

Notes of the Week.

DR. DONALD MACLEOD, editor of *Good Words*, in a sermon preached at the third annual festival of the Congregational Psalmody Union at Perth, said the boasted simplicity of the Presbyterian form of worship was often discordant and sometimes almost grotesque. While admitting that a fine choir had its use, he insisted on the need of making praise truly congregational.

THE bill for the suppression of gambling dens known as bucket shops has been passed by both Senate and Commons, and will no doubt soon become law. The growth of the gambling habit has been great of late, and its results are ever and always ruinous. The *Montreal Witness* gives expression to this opinion: To find a remedy which will abolish all gambling in grain and stocks, is, we fear, beyond the reach of law, though whatever law can do, law ought to do, and further legislation will perhaps follow. But the medicine which reaches such a deadly and withering disease will need to be a moral one. So long as our law permits gambling in churches, and lotteries conducted by clergymen, for so called patriotic purposes, the outlawing of Satan's acknowledged bucket shops will have about it some slight odour of hypocrisy. It is time that judgment should begin at the house of God.

THE Roman Catholic Archbishop of Toronto, so long a prominent figure in public life, has finished his career. He fell at his post. In the discharge of duty during inclement weather he contracted a disease which rapidly ran its course. While many had no sympathy with his creed or the methods by which he sought its advancement, he was personally very highly esteemed not only within his own Church but beyond it. He was of a generous and kindly disposition and always ready to help the distressed. His obsequies were attended with all the pomp and elaborate ceremonial usual when distinguished authorities in the Roman Catholic Church are removed by death. Cardinal Taschereau was the celebrant of the requiem mass, and Bishop Ryan, of Buffalo, preached the funeral sermon, pronouncing a glowing tribute to the memory and worth of the departed prelate. Many prominent men from a distance were present and took part in the imposing ceremonial.

In a remarkable article in the *May Contemporary*, "The Power Behind the Pope," Dr. William Wright gives a complete history of that translation of the Gospels by M. Henri Lasserre, which he published in 1886 with the *imprimatur* of the Archbishop of Paris and the approval and benediction of the Pope. After it had passed through twenty five editions it was suddenly condemned and proscribed as a book of degraded doctrine by the sacred congregation at Rome; and the withdrawal of the version from circulation has been so complete that it was only after a weary search Dr. Wright was able to get a solitary copy at Pau. Well may Dr. Wright ask "How does the infallibility stand in the transaction? We are told that the Pope is only infallible in the discharge of his teaching office. In officially blessing and applauding Lasserre's version of the Gospels, he was acting in the discharge of his teaching office. Is not the infallible teaching therefore in the Index?"

ONCE more in the city of Toronto the apostolic saying, "The end of these things is death" has received striking verification. A foul and brutal murder was perpetrated in a wretched house in a lane not far from some of the stateliest churches. It is the time-worn culmination of a life of dissoluteness and crime. The miserable victim, belonging to a respectable family in an Ontario town, a few years ago entered on the paths of the destroyer. Remonstrances and entreaties were addressed to her in vain. She went on the downward way with ever-quickenings steps until she reached the tragic end. Her degraded assailant belonged to the class that lives by crime. It is said of him that he never would follow any honest occupa-

tion, and he now awaits trial for the crime of murder. Beneath the surface of decorous society what terrible plague spots exist! The dark places, where are the habitations of horrid cruelty, are not all beyond sea. Heathenism abroad may be terrible, here at home it is no less appalling.

LIKE several other Roman Catholic journals, the *Montreal Post* has criticised somewhat severely the Papal rescript on the Irish Question. Of late Daniel O'Connell's dictum, "as much religion as you please, but no politics from Rome," has grown in favour with several Roman Catholic priests, journalists and public men. This spirit of independence is not looked upon with favour by the dignitaries of the Church. Archbishop Fabre, of Montreal, made haste in a public circular to rebuke the *Post* for its temerity, and Father Dowd, of St. Patrick's Church, emphasized the circular by certain pointed remarks of his own. He took occasion to say very severe things of the *Montreal* journal and commended to his hearers a New York publication which he thought it would be safer for them to read. Absolute submission to sacerdotal authority is in these restless days far from being complete. The right of private judgment, in things temporal at least, is rapidly securing a foothold in the Roman Catholic Church itself. Will the opposing forces come into conflict? If so how will it end?

