

were well represented, and almost every province constituting the Dominion was represented either by delegate or by direct communication. Very little of the time of the Council was taken up with vague general statements of the evils resulting from the drink traffic, or the self-evident blessings that temperance confers. It is where the temperance movement impinges on the ordinary political life of the people that differences of opinion arise, and as a consequence there is keen discussion on what ought to be considered the right political attitude for the friends of Temperance to assume. These discussions are by no means to be regretted. Moral movements, in no way connected with party politics, draw together those who belong to the different political camps, and when they have opportunities of meeting as friends the effect can scarcely be other than good. Men differing in politics, and even keen antagonists, can respect each other and meet on a common platform without sacrificing individual conviction. A closer acquaintance emphasizes the fact that men may oppose each other in political matters and yet be most estimable citizens and thoroughly honourable men.

The Council, however widely its members may have differed on ways and means, were unanimous as to the end to be sought by all Temperance reformers. The Scott Act has been voted down and fallen greatly in popular estimation but the Prohibition banner has not been lowered nor the legend inscribed upon it altered in the least degree. If the means by which the desired destination may be reached are uncertain there is no hesitancy as to where that destination is. Land is in sight, and it will be ultimately reached. Meanwhile the different agencies are working, each up to the measure of its light, to bring about the desired results. If full co-operative harmony be not yet reached there is no doubt that time will bring the various organizations into fuller accord.

As the meeting of the Council was the first since its foundation the work was for the most part preparatory for future effective action. As usual at conventions of late the Third Party had its advocates and opponents, but on this as on other proposals, definite agreement could not be reached. What was positively concluded is that Prohibition is recognized as the only and radical cure for the evils of drunkenness and the demoralization caused by the liquor traffic; that public opinion must be educated; that as far as practicable effective temperance legislation must be secured; and for this end the people are to be completely organized in every electoral district.

Among those who took part in the deliberations of the Council were Senator Vidal, who though averse to continuance in office, was unanimously and enthusiastically re-elected president, the Hon. G. W. Ross, and Mr J. R. Dougall of the Montreal *Witness*, who presented the report of the Committee on the Constitution of the Council. It set forth that what is most needed to complete the machinery of the Alliance is perfect county and local organization; that County Alliances should be formed on the same basis, being composed as far as possible of representative delegates from temperance, religious and other organizations; that the Executive be instructed to prepare model constitutions on this basis for Local, County and Provincial Alliances.

THE PROPOSED IRISH CATHOLIC UNIVERSITY.

DEVICES by which the chronic discontent in Ireland may be pacified if not removed are numerous and varied. In the Green Isle grievances are perennial. When one is carefully investigated it is usual that a remedy is suggested and applied, but no sooner is that done than causes of complaint come from other quarters. Now it is the land laws; again it is the injustice of an endowment of an alien Church. The latest phase of the Irish question is the proposed founding of a Roman Catholic University chartered and endowed by the Imperial Government. As yet no detailed plans of the scheme foreshadowed have been made public, only the simple idea of a State-endowed Roman Catholic University in Ireland has been thrown into the political cauldron to simmer for a time; or to vary the figure, Mr. Balfour's suggestion is being used as a test balloon to see if aerial currents are strong enough in certain directions to warrant the British Parliament in taking up seriously the proposal to gratify Romish ecclesiastical ambition, by the establishment of a sectarian institution of higher learning which would be under the absolute control of the hierarchy.

The proposal is as startling as it was unexpected. The impression had become general that no more religious endowments under any mode whatever would be made in Great Britain. Endowed churches are beginning to set their houses in order, foreseeing the inevitable storm with which they will soon be assailed. Many who deprecate change have no expectation that church establishments will come through the tempest unscathed. There are many who look on disestablishment as inevitable, and are awaiting more or less calmly the time when all the churches will trust to the conscientious and loving support of their people, and no longer lean on the arm of the State as the most substantial buttress of the Church. It was hardly to be looked for, while the Church in Wales is almost causing rebellion over the forcible exaction of tithes, while the Liberation Society is maintaining a vigorous propaganda in England, and while disestablishment is above the horizon of practical politics in Scotland that a proposal should be made to take a new departure by endowing a Roman Catholic University in Ireland.

For some time to come Mr. Balfour's hint of what may be in contemplation in the direction indicated will form a theme of lively discussion in many quarters. The surprising thing is that such a suggestion should have been made at all. It is simply the result of political expediency. Its undisguised and unquestioned motive is to conciliate the Irish Roman Catholic dignitaries and priests. It is a sop to the Home Rule Cerberus. It is supposed that the unexpected gift of a Catholic University will close the mouths of the agitators by detaching the priests, who in turn will silence the clamours of the rank and file of the Land Leaguers, and there are not a few who think that the gain would be well worth the price paid for it. The Government, however, are not as yet committed to the proposal. Before the next parliamentary session the matter will have been very generally discussed in the press and on the platform, and by that time it will be fully apparent in what direction public opinion is likely to flow. If anything like a strong feeling, outside Roman Catholic influence should become manifest, the proposal may be embodied in a government measure and be discussed and decided upon by the House. As is more likely to be the case, however, the opposition to endowment, and above all the endowment by Protestant Britain of a Roman Catholic institution of learning will make itself so unmistakably heard and felt that the proposal will be dropped as quietly as it was made. It is taken for granted that the Parnellite members of the House of Commons will simply accept the measure as so much gained for Ireland. The only one of them who as yet has put himself on record as against the proposal is Mr. Michael Davitt, who on this question, as on others, is consistently radical. Suppose the Parnellites agree to accept the Irish Secretary's unexpected gift, it would be surprising were they for that reason to become silent on the question of Irish wrongs. If they can be bought by the endowment of a university, would they stay bought? They may for oratorical purposes deal largely in sentiment, but in their alliances and practical politics generally they are the most unsentimental, the most matter-of-fact body of men in the British House of Commons.

