

the Catholic vote to both parties. The *Canadian* accuses us of entering upon a crusade against the Catholics of this Province. The accusation is false. In the very paragraph quoted by the *Canadian* we say our motto is: "The tools for the man that can best use them, apart from all considerations of sect or creed. No man has a right to go to any public institution and say: 'I must have a position, because I am a Methodist, or a Presbyterian, or a Baptist, or a Catholic.'" Protestants make no such claim and Catholics shall not have any such claim recognized. That is exactly how the matter stands. The *Canadian* insinuates that the Catholic vote may join King William, and give King William presumably the Orange party—a chance to govern Ontario. We have no doubt whatever that the *Irish Canadian* would march under an Orange flag and keep time to "Boysie Water," or "Croppies Lie Down," for a very small consideration. Whether the organ could deliver the vote that it is always willing to sell is another question. So far as we are concerned we don't care a brass farthing which party the *Canadian* tries to sell its co-religionists to. Judging from the past we should say it will always try to sell to both.

#### ST. GEORGE MIVART ON FREEDOM OF RESEARCH.

IN a noteworthy paper in a recent number of the *Nineteenth Century*, St. George Mivart, an eminent scientist and an intelligent Roman Catholic layman, contends for freedom to pursue scientific investigations untrammelled by ecclesiastical authority. He is an evolutionist, and claims that a belief in that theory is perfectly compatible with devotion to his Church. He states with remarkable clearness that the attitude of several Roman Catholic writers of our time who oppose free investigation are simply occupying a position similar to that maintained by the authorities of the Church in Galileo's time. It is the fashion in some quarters to convey the impression that the story of Galileo's persecution is a myth and that the inflexible Church never opposed the advancement of science.

Mr. Mivart states that there are ecclesiastics in our day who heroically ignore the most positive evidence of the earth's diurnal revolution and boldly claim that the sun moves round the earth. "I know a priest," Mr. Mivart says, "now living much esteemed, and who often teaches from a London pulpit, who lately avowed his belief that the sun and the whole sidereal heavens do actually revolve round the earth every twenty-four hours; adding that he believed this because he considered that the Church was committed to that view by its decision with respect to Galileo." He also quotes from a letter of Bellarmine, written in 1615, in which he refers to the well-known canon of the Council of Trent prohibiting the interpretation of Scripture contrary to the consensus of the Holy Fathers. It is there stated that in the year following "the Sacred Congregation of the Index, as every one knows, made a solemn decree about 'that false Pythagorean doctrine altogether opposed to the divine Scripture, on the mobility of the earth and the immobility of the sun,' by which the works of Copernicus and others were placed on the Index."

The position taken by Mr. Mivart is fortified by numerous quotations, among them the publication of statements made by the Inquisition by order of Pope Urban to the effect that "the earth is not the centre of the universe nor immovable, but that it moves and also has a diurnal motion, is absurd, philosophically false, and, theologically considered, is at least erroneous in faith." The sentence pronounced on Galileo is also given.

The liberty freely to interrogate nature is then amply vindicated and, except in matters pertaining to faith and morals, the distinguished Catholic scientist claims complete intellectual freedom. This claim necessarily suggests another question which he does not raise. If man is to exercise his intellect uncontrolled in the investigation of physical science, why may he not exercise the same God-given power in the search for moral and spiritual truth? Students of science will not long rest satisfied with a partial emancipation. If a man may use the inalienable right of private judgment in the study of God's works, why should he be restrained by human authority from exercising the same right in the study of God's Word? The whole paper is suggestive of a growing intellectual freedom.

## Books and Magazines.

OUR LITTLE ONES AND THE NURSERY. (Boston: The Russell Publishing Co.) This monthly, beloved of little folks, is bright, beautiful and attractive as ever.

ST. NICHOLAS. (New York: The Century Co.) *St. Nicholas* for September is excellent. Its contents are varied, instructive, entertaining and amusing, while the engravings are very numerous and many of them very fine.

