

December. It is the purpose also to send representatives to the various churches at their annual assemblies and conferences. The Alliance passed a strongly condemnatory resolution relating to the manner in which the prohibitory law in the North-West Territories is evaded by governmental action. The Dominion Alliance is becoming a power in the land.

### CARDINAL NEWMAN.

BY the death of Cardinal Newman the Roman Catholic Church loses one of its best dignitaries, and England one of her most notable citizens. When the interesting personality of the man, the high place accorded him in the Romish hierarchy, and the important issues of the course he pursued it is not surprising to find that his death has been made the occasion of unstinted eulogy of his high character and achievements. His career has been typical of the times in which he lived. To him possibly more than to the other distinguished men with whom he was associated, the rise and influence of the Tractarian movement in England, and wherever the Anglican Church is to be found will history ascribe the most prominent part. With the solitary exception of Dr. Pusey, no other name stands out so distinctly in the evolution of the High Churchism now so prevalent in the Anglican community. Though he took the logical step that his convictions and position demanded by seceding to the Church of Rome, that movement he was instrumental in founding still bears the impress he gave it at the outset.

John Henry Newman was born in London, February 21, 1801. His father was a banker in the English metropolis. He enjoyed all the educational advantages a well-to-do family can command, having been a pupil at Ealing and subsequently graduating with honours at Trinity College, Oxford. For several years he held important academic positions at the famous University. In 1822 he became a fellow of Oriel College, and three years later was appointed vice-principal of St. Alban's Hall, and in 1826 tutor of Oriel. Ordained in 1824, four years afterwards he became incumbent of St. Mary's, Oxford, and chaplain of Littlemore. From the first his sermons attracted attention, and were listened to with much interest and sympathy by large numbers of the Oxford students, as well as by thoughtful townsmen. In a few years he resigned his tutorship, but continued his ministry, which, because of its high mental and moral qualities, exerted a wide and deep influence. His intimacy with Dr. Pusey, John Keble and Hurrell Froude and his warm sympathy with their views induced him to join heartily with them in the promotion of the High Church movement. With this in view the famous "Tracts for the Times," made their appearance. Of these, twenty-four were written by Newman. They attracted much attention and gave rise to considerable controversy. When Tract No. Ninety appeared the real drift of the movement was readily seen. It was now recognized that the direction of the movement was Romeward. The position taken in the most notable of all the series of tracts by John Henry Newman was a great surprise. That a man of his high conscientiousness should sanction the questionable practice of subscribing the Thirty-nine Articles and at the same time mentally attach to them a Romish sense was unexpected. On the publication in 1841 of this tract the storm burst on the author. Next year he founded a kind of a monastery over which he presided at Littlemore. He found, however, that his position in the Church of England was anomalous, and in 1845 he took the important step to which his course for a number of years had been leading him. He openly joined the Church of Rome, and became a priest of that communion. He was soon afterward appointed to found the Oratory of St. Philip Neri at Birmingham, with which he remained connected till 1854, when he was chosen rector of the Catholic University of Dublin. There he remained for four years, when he returned to Birmingham and undertook the management of a high class Roman Catholic educational institution at Edgbaston, near Birmingham. In 1879 the Pope raised him to the position of cardinal deacon in the Church. For some time previous to his death he had been in feeble health, and owing to his advanced age the last attack found him unable to withstand its force, and he passed away on Monday week.

His lot was cast in stirring times. There was intense intellectual activity among a large number of the ardent young men attending Oxford in those days. They were as if at the parting of the ways.

The spirit of the new time was beckoning them onward. Traditionalism was dying and freedom of enquiry was pressing for recognition. The materialistic trend was already making itself clearly manifest, and on the other hand the vague negations of a mystic pantheism had their fascinations for many. John Henry Newman, always a serious thinker, was alarmed at the outlook. He was reluctant to go forward, and thought safety was to be found by looking to the past. It is a curious and significant circumstance that his brother Francis William went the opposite way. Ardent and aspiring, he at one time was strongly bent on going to India as a missionary. In sentiment and belief he was at the time in full sympathy with evangelical religion. In the mazes of doubt he became bewildered and it is understood has continued to entertain sceptical ideas ever since. He devoted himself to literary and educational work, being connected with London University. At all events for many years he has not taken much part in religious controversy. The most notable of his contributions in this field were "The Soul, her Sorrows and Aspirations," and "Phases of Faith," which last evoked the trenchant and subtle reply of Henry Rogers in "The Eclipse of Faith," a work well worth reading still. John Henry shrank from what appeared to him the hopeless nature of the conflict and the dangers to be encountered, and took refuge in the supposed dead calm and passionless rest from doubt and anxiety the Roman Catholic Church with its hard and fast dogmas pretends to offer. Whether the good man found in the Church of his adoption the mental and spiritual repose and peace for which he longed is a question not likely to receive a definite answer. It is certain his intellectual activity remained unimpaired and it is hardly possible to suppose that a gifted man with characteristics such as his could shut the door on obtrusive thoughts calling in question even some of the fundamental conclusions he had reached. It was strongly suspected that he never was in full sympathy with the Vatican decrees proclaiming Papal infallibility. He was at pains to dissipate this opinion, but it is certain that he was not in sympathy with the general policy of the Jesuits, the party now dominant in the counsels of the Vatican.