The proposal must be specially distasteful to the North of Ireland Protestants. Their dread of Home Rule was based on the fear that it would turn out to be Rome Rule with a vengeance. Nowhere in Great Britain had the repressive measures of the Government more uncompromising support than among the Protestants of Ulster and now the situation, if the proposal is serious, must be to them most embarrassing. They may, it is presumed, be depended upon to offer strenuous resistance should any attempt be made to subsidize a Catholic university from the national treasury. English Nonconformity and the bulk of the Scottish population may also be counted upon to offer a determined opposition to the practical re-assertion of an abuse against which they have been fighting for generations. It is not likely that the British people will be caught napping. They at all events will not let the proposal pass into an Act of Parliament and then begin an agitation for its disallowance. Agitation will take place when and where it will lead to practical results. If Dublin University and the Royal Colleges are not good enough for Roman Catholics, and if they want a university of their own, let them do as their co-religionists in the United States are doing. They are getting up a great university at Washington, but they had more sense than expect the Federal Government to subsidize it. If they want a University modelled after the papal pattern, by all means let them have it—at their own expense.

Books and Magazines.

NEW ENGLAND MAGAZINE. An illustrated monthly. (Boston: New England Magazine Co.)—The *New England Magazine* has undergone a transformation. With this month it begins a new and improved series that promises to be very attractive. The contents of this issue, though judiciously varied, are mostly of an interesting historical and descriptive character, yet lighter features have not been overlooked. The illustrations are both numerous and good.

SHINING LIGHTS.—By the Rev. A. Sims. (Otterville, Ont.: Rev. A. Sims). Christian biography is a never-failing source of interest and instructiveness. This little book contains short biographic sketches of eminent saints of different ages, nations and Churches, illustrating the wondrous power of divine grace. The book opens with Gregory Lopez, of Madrid, who lived in the sixteenth century, and concludes with a sketch of George Müller, of Bristol. No one can read this little work without being the better for it.

DIVINE GUIDANCE, OR THE HOLY GUEST. By Rev. Nelson Burns, B.A. (Brantford: The Book and Bible House.) This little work contains much that is true, but from beginning to end it is polemical. It is written in defence and for the propagation of the Holiness theory from which the Galt case took its rise. It is ardently controversial, yet at the same time it is interestingly written. The concluding chapter is given up to "Living Testimony," and the last part of it contains the testimony of Mr. J. K. Cranston.

THE ENGLISH ILLUSTRATED MAGAZINE. (New York: Macmillan & Co.)—From time to time this finely-illustrated magazine gives excellent artistic reproductions of pictures in the principal art galleries. The frontispiece of the September number gives a portrait by Van der Helst, in the National Gallery. The descriptive paper of the number is "Glan Conway," by Grant Allen, with illustrations. "Homeric Imagery," by W. C. Green, is also embellished with fine illustrations. Hugh Thomson supplies characteristic sketches to "Come, Sweet Lass." The serial stories are concluded, and another volume of the magazine is completed, while several new features and improvements for the forthcoming volume are promised.

HOW THEY KEPT THE FAITH: A Tale of the Huguenots of Languedoc. By Grace Raymond. (New York: Anson D. F. Randolph; Toronto: William Briggs.)—In this story the author has endeavoured to depict not only the sufferings of the French Protestants for their faith, but the power of the truth itself to animate and sustain. While care has been taken to preserve the integrity of the historical part of the narrative, the plot is not clogged with historical explanations, but the character of the times is left to reveal itself in the incidents described. Theological discussions have also been avoided, and the truth, for which the religionnaires suffered, is made to shine in their hearts and lives, rather than to fall in dogmatic statements from their lips. The scene is laid principally in the Cevennes and the old city of Nismes. The period covered includes the ordinances with which Louis XIV. first infringed the liberties of his Huguenot subjects, as well as the final extinction of those rights in the Dragonnades, and the revocation of the Edict of Nantes. The hero is a pastor's son, who, stimulated by the example of a martyred father, and the companionship of a noble mother, adopts the forbidden profession of medicine, and prosecutes his calling, and keeps the faith through the gathering and breaking storm. His lofty ideas of duty prove too rigid for his betrothed, and she breaks with him to marry a Huguenot officer, whose attachment to the faith is political, not religious, and who attempts an ill-fated resistance at the commencement of the Dragonnades. The failure of husband and wife to preserve this outward allegiance, when sorely pressed, is contrasted with the steadfast courage of those who have a vital hold upon the truth, while their final restoration, and the witness borne by the young girl in the convent, illustrate the power of divine grace to uplift and uphold. There are necessarily shadows in the picture, but the author has avoided harrowing details, and written in a spirit of charity. At the end there is light. The chastened hearts gathered their "peaceable fruits." Little fingers lay tender seals on the lips of old sorrows, and the curtain falls on a happy English home.