

ing; only the persons had altered. He said something of this, and Content answered him quickly:

"Yes, don't you remember:

'Season and scene come back again,
And outward things unchanged remain.
The rest we cannot reinstate;
Ourselves we cannot re-create;
Nor set our souls to the same key
Of the remembered harmony!'

"I'm afraid I don't remember, Miss Content. I know it's naughty, but I really don't know where that comes from."

"From the 'Golden Legend.' It isn't exactly new; but what is?"

"I am," said Etherege, laughing. "I have been made over since three o'clock. I feel lively enough to jump over a five-barred gate, or to deliver a course of lectures on—almost anything. Where is Mr. Eckhardt, by the way? Does he still live here?"

"Christian? Oh! he went to Kansas."

"He interested me," the young man remarked, to lead on.

"As a Moravian? Yes. But you should become acquainted with some of the better specimens. It has always seemed to me that the Moravians ought to be, ever physically, the finest types of humanity. You have noticed, in New York, for instance, that the fairest, happiest, healthiest, brightest faces among the children on the streets belong to the Germans. Add to this the greater refinement of the American type, and the element too often lacking in German-Americans, the religious, and one might expect almost perfect beauty. Yet, if you look around you in the Moravian Church, you see, for the most part, very plain faces; and it is especially noticeable that the prevalent expression of earnestness is so often intensified into melancholy. Nevertheless, the prettiest girl in Bethlehem, as sweet a little blonde as ever I saw anywhere, is of an old Moravian family. I hope you may meet her. She is even prettier than the young lady you watched during the Children's Fest," she ended, with laughing eyes.

"It is not likely that Mr. Etherege has heard those festivals mentioned as fests," said Effie, unconsciously. "So many of these German words are retained that it must be puzzling to a stranger. By the way, you will like to attend the Gentlemen's—I mean the Single Brethren's Fest, next Sunday. Content, perhaps you wouldn't mind getting a ticket from Eugene Lauderbach, or some one."

"I will, from some one," Content replied, and he observed that neither sister looked at the other.

The evening passed pleasantly, with conversation and music. As a bachelor clergyman he had found it injudicious to lay aside his ministerial dignity in presence of his parishioners, so that for months together his young, natural self had been lonely and cramped. Here he might be simply a young man talking to a couple of nice girls, without fear that anything he said would be quoted as official. They were girls, too, who could run over the entire territory of his own thought and knowledge, from differing creeds and forms of church government to the latest book he had read, and from that to the qualities of tone in several makers of pianos. He was received, from the start, as an old friend, and with a courteous freedom that went to his heart like the sparkle of an open fire on a winter evening. By the time Mrs. Heath returned he had formed a habit of strolling up Market Street on warm evenings, and resting on the porch steps near Effie's rocker and Content's camp-chair. Having few friends in town, he frequently came in the afternoon to walk with them, and they went together to re-examine the portraits of the Nitschmanns and the Boehlers and Spangenberg, in the Moravian Church, or to inspect the new gymnasium at the University, or on some like expedition.

(To be concluded.)

A CRITIQUE ON TAINE.

Taine frequently delights to compare himself to the anatomist wielding the scalpel, to the botanist, or the zoologist. But in the first place these men of science, when they institute their researches, lay aside all human passions, personal predilections, natural prejudices and individual feelings, whereas the critic who can divest himself of all these things in pronouncing judgment is not yet born, and is not likely ever to be born, so long as men remain only human. And, secondly, the anatomist, the zoologist, the botanist can actually make good what he demonstrates in concrete form, for he has the objects bodily before him, while the critic who has to deal with abstract conceptions—such as beauty, goodness, etc.—can only conjecture or surmise, as conceptions are almost always open to various interpretations. Taine's critical method is, then, not a science; his conclusions are not proofs; they are, on the contrary, often fallacious. Nevertheless his process has, as we have already remarked, the advantage of enhancing the reliability of criticism by continuous grouping of facts and constant endeavour to obtain certainty. On the other hand, this virtue is apt to degenerate into a fault. The effort to prove too much frequently misleads Taine to wander into false paths. He eagerly sweeps along all that serves his purposes, and thus not infrequently falls into self-contradiction. It happens sometimes that he brings forward the same evidence to confirm one assertion, at another time a quite opposite one. By high-sounding generalizations he magnifies phenomena and occurrences, which appear to any one else quite harmless or unimportant, into weighty and portentous records. He ascribes much too great and wide-reaching an influence to his three forces or "surrounding circumstances." However much, as every one must admit, this influence of race, of sphere, and of the spirit of the age may operate on the life and the activity of the man, we cannot go so far as to assume that it alone moulds individuality. If so, how does it happen that brothers and sisters can be so unlike one another? Taine is too inductive by half. He appears to set about his read-

ing with all his preconceived theories and foregone conclusions mustered before him, and to note all that seems to him to confirm them, while he ignores all that tells against them. But this is the direct opposite of objectivity, which can only be approached by the deductive process.—*The Nineteenth Century.*

LOVE NOW.

