

remove the most clamant grievances of the Irish people. The anomaly of what many of the inhabitants considered an alien Church, supported by the State, was disendowed and disestablished. This ameliorative act was followed by successive improvements of the land laws, so that now the rights of the tenantry are better protected than ever before. Beneficent legislation for Ireland has not yet reached its final limits. With the repression of political crime, and the supremacy of law, measures for the welfare of the people will doubtless be devised.

The disheartening contemplation in connection with the Irish problem is the fierce and passionate manner in which the agitation is kept up. The better class of Irish leaders seem to imagine that no just measure for their country can be obtained from the Imperial Legislature unless the people are kept up to a pitch of incipient rebellion. They labour under the delusion that their fellow subjects in England and Scotland will never concede their rights unless they are wrenched from them by threats. Their ideas seem to be too insular. The history of constitutional government might enlighten them in this respect. Unfortunately these leaders find a people only too unreasonable and inflammable. Though such men as Parnell and Diggar and Sexton may never for a moment countenance the dark crimes that have marked the latter course of the present agitation, it is unquestioned that they have grown up under the shadow of the Land League. There is a degree of moral responsibility for the crimes that have disgraced Ireland during recent years that must inevitably attach to the movement in which these men have been the most conspicuous figures. Some men go the length of supposing that, had these leaders denounced the crimes that were committed with any degree of hearty vigour, they would have been displaced by more thorough going demagogues unrestrained by the humane considerations that actuate Charles Parnell and his associates.

There is still another consideration that is oftener felt than uttered, and that is the attitude of the Roman Catholic Church in Ireland. The Pope, it is true, has conferred with prominent ecclesiastics on the state of affairs in Ireland. He has oftener than once expressed an opinion adverse to the lawless and bitter spirit with which the agitation was carried on, and how could he do less? It is equally true that prelates and priests have taken a more or less active part in the bitter strife that has marked this movement from its earlier stages to the present. If people in the south and west of Ireland have had wrongs that bore heavily upon them, has not the spirit of disaffection been sedulously fostered for generations? Who was responsible for this spirit of disloyalty ever ready to flame forth when opportunity offered? Not the political leaders of the Irish people alone. They always found willing allies among the Irish priesthood. Suppose they were able justly to repel all such accusations, were not they, much more in times past than they are now, the chosen and almost the sole guides of a confiding people? How have they discharged the trust reposed in them? Have they used their opportunities for teaching their trusting people the ordinary and common place habits of thrift and industry, and that the greatest and best of all reforms was that of personal improvement? Have the people of Ireland been taught the divine lessons of faith and charity, and prepared for self-government by the exercise of self-restraint? There is no room for doubt that, had Irishmen in the south and west been taught that industry, intelligence and moral worth would have led to individual happiness and national prosperity instead of race-jealousy, and hatred being kept alive for interested and selfish purposes, Ireland would to-day be in the enjoyment of happiness and freedom it may take her half-a-century yet to obtain.

ACKNOWLEDGMENTS.—Rev. Dr. Reid has received the following sums for schemes of the Church, viz.: J. L. Limehouse, for Home Mission, \$5; One whose desire is for the salvation of souls, for Home Mission, \$7.50; Foreign Mission, \$7.50.

THE Rev. R. Wallace begs to acknowledge the following sums received by him for the disabled minister: W. Mortimer Clark, \$5; J. Kerr, \$2; W. J. Blaikie, \$3; J. Barclay, \$2; T. W. McRae, \$5; Rev. Samuel Jones, \$5; A Sympathizer, \$10; James Laidlaw, \$1.

IN aid of the Pomaret Grammar School students, \$2 have been received from D. McM., Komoka, since last acknowledgment.

BOOKS AND MAGAZINES.