THE NEW MOON. (Lowell, Mass. New Moon Publishing Company.) This is a comparatively recent addition to our literary magazines. It is designed to meet the popular taste. It contains short papers, stories, poems, etc. Its price brings it within reach of all who desire good but inexpensive reading matter.

DOWN IN THE VALLEY. By Lady Hope. (London: S. W. Partridge & Co.) Books for the young are plentiful, and they are of all degrees of merit and demerit. This little volume is simple, natural and well-fitted to make a good impression on the minds of its readers. It will inspire them to do good to others.

LETTERS; or Letters to School Girls. By Popular Writers. Edited by Caroline G. Cavenish. (London: S. W. Partridge & Co.) This handsome little volume is especially addressed to girls pursuing their studies at school, though for younger and older girls there are words in season. The various letters convey excellent and useful counsels and breathe a fine Christian spirit.

HARPER'S YOUNG PEOPLE. (New York: Harper & Brothers.) Every week this delightful magazine for young people comes laden with good things in the way of useful information, stories that leave good impressions on the minds of readers, good poems and the healthy fun in which young folks delight. The value of the magazine is greatly enhanced by the number and excellence of its pictures.

THE CENTURY. (New York: The Century Co.)—The September number of this splendid magazine devotes much space to papers relating to the great Civil War. One of these, which will now be read with a mournful interest, is from the pen of the late General Grant, on "The Siege of Vicksburg." Even the short story of the number, entitled "Crow's Nest," relates to the war. "Connecticut in the Middle Ages" will strikingly remind readers of the advance of public opinion on the slavery question since 1833. Lieutenant Schwatka's paper, descriptive of his Alaskan exploration, is graphic and interesting. The other descriptive papers of the number have distinctive merit. Topics of the Time and Open Letters are more than usually interesting this month. The illustrations are numerous and attractive.

HARPER'S MAGAZINE. (New York: Harper & Brothers.) The new issue of *Harper's*, a most excellent one. There is a fine portrait of General Grant and deeply interesting "Reminiscences" of the great soldier by a member of his staff, Horace Porter. C. H. Farnham contributes the first of a series of papers on "Labrador," copiously and well illustrated. Other attractive papers are: "The House of Murray," possessing great literary interest, "Impressions of the South," by Charles Dudley Warner, "The Earliest Settlement in Ohio," and "Sewage Disposal in Cities," are specially good. "East Angels," by Constance Fenimore Woolson, and "Indian Summer," a novel by W. D. Howells, supply the readers of fiction with a rare treat. The other papers, the poetry and the usual departments are worthy of this excellent magazine, while the engravings are both good and profuse.

THE SOUTHERN PRESBYTERIAN REVIEW. (Columbia, S.C.: The Presbyterian Publishing House.)—The unhappy controversy over Dr. Woodrow's evolutionary views is the occasion of no fewer than four (if the paper founded on Professor Drummond's book is included) out of the seven articles that appear in this admirable quarterly. What is a little curious, the writers of all these papers take Dr. Woodrow's side of the question; they are pro-evolutionary. The contents of the number are: "A Calm and Candid Review of Some Speeches on Evolution," by Rev. Dr. John B. Adger; "The Founder of Congregationalism," by Rev. Maurice S. Hansen, M.A.; "The Perkins Professor's Case Viewed in the Light of Law and Equity," by Dr. Eugene Daniel; "The General Assembly," "Natural Law in the Spiritual World," by Dr. J. M.

Atkinson, "Evolution and Theology," by Rev. J. W. Flinn, and the usual excellent and concise summary of "Recent Publications."