The sanctity that is about the dead,
To make us love them more than late, when here—
Is not it well to find the living dear,
With sanctity like this, ere they have fled?

The tender thoughts we nurture for a loss
Of mother, friend, or child—oh! it were wise
To spend this glory on the earnest eyes,
The longing heart, that feel life's present cross.

Give also mercy to the living here,
Whose keen strung souls will quiver at your touch;
The utmost reverence is not too much
For eyes that weep although the lips may sneer.

Rose Hawthorne Lathrop, in *N. Y. Independent.*

AN ELEMENT OF DISAFFECTION IN INDIA.

There is one element of permanent disaffection, I fear, among the Indian population. The Mohammedan descendants of the ancient Moguls still behold at Delhi and Agra the departed magnificence of a great empire. The Taj at Agra, the immortal work of Shah Jehan, is, without exception, the most exquisite piece of architecture in the world. Europe has nothing to equal it. The vast mosques and mausoleums of the Mogul Emperors, their huge fortresses, the gigantic ruins of deserted cities which incumber the plains for many miles around Delhi, speak of the grandeur of an empire which was only second to that of ancient Rome. It were vain to think that the descendants of those who created this empire can love their conquerors. There is too much evidence that the ancient centres of Mohammedan authority are still far from friendly to the power that supplanted them. Nor have the Mohammedans profited as the Hindus have done by British education; they long stood sullenly aloof, and refused to enter our schools, and so the path to advancement was seized by the Hindus, and they have the mortification of seeing their former subjects rising above them in the social scale. I am glad to think that this opposition to modern ideas is subsiding and in some places Mohammedans are sending their children more freely to our schools and seminaries; but it will be long before old memories pass away, and the new order of things be heartily accepted. The Mohammedans are believed to number about one fifth of the population of India; but many of those are only Hindus (whose forefathers had been forcibly converted) slightly varnished over. Such is much of the population of Eastern Bengal; they are not fanatical Mussulmans of the Arab type. It is chiefly in the Punjab and North-West Provinces, especially Delhi, the old Mogul capital, that disaffection is still active.—*The Contemporary Review.*

THE CLERGY AND THE LABOUR QUESTION.

There is, undoubtedly, a great amount of suffering in the world and the clergy cannot call too much attention to it, or insist too strongly upon the duty of every citizen to consider the welfare of his fellow-men. But we should remember that suffering and misery have always existed, and that there is probably now less suffering per capita among the artisan classes than there ever has been before in the history of the world. If this is the case, it is futile to indulge in wholesale denunciations of the industrial system, as if it were the source of all our evils, and as if a mere change of system would bring about the millennium. The fact is that the essential features of our present industrial system have existed ever since slavery gave place to the wage system, and while it is not inconceivable that in the future the wage system may give way to something better, we should remember that industrial systems are not introduced by Act of Congress, nor are the results of centuries of growth changed like a party platform. Industrial changes are necessarily gradual, and are the outgrowth of pre-existing conditions. It is my belief, based upon conversation with a good many practical trades-unionists, that there are comparatively few wage receivers who expect any violent upheaval of existing conditions. The aim of the hard-headed and sensible ones is to improve their position, as far as existing conditions will allow them, and a good many evidently feel fairly well-satisfied with the results of their efforts under those conditions. Mr. Owen, who spoke at the London Industrial Remuneration Conference from the unionist point of view, said: "The industries in which the operatives have built up solid, enduring organizations, that include the majority of the men who follow those trades, show a higher level of wages and even less fluctuations in employment than those in which unionism is weak or non-existent. The former trades yield to the workers nearly all that is possible to them under the present relations of capital and labour."—*Henry W. Fornam, in Princeton Review for July.*

DR. DONALD FRASER is sojourning in the Scottish Highlands, the guest of Sir Donald Currie, M.P., at Garth Castle, and of Lord Balfour, at Kennet, Stirlingshire. He preached at Oban.

HOLKAR, the lately deceased Maharajah of Indore, was nearly seven feet in height, and was said to be able to eat a whole wild boar at a single meal! He was a shrewd operator on the Stock Exchange in London.

In view of the good work he has accomplished at Longsight, it was with extreme reluctance the Presbytery of Manchester accepted the resignation of his pastorate there by Rev. Alex. Bannatyne, M.A.

British and Foreign.

THERE is a Browning Society in the New College at Edinburgh.

THE Rev. Mr. Macaskill, of Dingwall, is to preach the next quarterly Gaelic sermon in Crown Court Church, London.