The literary activity of the deceased Cardinal was great. In his earlier years he published volumes of essays and sermons. The fact that amid his ordinary duties he found time to write so many of the "Tracts for the Times" bears evidence of his earnestness and industry. For three years he edited the *British Critic*. He also wrote several volumes in departments of early Church History, and even entered the realm of fiction, giving to the world two works in this department. One of his most interesting books is the famous "Apologia pro Vita Sua," which is biographical as well as polemic. It was called forth as a rejoinder to certain strictures of the late Charles Kingsley, who spoke out his dislike of Romanism in the trenchant and manly fashion habitual to him. Newman earned laurels as a poet also. A volume of his poetical works was published in 1868. Several of his hymns appear in the "Lyra Apostolica," and the best of them all, "Lead kindly Light," has long since commended itself to the universal Christian heart. In a manner peculiarly its own it voices the Christian consciousness, and for that reason it will find an enduring place in the hymnology of the Christian Church.

In his early youth Newman read several of the standard Calvinistic works, which he says effected an "inward conversion of which," in his "Apologia" he says, "I am still more certain than that I have hands and feet." His acceptance of the Romish system could neither be a final nor satisfactory solution of his difficulties. Despite all its pretensions and assumptions it is but a human system after all. The figment of papal infallibility will in due course follow the divine right of kings. The only foundation for a living intelligent faith is in the risen Christ, not human tradition. For his personal worth and Christian life the memory of John Henry Newman will be held in lasting esteem, an honour of more value than papal canonization.

It is computed that there are over one million deaf and dumb people in the world.

THE Rev. Andrew Rowand, of Wallacetown-on-Ayr, died lately in his sixty-seventh year. A disease in one of his legs manifested such dangerous symptoms some time ago that the limb had to be amputated, and he did not recover from the shock. A native of Paisley, he was encouraged to enter the ministry by Dr. Macnaughton.

THE Rev. William Duncan, of Maryhill, Glasgow, opened a two days' bazaar at Haddington to aid an effort which is being made by the East Church congregation to effect improvements on their church and to erect a hall. It is proposed to place a memorial window in the hall to indicate the spot where John Brown, formerly pastor of the church, wrote his famous Bible commentary and other works.

## Books and Magazines.

BABYHOOD. (New York: Babyhood Publishing Co.)—Much valuable, sensible and timely counsels are given in this monthly respecting the management and training of children.

THE LADIES' HOME JOURNAL. (Philadelphia: The Curtis Publishing Co.)—The remarkable success achieved by this splendid monthly is thoroughly well deserved. Its general excellence and unflagging enterprise keep it in the front rank of monthlies of its class. Mrs. Lyman Abbott is to become one of the editors next month, and arrangements are now being made for the publication of an English edition on an extensive scale.

THE ENGLISH ILLUSTRATED MAGAZINE. (New York: Macmillan and Co.)—The new star that has begun to shine in the literary firmament, Rudyard Kipling, has the place of honour assigned him in the August number of the *English Illustrated*. He contributes a poem "The Gift of the Sea." Another instalment of Sir Donald Mackenzie Wallace's "Overland from India" is given. The finely illustrated descriptive papers are "Heligoland," "An Autumn Ramble down the Upper Thames" and "Cowes Castle." Howard Hodgkin discusses "The Prospects of Middle-Class Emigrants" and William Morris continues his most interesting serial "The Glittering Plains."

THE PULPIT.—(Buffalo: The Lakeside Publishing Co.)—This is a new and promising monthly venture. The first numbers contain complete sermons by Canon Farrar, Drs. Fuller, Mackennal, Mitchell, Vaughan and the late Professor Elmslie. In the prefatory remarks it is stated: We have a poor opinion of abridged discourses. The *Pulpit* is devoted to the publication of complete sermons from the greatest living ministers. Its list of contributors includes all the representative men of all denominations, the only test being that they shall prove themselves genuinely Christian. It will contain each month from five to eight sermons—unabridged. The holiday and Easter number will be double—giving in the course of the year 100 sermons.

