

Sabbath night, from 50 to 150 chairs had to be brought in to accommodate the listeners. Mr. Reid draws his congregations not only from the East end, but from the North end, from Westmount, from Point St. Charles, from the centre of the city, from Longue Point, and from Longueuil and Montreal South. He now visits annually over 600 families. It is a great source of gratification to both pastor and people that the burden is now gone for ever. It is also a matter of profound thankfulness to all, that God has so wonderfully blessed this great work in the East End of Montreal.

The first Gaelic grammar was published before the year 1787. Mr. Shaw, the author of the grammar in question, showed no small ability in the preparation of his grammar; for he had to break fallow ground so far as writing a Gaelic grammar was concerned. In the introduction to his grammar, he employs this somewhat doleful language: "The taste at this day, of the clergy, a lettered and respectable order, is to understand the English, content with what Gaelic enables them to translate a sermon they originally wrote in English. And although they are obliged to speak in public once in seven days, there are not five ministers in Scotland who write their own tongue. If that opinion be correct, then it has to be confessed that during the hundred and twenty years that have since passed, Gaelic has held its own and the ability of Gaelic ministers to write it has made substantial improvement." The publication of the *Teachdaire Gaidhealach* and other Gaelic periodicals some seventy years ago, did very much to increase the affection of Gaels for their native language and to set before them good examples of Gaelic sermons and of many excellent articles in Gaelic prose and verse.

The place of eminence among Gaelic scholars during the last hundred years belongs to Dr. Norman MacLeod, at one time minister of St. Columba's church, Glasgow, and a native of the Classical Morven. His Gaelic prose stands alone in the whole range of Gaelic literature for its terse and expressive purity and for its rich and idiomatic strength and beauty. Over thirty years ago, the writings of Dr. MacLeod were collected and published with the name of *Caraio Nan Gaidheal*, The Highlanders' Friend. Every Gaelic student can find in this book the finest collection of Gaelic prose and verse that the language possesses. Gaelic sermons of great beauty and pious influence are to be found in the book in question, and those who preach Gaelic, will do well to make themselves thoroughly familiar with those splendid specimens of Gaelic preaching. There is in our day a remarkable, and certainly an unparalleled affection to be witnessed among the various divisions of the great Celtic family. At Carnarvan in Wales during last month, a great Pan Celtic Congress was held. The delegates numbered several hundreds. They hailed from Ireland, the Highlands of Scotland, Britain, Wales, Cornwall, and the Isle of Man. The extraordinary success of the Celtic Congress at Carnarvan, gives a fair

indication of the progress of the General Celtic revival, that is going on over half the civilized world. The annual Eisteddfod of the Welsh was held at the same time. The result of those gatherings is that Welshmen continue to be proud of their language and of the traditions of their people.

Welshmen are largely scattered over England, and they, everywhere bring to bear great intelligence and faithfulness in the discharge of their many duties and industries. The thirteenth annual meeting of the Highland Association of Scotland was held in Greenock on the 21st and 22nd September. Mod is an old Gaelic word, which signifies a Court of Justice. The Mod was very well attended, and therefore was very successful. The Marquis of Sullibardine, presided. He is the eldest son of the Duke of Atholl. His father and all the members of the family speak Gaelic fluently. Prizes, amounting to almost a thousand dollars were awarded. The tide of affection for Gaelic and its traditions is gaining every year freshness of strength and volume. A stalwart blow is thus given to the feelings of those who like to forget their Gaelic and to turn their back on their Gaelic lineage. No less an authority than Max Muller contends that every man is to be classed according to the language which he speaks. He may be born of Gaelic parents, but if he speaks English merely he is to be regarded as an Englishman and to have no chance to be regarded as a Gaelic; so inexorable, according to Max Muller is the law that governs the races and those who belong to them.

From The Daily News, London, England, of October 19, we quote the following paragraph headed "A Thunderbolt That Failed:" The Free Kirk seems resolved on maintaining the Shylock role. The latest action represents that body in a characteristically unlovely light. Today Professor Rainy, as Principal of the New College of the United Free Church, delivers his opening address. Yesterday afternoon the Free Kirk served him with a process of interdict. The intention, amazing as it appears, would seem to have been to give the Principal no opportunity of testing the matter, for the service was made late in the afternoon. However, Lord Pearson granted a special hearing at his own residence, and refused the interdict. Every right thinking man will rejoice at the failure of what looks like a pitifully mean trick.

#### Literary Notes.

The Outlook for the 12th instant seems to be to a great extent a Canadian number, containing as it does several articles with direct reference to our country. Of course the result of the Presidential elections takes a prominent place, but place is found also for a good review of our election results. Mr. John Morley's address at Toronto is discussed at some length; also the Doukhobor question in our Northwest. A very good resume is given of the customs of this people, and the way in which Canada has managed a somewhat dangerous experiment is

highly commended. Goodwin Smith at Cornell also strikes home to the hearts of all Canadians who are justly proud of this fine old scholar.

The Biblot (T. B. Mosher, 45 Exchange St., Portland, Maine. Price 5 cents.) The November issue contains short, interesting stories of high literary merit.

Current Literature (Current Literature Publishing Company, New York) for November is full of interest, from its opening pages in which current history, politics, etc., are discussed, down to the reviews of books and magazine articles. Especially for those with little leisure for reading and who wish to keep abreast of the world of thought in all its phases, such a magazine is highly valuable.

The Rev. Joseph Hamilton's popular book, "Our Own and Other Worlds," is meeting with much favor not only in Canada but in the United States and Britain. The publishers are—William Briggs, of Toronto; Eaton & Mains, of New York; and the Methodist Publishing House, of London, England.

The World To-day (Chicago Price, 10 cents.) this month is quite up to the usual high standard both as to matter and illustration. There is an interesting article on the Canadian Elections with portraits of Sir Wilfrid Laurier, R. L. Borden, Hon. Clifford Sifton, Sir Wm. Mulock, W. S. Fielding and F. D. Monk.

The Nineteenth Century and After (7 and 9 Warren Street, New York, Price 40 cts.) The October number is quite interesting. Baron Suyematsu concludes his story, "How Russia brought on War;" Lady Currie writes an article on the original title, "Are Remarkable People Remarkable Looking." The Rt. Hon. John Morley, who has recently visited Canada writes on "Mr. Harrison's historical Romance." And there are many other valuable articles in which naval and military matters have a good share.

What is the Bible? By J. A. Ruth. The Open Court Publishing Company, 1322-1328 Wabash Ave., Chicago. Price 25c. The author of this book was brought up in a Christian home, and in an evangelical Christian church, and at the time he began the study of the question which forms the title of the book, (July 1901,) he was superintendent of a Sunday school. While the book is devoted chiefly to argument and to the presentation of evidence showing the Bible a purely human production, the truths the Bible and Christianity contain are fully recognized and set forth. It is, in fact, an effort to separate truth from error, and to deliver the Bible and Christianity from the error they contain by calling attention to some facts which hitherto have not received sufficient consideration. Mr. Ruth maintains that religious as well as other knowledge came and comes only by development, education, observation, experience, and not by revelation; that the men who wrote the Bible wrote according to the knowledge they had at the time they wrote, and that the Biblical writings show man's development in religious knowledge during the period they cover. "This statement of the advertisement shows the nature of the book; a criticism would involve a lengthy discussion of what is now meant by 'inspiration.'"