

LOCAL PROHIBITION IN BRITAIN.

It will be of interest to know that there are in the United Kingdom many prohibitory areas which have been so established by the will of the local landlords or employers of labour. The suppression of public-houses in these districts has the support of the vast majority of the local householders, who are deeply sensible of the inestimable privilege of reading within an uncontaminated neighborhood. Indeed, whenever a proposal has been made to introduce or reinstate the licensed liquor-shop in these areas the opposition has been so strong as to cause the attempt to be abandoned.

The existence of these districts indicates what might be done in the direction of local prohibition by the vote of the people themselves, and affords a valuable object lesson showing the moral and material advantages that would be likely to follow the adoption of the principle of permissive prohibition in other parts of the United Kingdom.

In England and Wales there are known to be some 1,900 parishes, townships, and other areas where no houses for sale of intoxicating liquors are permitted. In London and the immediate vicinity are a number of such prohibitory districts. Many examples of important provincial areas could also be cited.

In Scotland there are upwards of 180 parishes and other areas which are absolutely free from the pernicious influence of the public-house. The most important of these is the Scotstoun Estate (near Glasgow), which has a population of 20,000. This district extends over 1,000 acres, and includes, besides Scotstoun, a large portion of the burgh of Patrick, and part of the west end of the City of Glasgow.

In Ireland also there are a number of villages which enjoy similar immunity from the baneful presence of the drink-shop. The best known among these are the manufacturing village of Bessbrook, with a population of about 3,000, and the village of Loughgall, near Armagh.

The advantages arising from the exclusion of liquor shops from these areas are evident on every hand. The houses are well kept, clean and respectable, while the inhabitants are industrious and thrifty and the children well cared for. In many of the districts referred to a large proportion of the tenants are owners of the houses they live in. The percentage of irrecoverable rents is infinitesimal, and the savings bank deposits afford ample evidence of the general prosperity of the people.

The testimony of the magistrates, chief constables, and superintendents of police goes far to prove the beneficial effects resulting from the absence of drink shops. Within these areas crime and disorderly conduct are conspicuous by their absence, and poverty and pauperism are practically unknown.

Under the caption of "The World's Debt to the Jews," Rev. S. R. Leyburn, among other interesting facts, makes the following reference to the Presbyterian form of church government: "We Presbyterians glory in our system of Church government, which we believe is the most perfect ever devised, because it is the most thoroughly scriptural. Where did we get our system of Church government? We got it entirely and bodily from the Jews. The Presbyterian system of Church government is simply and wholly the form of government that obtained in the Jewish synagogues, where all the affairs of the congregation are managed by elders, or rulers, chosen by vote of the people." This is a rather interesting presentation of an important point.

CARLYLE AS LORD RECTOR.

No reader in the twentieth century can realise the impression made by Carlyle that day. There is no longer the clear historic background behind the figure—the weary trials, the poverty and want, the long, lonely studies, through which the little boy of fourteen climbed on to a youthful condition still more rugged, and, finally, despite his alienation of pupil and populace, gained this height. As Carlyle entered the university theatre there walked beside him the venerable Sir David Brewster, fourteen years his senior, who recognized his ability and gave him literary employment. The one now Principal, the other Lord Rector, they moved forward in their golden-laced robes, while professors, students, ladies, stood up cheering, waving hats, handkerchiefs, programmes, in ecstasy. Near me sat Huxley, and not far away Tyndall, in whose eyes I saw tears, unless my own dim eyes deceived me. Carlyle sat there during the preliminaries scanning the faces before him, among which were a score that would bring to him memories of this or that quiet retreat in Scotland known in youth and boyhood.

Before he began his address, Carlyle shook himself free of the gold lace gown and laid it on the back of a chair. This movement excited audible mirth in the audience, and the face of the old Principal beamed. For myself I saw in the act the biographer of Cromwell saying, "Take away that bauble!" No stage actor could with more art have indicated that the conventionalities were about to be laid aside. I had, as I thought, seen and heard Carlyle in every mood and expression, but now discovered what immeasurable resources lay in this man; the grand sincerity, the drolleries, the auroral flashes of mystical intimation, the lightnings of scorn for things low and base—all these severally taken on physiological expression in word, tone, movement of the head, colour of the face, brought before us a being whose physical form was a transparency of his thought and feeling.