IN theory most people approve of early closing. When it comes to a practical application of the theory it is sometimes different. No possible scheme could be devised that would meet with entire approval. The inevitable objection would be sure to arise and table his protest. The laudable measure passed at the last session of the Ontario Legislature has been generally hailed as a step in the right direction. Objectors who have few good arguments against the measure grow eloquent on its infringement of the liberty of the subject. The success or failure of the law lies with the people themselves. When all stores are closed for certain at a specified hour, purchasers will regulate themselves accordingly. The volume of business will not be diminished by closing at reasonable hours. It will only be less sluggish while it lasts, and all will reap the benefit that shorter hours are certain to bring. If the greatest happiness of the greatest number has any force at all, the early closing movement will receive a generous and fair trial before it is abandoned in deference to the interested clamour of those whose public spirit finds its customary expression in objection to all general improvement.

IT is not often that Unitarians have a good word for Presbyterianism, but the following instances are exceptional. Dr. James Martineau, at the third triennial national Conference of Unitarians at Leeds, formulated his scheme for a closer union of the churches after the Presbyterian model for the purpose of securing the help of the strong congregations for the weak. As he proposed a return to the Presbyterian system of their forefathers, he also suggested that they should adopt the name "English Presbyterian." If they looked at history they would find, he said, that they had not gained from Congregationalism a power which they had not before. On the contrary, their power had been and was declining. He added that he does not expect to live to see his scheme adopted. Dr. Crosskey said long and happy experience enabled him to pay a tribute of the most profound respect to the Presbyterian Churches of Scotland; and Rev. R. A. Armstrong remarked that if they could combine the strength of the Congregational and Presbyterian systems, avoiding the weaknesses of both, they would have the best form of ecclesiastical government which Christendom has yet seen.

THE natives of India who have visited the western world have amply sustained the impression that the Hindu intellect is keen, subtle, and able to grapple with the great problems of philosophy. The latest representative of the old civilization of India, who has

just paid a visit to Toronto, is no exception. Her address, delivered last week in St James Square Church, though in the main conveying little that was new on the subject of woman's position in India, was a most graphic and telling delineation of the sad condition of life to which the women of India are subjected. The Pundita Ramabai is a graceful and pleasing speaker. Her command of effective and accurate expression is surprising. Though she speaks with a slightly foreign accent, there is no difficulty in understanding all she says. The listener is occasionally impressed with the idea that as a speaker she is possessed of considerable reserve power, which, if given free scope, could sway an audience at will. Her object is the establishment of an institution in India for the higher education of child-widows, a numerous class which the social and religious customs of the country place at a terrible disadvantage. In the United States her appeal has met with a generous response. The Pundita is worthy of the fullest confidence, and her benevolent scheme deserves the heartiest support and encouragement.

THE Duke of Norfolk has consented to become president of the approaching Armada tercentenary demonstration at Plymouth, on condition that both politics and religion be ignored in the celebration! As might be expected, he intimates that he could not participate in any individual glorification of Queen Elizabeth or anything tending to a triumph of Protestantism. The obsequious Plymouth committee passed a resolution assuring the Duke that nothing of the kind was intended, and they have elected him president, on the express understanding that the celebration is to be conducted on what they are pleased to call "national and unsectarian lines." On this the *Christian Leader* remarks. The proverbial performance of the play of "Hamlet" with the Prince of Denmark omitted would be a mild figure to apply to this monstrously absurd proceeding at Plymouth. The orators who will take part in the commemoration, under the limitations imposed by his grace of Norfolk, are not to be envied, and we shall look with some curiosity for the addresses in which they contrive to tell the story of the Armada, without making any allusion to Protestantism or Popery, and without paying a tribute to one of the greatest monarchs who ever occupied the throne of England. A strong movement is being made for a distinctly Protestant celebration of the grand historical event.

MR. RITCHIE'S Local Government Bill, now before the British Parliament, has occasioned a keen discussion of compensation for the withdrawal of liquor licenses. The *British Weekly* says: The protest against the iniquity of compensating publicans who follow their trade on yearly sufferance is being strongly made in all quarters where religious motives prevail, and the matter is fairly and frankly judged. Certain daily papers write as furiously on behalf of the monstrous claim of "the trade" as if they had taken briefs and heavy retaining fees; but of argument there is necessarily very little. If there was any vested interest in this country it was Consols. Where is the compensation to the holders of Consols just deprived of a part of their *percentage*? When the new Education Acts were passed who compensated the private teachers, multitudes of whom were financially ruined? They were engaged in a legitimate and beneficent occupation. Many of them were women who were doing their best—often a good deal—for the youth of the country, and who had no other means of livelihood to which they could turn. Were they re-compensated? Is there a claim to compensation, is there a vested interest in a trade, simply because regulations have been made to prevent it from becoming an intolerable curse to the population? Publicans have had their profit: let them now share the loss, which wiser legislation may require them to endure for the country's good, with the ousted teachers and impoverished holders of Government bonds, and those whom the wheel tax will deprive of their profits and their living.