THE HOMILETIC MAGAZINE. (New York; Anson D. F. Randolph & Co.)—This magazine is intended to be serviceable to ministers in their pulpit preparation, and is admirably fitted for this purpose. Its contents are varied and suggestive. The sermons selected are by some of the representative ministers of different denominations. The opening discourse on the "Christian Race," is by the eminent French divine, Dr. E. de Pressensé. Under the head of "Practical Homiletics" a variety of outlines are given. The Clerical Symposium contains a continuation of "The Scripture Doctrine of the Atonement," by Professor F. W. Morris, D.D.; and the "Sufferings of the Animal World," by F. W. Aveling, M.A.; while the expository section comprises five different subjects, treated by divines of acknowledged excellence. Professor Radford Thomson gives a graphic account of "A Dominican's Charity sermon," which he heard at Dieppe last autumn. The February number of the "Homiletic Magazine" is equal in excellence to any of its predecessors.

AMERICAN HUMORISTS. By H. R. Haweis. (New York: Funk & Wagnalls; Toronto: William Briggs.)—Many have essayed to give a definition of wit, and to distinguish between it and humour. The result, up to the present, cannot be considered altogether satisfactory in a strictly logical sense. But then wit defies logic. The self-evidencing quality of wit is worth a thousand definitions. There are individuals so peculiarly constituted that a joke is utterly lost upon them. This is worse than colour blindness. Sidney Smith's misdirected jest at the expense of Scotchmen would fail to convince them that a jest was laughable, though sworn to by Nestor. Mr. Haweis not only possesses a delicate and subtle perception of humour himself, and ability to perceive and appreciate it in those gifted with that most exquisite faculty, but he is a famous interpreter of its essence to duller mortals whose sense of the humorous is less fully developed. The sketches of the American humorists—Washington Irving, Oliver Wendell Holmes, James Russel Lowell, Artemus Ward, Mark Twain, and Bret Hart—are genial and appreciative. The characteristics of American humour in general, and the distinctive features of these representatives are given with a clearness and precision resulting from accurate study and insight. A spare hour devoted to relaxation could not be spent in more enjoyable company than that of the "American Humourists."

THE CATHOLIC PRESBYTERIAN. (New York: Anson D. Randolph & Co.)—The February issue of this substantial monthly is the fiftieth, or jubilee number, to which the editor, Dr. Blaikie, makes a modest and grateful reference in his notes of the day. It is of more than ordinary excellence, containing a variety of contributions by writers whose names command respect, and whose writings are looked for with eagerness. The first is an able and thoughtful paper on "The Salvation Army," by Rev. Andrew Murray, Wellington, Can. of Good Hope. It is on the whole a just and appreciative estimate of the movement and its methods. Hugh Macmillan, in a characteristic manner, discourses on "Beauty for Ashes," and Dr. Anderson, Tooting, London, supplies a readable paper on "Daniel Defoe and His Church." The Rev. A. C. Murphy, of Dublin, under the somewhat quaint title, "Let all the People say Amen," urges a fuller participation of the people in Presbyterian worship. John Munro Gibson, in the clear, forcible, and direct style which characterizes his speech and writing, has an excellent paper on the "Practical Work of the Church—The American Idea of the Prayer-Meeting," in which he desiderates less formality and preaching, and more spontaneity and mutual edification on the part of the people. Then comes the "Symposium—Progress in Theology—No. II." The writer of this part is a master in dialectic, Professor A. A. Hodge, of Princeton. The criticism is thoughtful, clear, and candid, and will be read and reflected on by many who are attentive to the theological thought currents of the day. The American notes are by Dr. Matthews, of Quebec, the corresponding editor. The usual departments are kept up, such as the "General Survey" and the "Open Council." "The Catholic Presbyterian" will be welcomed by our ministers who wish to get the best and freshest thought on the speculative and practical questions of the time, nor will it be less appreciated by intelligent readers generally.

