume those who recommended Mr. Weir for that position thought he was a Protestant, and we are inclined to do the government that appointed Mr. Weir the justice to believe that it also believed he was a Protestant." This has not the slightest connection with the question.

"What right had a representative of Protestantism to form part of a purely Romish procession, and to do so in his official robes?" The editor might just as well have said, "Fol lol de rol."

Formerly a guard of British soldiers had to accompany the Fete Dieu procession in Montreal. A true blue Presbyterian in a Scotch regiment was the means of getting that abolished. Of course, Dr. Weir must laugh at him as one of these stick-in-the-mud, old foggy Presbyterians.

The General Assembly of the Free Church of Scotland has voted to unite with the United Presbyterian Church as soon as the Synod of the latter votes likewise and the minor details can be adjusted. The United Church would number 445,000 communicants and have an annual income of more than \$5,000,000.

Dr. B. C. Henry, of China, considers it a very hopeful aspect of the reform movement in China that many, if not most, of the present leaders of new thought in China's new experience of intellectual life have gained their knowledge from Christian sources, and have been directly or indirectly under the influence of Christian teachers or writers.