THE TREASURY FOR PASTOR AND PEOPLE. (New York: E. B. Treat.)—The new issue presents for its frontispiece the portrait of the Rev. J. W. Chapman, D.D., pastor of the Bethany Presbyterian Church, Philadelphia; with a thoroughly Gospel sermon, "The Responsibility and joy of Christian service," followed by able sermons. "The Church Progressive," by Bostwick Hawley, D.D., and "Discouragement and Consolation," by James M. King, D.D. Special services are "To Children," by Arthur Little, D.D., and "Beautiful Old Age Crowned," by P. S. Henson, D.D. In the series of Living Issues Discussed by college presidents, "The Papacy in Politics," by John Hall, D.D., is suggestive and timely. Leading Thoughts of Sermons are Golden Memories, by Rev. T. Hodgkinson; the Sign of the Prophet Jonas, by W. M. Rogers; Deeds and Results, by G. T. Dowling. Questions of the Day are the "Morality of Romanism," by I. J. Lansing; "A Word about the Old Sermon," by A. J. Lyman. Other departments are filled with noteworthy papers.

THE HOMILETIC REVIEW. (New York: Funk & Wagnalls; Toronto: William Briggs.)—President Knox, of the German Theological Seminary, opens the August number with an admirable and timely paper on "Biblical Homiletics." Dr. Schodde follows with a valuable paper on "Recent Researches in Bible Lands." Dr. A. T. Pierson discusses "The Secrets of Pulpit Power, with Examples," with characteristic fire and force. Dr. Sample, of New York, in a well-considered and discriminating article, presents the subject of "Responsibility for Belief." "The Nicene Creed," by Dr. Remensnyder, is a lucid and faithful presentation of a form of faith which recent circumstances have brought into special notice. Of the sermons in the number it is sufficient to say they are by such able preachers as Dr. Thwing, of Minneapolis; Whitley, of Virginia; Dr. Withrow, of Chicago; Dixon, of Baltimore; Dr. J. M. Ludlow, Dr. Wright, of London, and H. J. Parker, of China. The other departments, such as the Prayer-Meeting Service, the Exegetical, the European, by Dr. Stuckenborg, the English, by Dr. Joseph Parker, the Miscellaneous and the Editorial, are each and all brim full of fresh and instructive thought on all the varied themes which specially interest our pastors and preachers.

THERE has come into our hands recently a copy of a magazine published in Allahabad, India. Its title is *Makhasan i Masiki*, which being interpreted means *Christian Treasury*. The contents are no doubt very good, but the only readable part we found in it was the following paragraph which appears in English: Mr. Hira Lal Kavyopadhyaya, head master of the Anglo-Vernacular school at Dhamtari in the Raipur District, C. P., has written a pamphlet on "The Dialect of Chhattisgarh." This is really only a subdivision of the far-extending Hindi language. A writer in the *Pioneer* of June 18th, Mr. F. S. Growse, C.I.E., we think, has written a scholarly review of this pamphlet. He thinks that a large portion of it is to be found in the Hindi Grammars compiled by foreigners. The worst of it is that Mr. Hira Lal has forgotten to acknowledge his indebtedness to these Grammars. He is charged by the reviewer with literary piracy, e.g. "In the rather difficult matter of designating the numerous forms of the Hindi verb, he has appropriated bodily, the nomenclature first applied to those forms by Dr. Kellogg. There can be no harm whatever in his doing this, for a better system of nomenclature never existed and would be difficult to devise. But he surely should have acknowledged his indebtedness to the brilliant genius of one of the finest of living linguists." Perhaps Mr. Hira Lal thought that as Rev. Dr. Kellogg's Grammar was issued many years ago, and is now difficult to obtain, to say nothing of Dr. Kellogg's having left the country fourteen years ago, he might be guilty of this little breach of literary etiquette without fear of detection. We trust he has learned a lesson which may not be lost on him and on others. We are glad to be able to announce that a revised and enlarged edition of Dr. Kellogg's Hindi Grammar will soon be issued. Notwithstanding the many duties connected with the pastorate of one of the largest congregations in Canada, Dr. Kellogg has found time to revise thoroughly and greatly enlarge his Grammar. We hope to review it soon. Dr. Kellogg has just finished his work on *Leviticus* for the third volume of the "Expositor's Bible," which is expected to appear shortly.