When Carlyle sat down there was an audible motion as of breath long held, by all present; then a cry from the students, an exultation; they rose up, all arose, waving their arms excitedly; what had been heard that day was more than could be reported; it was the ineffable spirit that went forth from the depths of a great heart and from the ages stored up in it, and deep answered unto deep.—Moncure D. Conway. (Autobiography.)

The following paragraph from the Presbyterian Standard of Charlotte, N. C., is worth noting at the present time: "The cause of Christ is a great sufferer by much of the modern evangelism which good men are forced to tolerate in great pain. The coarse jokes, the boorish anecdotes, the vulgar witticisms, and the general air of levity one hears, sees, and reads about in evangelistic meetings, are distressing. The sanctity of the House of God is degraded, the reverence for the Word of God is diminished, and the needed high respect for the office of the ministry is sorely impaired. It is not surprising that many of our wisest and most consecrated pastors and best and most religiously developed Churches are conducting their own protracted meetings. The best meetings, one said in our hearing not long ago, are those which pastor and people conduct independently. The dependence at last is upon the preached word, prayer, and work of the Holy Spirit. With this combination of activities there is always success and without them comes no real success at any time."

LITERARY NOTES.

In the March Fortnightly (Leonard Scott Publication Co., New York), we have an excellent chronicle of Foreign Affairs; a striking short story, "No Moving Finger Writes," by Mrs. Belloc Lowndes; verses by James Rhoades, from a XIVth century prose manuscript; and interesting articles on a variety of subjects, among which we mention only the following: Drummond of Hawthorne; The Brownie in Literature; The Government and the Congo Free State; and Mr. Wallock and the Reconstruction of Belief.

Canadians will turn at once to Goldwin Smith's article in the March Contemporary on "Canada, England and the Setes;" and while many will not approve of the views expressed, no one can fail to admire the language and logic of this fine old scholar. Dr. E. J. Dillon gives his usual clear and full resume of Foreign Affairs, and there is the usual number of excellent articles on a variety of subjects. Among these are the following: The State Children of Hungary, by Edith Sellers; Possibilities in Army Reform, by The Earl of Cardigan; Higher Criticism and the Koran, by T. H. Weir; and The Use of Names in the Gospel of St. Mark, by the Rev. Cecil Delisle Burns.

In Blackwood's, for March (Leonard Scott Publication Co., New York), Charles Wainley writes of "New England," in a most eulogistic, and if we are led to believe that he approves so heartily of this portion of the United States because it retains the characteristics of Old England, the praise is nevertheless most sincere. Another most interesting article is The Cambridge "Apostles" in which that celebrated circle of students called the Apostles is described. In Musings Without Method, the Sweetenham episode is discussed at length, the conclusion being that England was grossly disloyal to her representative in Jamaica, and that "there seems to be a disease in the temperament of Englishmen which persuades them to surrender their champions at the first breath of suspicion." Canadians sympathize with the point of view of the writer of "Musings."

The suit brought against the alleged trustees of Mr. Eddy by her son and granddaughter is viewed with approval by many who think that Mrs. Eddy has been imposed upon by her advisers, but with indignation and sorrow by disciples of Christian Science.

A suggestive writer claims that an income of \$5,000 a year practically dehumanizes its possessor; that such an one is so far removed from any real knowledge of the struggles of the great mass of mankind as to be unable intelligently to enter into the subject.

If the honest doubter will begin to live Christianity, he will soon be the possessor of a sweet and comforting assurance of its truth. A man once said to Pascal, "If I could believe your creed, I would soon be a better man." The great preacher replied, "Begin to be a better man, and you will soon become a believer of my creed." And this accords exactly with that wonderful declaration of Christ, "If any willeth to do the will of God, he shall know of the doctrine, whether it be of God."

In the Saturday Evening Post Richard Allen White calls the saloon "incarnate calamity," and says, "Its purposes are all venal. It is in business to promote violence and crime; to injure public health; to burden our charities and to corrupt the civic morals."