THE ATLANTIC MONTHLY. (Boston: Houghton, Mifflin & Co.) Henry James begins a new story, "The Princess Casamassima," in the September *Atlantic*, and the reader will find it totally unlike anything he has previously written. Mrs. Oliphant's serial is remarkably interesting just now, and Mr. Warner and Dr. Holmes give entertaining instalments of "On Horseback," and "The New Portfolio." Mr. Howells has a critical and biographical notice of the Italian poet Leopardi, and Mr. Scudder contributes a paper on "Childhood in English Literature and Art." There is a thoughtful article "Ancient and Modern Greek" on the "Greek Question" in colleges, by William Cranston Lawton, and under the title of "A Diplomatic Episode," Rev. S. J. Barrows narrates the attempted seizure of the island of Alto Velo by the United States Government. "Mondauin," a prose paper, by Edith M. Thomas, "Mining for a Mastodon," a story, and a careful consideration of "The Poetic Element in the Medieval Drama," three good poems, and reviews of several important books, together with the usual departments, close the number.

THE clergy of the Diocese of Hereford, in England have presented to the Convocation of Canterbury a petition against the Revised New Testament, on several grounds among others, that "the revisers, by newly placing in the margin at Acts xx. 17, 'presbyters' for 'elders,' and then by newly introducing into the text at Acts xx. 28, 'bishops' for 'overseers,' have tended to confuse two distinct orders of the Christian ministry." They also protest against the use of the word "appoint," instead of the word "ordain," in several places in the New Testament. In fact, they plead that the Revised Version weakens most decidedly the argument for Episcopacy.

SPEAKING of the editor of the *Interior*, the *Independent* says: "His last discovery he made at Jamestown, Dak. (they call it Jim-town there, where two years ago, the Presbyterians of the vicinity planned to start a college, the people of the town to raise \$10,000 and the Presbytery to raise \$15,000 more. But times were hard and the money could not be raised. Here a Congregationalist steps in and promises to give \$20,000 to start the college, provided there were a Congregational Church there. Hereupon somebody calls a meeting to see if the Presbyterian Church, five years old, will not join the Congregational Association, and just then Dr. Gray appeared on the scene, smelt the rat, saw it brewing in the storm, and nipped it in the bud. And is not he hotly angry?" Evidently a remarkable kind of rodent.

#### OBITUARY.

##### MRS. CAMERON.

The subject of the following memoir is Mrs. Cameron, the beloved wife of the Rev. Mr. Cameron, of Lucknow, who died at her residence on the 16th of August, 1885. She was born in the parish of Logierait, Perthshire, Scotland, in the year 1818, and was, consequently, in the sixty-seventh year of her age at the time of her death. When very young she was brought to a saving knowledge of the Lord, under the preaching of the late sainted Rev. W. C. Burns. Her change was a thorough one, clearly known and seen by all that knew her. She at once began a new life and devoted her time and talent to the glory and service of the Lord. In the year 1853 she emigrated to Canada with her husband, and settled at Vankleek Hill, into which pastoral charge Mr. Cameron was inducted upon his arrival, being designated thereunto by the Colonial Committee of the Free Church of Scotland. The stated means of grace were then scarce in Canada, and she, for her love to precious immortal souls and for the glory of God, willingly left her home and native country and parted with all her relatives and friends, and came to a foreign land in order to aid her husband in the blessed work of making the name of Jesus known to people that were destitute of the means of salvation. She took a cordial interest, not only in the work of the Lord at home, but also in foreign missions and missionary work; and at her death she was president of the Woman's Foreign Missionary Society in the Presbytery of Maitland. She began to ail in March last from an affection of the liver, which gradually grew in severity and finally proved fatal on the 16th day of August. She bore her illness with Christian fortitude and resignation to the will of the Lord. To her, death was gain. When she was drawing near the end she was longing to be released from the body and be present with the Lord. On one occasion she said to Christian friends that prayed for her recovery at her bedside: "Oh do not try to keep me back. I long to be with the Lord and to have higher measures and views of His glory than can be enjoyed in this life." She bade an affectionate farewell to her husband and children and then reposed in peace and patience till the Master called her to Himself. "Blessed are the dead which die in the Lord." Her remains were taken early in the morning to the train that carried them to Glengarry (for it was in Lochiel she was buried) and notwithstanding the inconvenience of the early hour multitudes of sorrowing friends assembled at the house to pay their last respects to the memory of one dearly beloved by all that knew her.