THE Rev. R. Lawson, of the West Parish, Maybole, has been holding open-air services, attended by audiences varying from 600 to 1,000.

THE Rev. M. S. Johnstone, of Monigag, Wigtownshire, who was ordained in 1836, has received the degree of D.D. from Edinburgh University.

THE French Testament, which belonged to Fletcher of Madely, has been presented to the Wesleyan Conference by Mr. Brentnall, of Middlesborough.

THE Rev. G. Divorty, Edinburgh, complains that he was not admitted to visit Rev. P. Leys in prison because he does not belong to the same denomination.

A PLEBISCITE of Newark Parish Church, Port Glasgow, shows 250 against 100 in favour of instrumental music, and the Kirk Session has agreed to accede to the wishes of the majority.

THE executive of the Welsh Congregational Union, representing upward of 100,000 members, has adopted a resolution of unabated confidence in Mr. Gladstone and his Irish policy.

THE Rev. Archibald Buchanan, of Logie Pert, Montrose, died at Burntisland in his seventieth year. He was ordained at Airthroath, and was minister of St. Thomas's, Leith, for several years.

A NEWLY formed church among the Zulus has the following amongst its regulations: No member shall be permitted to drink the white man's grog or native beer, nor to touch it with his lips.

THE widow and children of the Ettrick Shepherd joined the Free Church at the Disruption, and his daughter, Mrs. Garden, who lately published a biography of her father, is the wife of a Free Church elder.

It is stated that in a miserable quarrel in the Independent Church at Tiverton, England, six barristers were engaged and more money wasted than the persons concerned have given in support of mission work for many years.

EDINBURGH Established Presbytery has agreed to consult sessions as to their practice regarding fast-days. Mr. Arthur, Leith, deplored the possibility of their abolition as they are "the last remnant of Presbyterian Protestantism."

DR. LILEWELYN BEVAN, of London, formerly of the Brick Church, New York, is said to have accepted the call to the Collins Street Church, Melbourne, vacated by the lamented death of Mr. Jones Hamer. The stipend is \$7,500.

MR. HUNTER BLAIR, of Dunskey, eldest son of Sir Edward Hunter Blair, who became a Benedictine monk two years ago in the Abbey of Fort Augustus, and endowed that order with \$250,000, has now been ordained as a Romish priest.

THE Rev. Alexander Mackennal, B.A., of Bowden, Cheshire, author of "Christ's Healing Touch," and other volumes, has accepted the chairmanship of the Congregational Union, to which he was recently invited, in place of Mr. Samuel Morley.

In consequence of the great number of criminal cases in France in which the advocates have pleaded for their clients alcoholic dementia, all the prefects have been instructed to report on the effects of drunkenness in inciting to crime in their several departments.

THE Rev. Dr. Hutchison, of Banchory, opened an exhibition of industry and art, and expressed the hope that neighbouring parishes would co-operate with them and make the exhibition annual. It was a great inducement for the young to spend their time profitably.

A STAINED-GLASS window has been placed in Luss Church to the memory of John Colquhoun, author of "The Moor and the Loch," and another to the memory of his brother William, sons of Sir James Colquhoun, the tenth baronet, and of "the good Lady Colquhoun."

LAST week witnessed the first wedding ceremony in an Established Church at Greenock, when Mr. William Kidston, writer, Glasgow, was united in wedlock to the daughter of Mr. William McClure, solicitor, Greenock. The marriage took place in St. Paul's, and Rev. T. F. Johnstone, M.A., was the officiating clergyman.

PRINCIPAL CAIRNS conducted the jubilee services in Hope Street Church, Lanark, of which Rev. Wm. W. Dawson is pastor. On arriving in the town some drunken militiamen were fighting at the head of the High Street, and no policeman being visible Dr. Cairns made his way to the centre of the crowd and separated the combatants.

CONSIDERABLE curiosity has been excited as to who the Free Churchman was who intimated to last Established Assembly that an intended legacy of \$100,000 for territorial work was to be diverted to that Church. The *Monthly* says it is understood to be Dr. R. H. Gunning, of Rio de Janeiro, who was a fellow-worker in his youth with Dr. Chalmers in the West Port of Edinburgh. He recently provided the brass plate in St. Giles's to the memory of Jenny Geddes.

PRINCIPAL CAIRNS moved in Edinburgh United Presbyterian Presbytery a resolution which was unanimously adopted, expressing deep sympathy with Rev. P. Leys, and admiration at the noble stand he has taken for conscience' sake, and of the sacrifice he is making for what he deems the highest welfare of his family. A committee was appointed, Prof. Paterson, convener, to take such steps as they may see fit to give further expression of their sympathy. The Hamilton Presbytery, of which Mr. Leys is a member, has sent him a letter of sympathy.