THE CANADA EDUCATIONAL MONTHLY. Edited by G. Mercer Adam. (Toronto: The Canada Educational Monthly Publishing Co.)—The January number of the "Educational Monthly" contains a number of articles interesting to the general reader, but specially attractive to all engaged in the work of teaching and to all who are concerned with educational methods and their development. A Canadian writer gives a graphic picture of "Social Life in the reign of Queen Anne." Another Canadian, dealing with life in the present day, writes racy on "A Year in England; What I Saw, Heard and Thought." A good and accurate estimate of "Edmund Burke" is from the pen of J. O. Miller, Madoc. Prof. Frisby, M.A. (of University College, Toronto, now of the U. S. Naval Observatory, Washington), contributes "Notes on the Great Comet of 1882." In addition to these there are the usual departments of University and School Work, Contemporary Literature, and Editorial Notes, in which current educational topics are discussed concisely and comprehensively, and with the rare felicity that distinguishes their writer. The concluding article in this excellent number is the address of President Nelles, of Victoria University, on the occasion of the installation of Dr. Arthur P. Colman as Professor of Natural history and Geology in that institution. The editorial note referring to the address is worthy of reproduction:

"Dr. Nelles has a timely word for the necessity of having science taught in our academical institutions by men who are in sympathy with religion, and whose faith is not subverted by the destructive criticism of the age. The dogmatism of science is as objectionable as that of religion; and both are antagonistic to the spirit of culture and the literary instinct which enlightened thought and a true liberalism should seek to instil in the youth of the land. The rationalizing influences of modern scientific literature want the wholesome corrective which a teacher of science loyal to Christian truth, imbued with a spirit of reverence, and impressed with the sense of the mystery of life, can most effectively impart. Nothing is more fatal to nobility of mind, or more depressingly checks aspiration than the negation of the age; any force in our colleges that will fight this influence, and deal with science, not in the mechanical and coldly intellectual spirit of the times, but, recognizing the essential spiritual facts of life and nature about one, and with that glow which a fervid religious spirit infuses, will do an inestimable service to mankind."

RECEIVED.—"Morin College Review."

KNOX COLLEGE METAPHYSICAL AND LITERARY SOCIETY.

The last meeting of the above society for the present year was held on Friday evening, in the Convocation Hall at the college, at 7:30. The hall was completely filled by a thoroughly appreciative and enthusiastic audience. The meeting opened with prayer by the Rev. Dr. King. Mr. J. A. Ballantyne, B.A., president of the society, then asked Rev. Principal Caven, D.D., to occupy the chair. The glee club then rendered a musical selection, entitled, "Sleigh Riders' Serenade," with good effect. The essayist of the evening was Mr. W. S. McTavish, who took for his subject "The Testimony of the Catacombs of Rome." He gave a description of the position, structure, and extent of the catacombs. They bear testimony in relation to the persecution to which the infant Church was subjected. The inscriptions found upon the tombs, and the relics of the instruments of torture, prove that the early Church was convulsed with fierce and bitter persecutions. Their symbolism testifies to the existence of Scripture previous to the time in which the excavations were made. It testifies also to the knowledge of Scripture which they possessed. By contrasting Pagan with Christian epitaphs, we find what beneficial influences were exercised by Christianity in that early period. The essay throughout was both interesting and instructive, and met with hearty applause. The reader was Mr. J. J. Elliott, whose selection was "The Maiden Martyr," which was read with ease and justice to the selection. The glee club rendered another musical selection, entitled the "War Song," which called forth an encore from the audience. The subject for debate was, "Resolved that trial by jury should be abolished." The affirmative was argued by Messrs. T. Davidson, B.A., and R. S. McNair, and the negative by Messrs. W. Robertson, B.A., and W. A. Duncan, B.A. The discussion was carried on with great enthusiasm and interest by the speakers on both sides, each advancing in their turn very substantial arguments. The chairman, after summing up the arguments, decided in favour of the negative. The benediction was pronounced by the Rev. Prof. McLaren, after which the proceedings terminated.